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THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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**APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.**

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocess the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocess has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

JANUARY, 1878.

Vol. 5, No. 1.

To our Readers.

When, early in 1866, we began the publication of the *Messenger of the Sacred Heart*, we met with so many reasons for discouragement, and that even from quarters where we least expected it, that more than once we thought our humble Bulletin would die an early and untimely death. But that was not to be its fate. On the contrary, it has been so far successful, that our readers may see it now entering on its fifth volume of the second series, that is to say, the thirteenth of the entire work. For this it is our duty to thank our subscribers sincerely. Without their kind coöperation we should never have continued our work up to the present hour.

But let us candidly express the desire we have often entertained, of seeing the circulation of this Bulletin more widely spread. The answer that is returned to the expression of this desire is that times are hard; that readers of periodicals want news, they want pleasing stories; or, that there is no time to read so much. More than once we have passed our remarks upon these statements, and in particular we have explained why the *Messenger* has taken this form and style of subject-matter, and follows this plan of its own rather than any other. However, since many of our present readers may not know the reasons which we have before alleged, it will not be out of place to state them over again.

The object of this periodical is principally that of promoting the interests of the Adorable Heart of Jesus. This we do by promoting

prayer, by supplying pious readings, as well on the Sacred Heart directly, as on other kindred and edifying subjects; and thus fostering the interior life in general, and making the kingdom of Christ extend in the hearts of men. This one object which we have in view, while it is wide enough and ample enough in itself, excludes politics, excludes frivolities and vain trifles of whatever color or shape or form. The modern press abounds with such stuff; and the readers thereof abound with the consequences—no slight injury to their immortal souls. And these are the same persons, sometimes, who have no manner of means wherewith to support good publications, they have no time to read so much that is spiritual. Would to God there were much! For our part we look about us and find extremely little!

Still, to do what we can and to please as much as possible, it is clear in the first place that, without leaving the general aim we have in view, we can insert articles which are either more or less agreeable—there are grades and degrees of interest attaching to various subjects—and all the while we can still remain faithful to the general object in view. But then comes the difficulty, to make that selection which will satisfy best and please most. One would like one thing, others another. It is hard to satisfy all. Behold then what we shall do, to be as agreeable as we can.

We shall in the future insert a greater variety of subjects than before: among them an authentic Record of those events which are of more vital and general interest to the Church. Here we must remind our readers that our periodical is published only once a month; and that as we shall draw on *trustworthy* sources, we cannot report facts with the readiness of the electric telegraph; but we can and shall give them genuine and authentic, which the electric telegraph does not always do. In this way we hope to satisfy all the desires of our friends; and we would add a request on our part that in our endeavors to extend the circulation of this *Bulletin*, they would lend us their help, and favor us with their kind offices. Meanwhile, we wish them all prosperity, both temporal and spiritual, not only for the present year, but for many more to come; and besides that, happiness eternal, to which we all aspire.

B. S., Ed.

His Grace, the most Reverend Archbishop, having favored us with the following letter, to encourage both the editor and the readers of our *Bulletin*, we judge it only proper to submit it to our subscribers :

REV. B. SESTINI,

*Rev. Dear Father :—*Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocese the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

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JAMES GIBBONS,

Archbishop Elect of Baltimore.

The Divinization of the Christian by the Heart of Jesus.

Saint Paul tells us (*Rom. viii, 14,*) that they are the sons of God who are led by the Spirit of God. He certainly is our true Father who has communicated to us his life. Hence we could justly call God our Father even though He had not vouchsafed to unite the person of His only Son to our nature. The sanctifying grace which results from the union of our souls with the Holy Ghost was enough to constitute us adopted sons of our heavenly Father. Yet divine love was not content with this. God wished that our divinization should be still more sublime, that our divine filiation should be yet more real, and that a closer bond should unite His adopted children to His only Son.

And what has He done to effect this? He has incorporated us with this perfect image of His increate beauty; of Him and of us He has

made one body of which the Son of God is the head and we the members. "So we being many, are one body in Christ, and every one members one of another." (*Rom. xii, 5.*)

Christ the head and we the members! How often we have heard this form of expression! It is as familiar to us as a household word. It is continually on the lips of the expounders of our holy Faith: every turn of the page of doctrinal writers recalls it to our minds. But how many know its meaning? How many out of a score of Christians can tell you the nature of the dignity to which they are exalted in virtue of their title of members of Christ? Ask them if the mystical body of Christ, with which they were incorporated by baptism, has any more reality than any other moral body whatever. How many of them could give you a satisfactory answer? You will not find ten in a hundred—no not two who have ever troubled themselves to examine into the real meaning of these expressions, and who have ever regarded them otherwise than mere figures of language. Had they read with attention the Epistles of Saint Paul, they would have marvelled at the persistency with which he insists upon this same idea, laying it down as the ground of all his dogmatic and moral teaching. If the incorporation of Christians with the Man-God is but a figure of speech, then we must confess that this figure is the foundation of all the theology of the great Apostle. Thank God, the fact is far otherwise. As our title of sons of God, so our quality of members of Christ Jesus is something real. It is with this idea as with so many other truths of the spiritual order, whose expression borrowed from the corporeal order become invested with a higher and more substantial significance in their new acceptance. Even the word spirit etymologically claims kindred with matter since it originally signifies breath: yet who does not see that in its borrowed sense it is as true, nay, more true than in its native acceptance? So too the word body when applied to the Church expresses in a higher degree all the truth it embodies when applied to the human body, the most perfect of all the bodies that compose the world in which we live.

In order to be convinced of this and to enter into the idea of Saint Paul, let us consider this body of ours. What do we observe? A multitude of parts differing from each other in form, function and properties. The eye sees, the ear hears, the hand touches, the foot walks, the lungs breathe, the stomach digests our food; yet these

organs though never so distinct and different, do not form so many separate bodies; they constitute one and the same body. Why? Is it solely because they are materially united together? No, for the parasite plant is similarly united to the tree on which it vegetates and yet it forms no part of the tree. That which constitutes one tree of the branches and the trunk—that which makes one body of the members and the head, is the life which is common to them. This life, whose principle is the rational soul, is present simultaneously in the head and the members and blends them in one harmonious whole, maintains vital relations among them, animates and moves them and makes them minister one to the other. Hear the great Saint Augustin, who after Saint Paul, explains by the mysterious union of our physical body, the more elevated mystery of the unity of the mystic body of Jesus Christ. “‘We form but one body,’ says Saint Paul, ‘and we are animated by the same spirit.’ Consider what takes place in your members. It is the same soul which vivifies them all, how numerous soever they may be. It is my rational soul, that which constitutes me a man, which binds in harmony all my members. I command them and they obey moving to my order; I turn my eyes to see, I open my ears to hear, I move my tongue to speak, I extend my hands to act, and my feet to walk; the functions of these different members are distinct, yet one spirit governs this entire world; multiple are the orders and multiple the acts which ensue, but he who commands and whose command is executed is one. What the soul is to our members, that is the Holy Spirit to the members of Jesus Christ, and the body of Jesus Christ, that is to say, the Church. Thus the Apostle having told us that we form but one body with Jesus Christ, anticipates a difficulty which might arise; for we might ask is this a living body? Undoubtedly, he answers, for we are animated by the same spirit.” (*Sermon 268, for the feast of Pent.*)

II.

This explanation enables us to understand the unity of the mystic body of the Church; but we may ask why is Jesus Christ styled the head, while the faithful are called the members of the Man-God? To grasp this second truth let us return to the consideration of our body. Among the members which compose it there is one which manifestly

holds the first place: it is the head. Not only like a King enthroned is it above all the others; but the functions which it exercises with regard to all the other members, entitles it to a superiority more incontestable even than that which its situation gives it. Let us imagine that the telegraphic wires of all the cities and hamlets of a kingdom centre in the cabinet of the monarch and notify him every moment of all the events which interest his subjects; let us suppose, moreover, that by a contrivance still more astonishing, he can put himself in communication with all parts of his vast dominion, and make his action felt in each of them. This supposition, though a mere fiction with regard to the most absolute monarchs, will convey a correct idea of the sovereign power exercised by the head over the other members of our body; for, by a double system of nerves, it receives instantaneous information of all the impressions experienced by the various parts of the body, and can in turn affect them as it pleases. However it enjoys this privilege not in virtue of its own power, but by reason of the soul. It is the soul which, though omnipresent in the body, makes the head its principal seat performing there its noblest functions, receives intimation of all that goes on in the different parts of the domain subject to its sway, and issues its orders for the well-being of the whole. The head, like a faithful minister, communicates its influences to the remaining members, and through it they receive the life of the soul.

Here, too, our body is a sensible figure of the body mystic of Jesus Christ. No doubt the Holy Spirit, the vivifying principle of this body, is united to all the members. It is a truth which admits of no controversy, that He is really present in all the souls which are in the state of grace; but it is a dogma of faith no less certain, that the divine Spirit is communicated to the souls of the just through Jesus Christ alone. Saint John having shown us in the Word made flesh the fulness of grace and truth, immediately adds: "And of His fulness we have all received, and grace for grace." God has but one love, it is His only Son; in Him has He placed all His complacency; and as the amiability of this Son is no less infinite than the Father's power to love, He can love nothing out of Him. We cannot be the objects of His love but in so far forth as we are one with Jesus Christ. To Him the Spirit of the Father has been given without measure or stint, and with that Spirit He has received the plentitude of grace; but for us the measure

of this life which we possess is proportioned to the intimacy of our union with our divine Head. From Him we receive all those supernatural gifts of which He by right enjoys the full possession. Wisdom, understanding, counsel, fortitude and all the divine gifts by which the action of the Holy Ghost manifests itself in us, act in us according as we participate the divine energy which they impress on the soul of the Redeemer. Let us again listen to Saint Augustin explaining this new resemblance between the human body of the God-Man, (*The Christian Conflict*, chap. xx): "Albeit the soul animates and vivifies our entire body, it is through the head that it acts upon the sense of hearing, sight and smell, of taste and touch, whilst in the other members it acts only through the sense of touch; hence all the senses are placed under the head, as if to execute its orders, whilst it occupies the highest place in order to direct all, since after a manner it discharges the functions of the soul which governs the body. So likewise Jesus Christ, man and mediator between God and man, is above the people of God who constitute His body mystic . . . and it is for this that divine Wisdom united Itself to this man in a manner incomparably more excellent and sublime than to the other saints. They are wise but He possesses the fulness of divine Wisdom."

III.

Hence Jesus Christ is really and not figuratively the Head of that mystic body of which we are the members, and to qualify this body by the epithet mystic, is not to intimate that it lacks reality, but to signify that instead of material parts it is made up of intelligent souls. But it is not, therefore, any the less real, nor is the union any the less perfect. Undoubtedly it is not of the same kind as that of the body, all of whose parts form one substance and with the soul constitute a person. But these members are animated by one and the same life, and by the action of the Holy Spirit, the principle of this life, they are united more intimately and indissolubly than the members of our body. The Holy Spirit, in virtue of His immensity, renders the souls which it indwells more present to Jesus Christ their common Head, and through Him more intimately united together than are our members with the head or the rest of the body. The elements which compose our members are subject to constant changes, so that in the course of a few years, I will

possess none of those which now constitute the material part of my being. Not so the souls which have once been incorporated with Jesus Christ, no power on earth or among the things beneath the earth can sever that union; suicide alone can rob them of their divine life.

IV.

But this life can be preserved only on one condition, viz: that they remain united to Him from Whom they receive it. This too is shadowed in the similitude between the body of Christ and our body. Suppose one of the members to be separated from the head: it loses its life immediately. Why? Because it no longer receives that influx of life which has its seat in the head. Since it can no longer be felt and acted upon by the soul, they cease to be vivified. True, the severed member may for awhile preserve that life which it received from the soul, but soon decomposition effaces every vestige of the life it enjoyed. Thus it is with the soul which has separated itself from Jesus Christ in ceasing to hold fast by faith to the teachings of the Church. The Spirit of God which animated it, now forsakes it; it loses its supernatural life; no more meritorious works, no more fruit for eternity. The branch, severed from the vine, has withered and has lost its fruitfulness. "He who abides not in me," says the Saviour, "shall be cast forth as a branch and shall wither, and they shall gather him up, and cast him into the fire, and he burneth."

Yet not every sin separates the Christian from the body of Jesus Christ. A member may be diseased and become infirm; nay, it may be paralyzed and yet remain united to the body. A member of Jesus Christ may be afflicted with the malady of venial sin; nay, it may lose the life of grace by mortal sin, yet it may still cling to this divine Head. A double bond unites us to Him, the bond of faith which makes us Christians, and the bond of charity whereby we are numbered among the just. If both of these bonds are severed there is no means of salvation left; but if we preserve faith, even though we have had the misfortune to lose our supernatural health and life, still the vivifying body of Christ to which we remain attached by faith, will provide us with the means to recover these inestimable benefits. "He who raised up again our Head," says Saint Augustin, "is powerful enough to restore health

to the ailing members, provided they do not by their want of faith detach themselves from the body, but remain united to it long enough to be healed. For we must never despair of the cure of a member that retains its union with the body; but that which has been detached is capable neither of cure nor remedy." (*Sermon 137, 1.*)

V.

These developments will suffice to demonstrate our proposition, that the qualification of mystic body of Jesus Christ attributed to the Church, that of Head of the Church attributed to Jesus Christ, and that of members of Jesus Christ attributed to Christians, possesses a sense far more real than analogous expressions applied to moral bodies on earth. When we speak of a society as a moral body, of the head and members of this body, no one imagines that there is a physical reality corresponding to these figures. True, in every well-organized body there is a conformity of views, a union of wills, a subordination of inferiors to superiors, but all these so-called members live by their own life, and each possesses a complete existence independent of the others.

On the contrary, in the body of Jesus Christ each of the members without ceasing to live his human life, subsists as a Christian by the same life common to all; and that life is the life of Jesus Christ, not His human and natural life which results from the union of His soul to His body, but His supernatural life which is the result of the union of His soul with the Holy Spirit of God. By really communicating to us this Spirit He makes us sharers in His grace, and it is of this grace that the Scripture speaks when it tells us that the ointment was poured on the head of Aaron and spread even to the hem of his garments. So likewise the unction of the divine Spirit, poured on the head of the great High Priest of the new law, is communicated to all the parts of His body. It is the same grace which spreads from the head to the members; the same supernatural life animates the Head and the body. By this grace Jesus Christ acts in us and makes us act in Him, so that each one of our supernatural works is more the work of Jesus Christ than our own. He it is who prays in us, who speaks, battles, suffers and immolates Himself; He continues in us His incarnation; we increase in Him and we possess the astonishing power of making God increase in us.

The Popes and the Persecutors of the Church.

There has never been a time, from the origin of the Church down to our own days, in which the prediction of our Divine Lord has not been verified: *In the world you shall have distress*: and so it shall always be until the end of ages. There are, however, certain periods in which persecution becomes more persistent and more violent, and the Church seems to be abandoned by her Spouse as a prey to her enemies. On such occasions men of little faith lose their courage and their confidence in the Divine protection. But the ways of the Lord are very different from our thoughts; for we read in Isaias: *As the heavens are exalted above the earth, so are My ways exalted above your ways and My thoughts above your thoughts.* [Is. iv, 9.] When the Lord seems afar off, He is often nearest to His elect, giving them strength to bear their trials, and purifying them with the fire of tribulation. He thus invigorates and beautifies His Spouse, who always comes forth from the conflict adorned with new laurels, and ready for new combats and new triumphs. Nor, can such triumphs ever be wanting, since, to the prophetic words which predict the persecution that lies in store for her, there is added the consoling promise of victory: *Have confidence. I have overcome the world.*

The period in which we live has been, for several years, one of violent and obstinate persecution, sometimes open and sometimes hidden. Threats, abuse, theft, corruption and the most unblushing falsehood are the means daily set in operation, with satanic ingenuity, to destroy the Church of God. The divinity of her Founder is denied; even God's own existence is brought in question; and in order to prepare a generation of atheists, the most desperate efforts are made to wrest the work of education from the hands of religion, and to confide it to men who have lost their conscience and their faith. Facts of this alarming nature start the question, what will become of nations and the world at large thus blindly rushing towards the precipice? We answer: the same will happen again as has happened before. What became of that great colossus, the Roman Empire, which turned all the might of its power against the Church of God, then in its very infancy? Torrents of Christian blood were shed in every province of its vast domains, for

nearly three centuries. Yet, no sooner did the persecution cease than the Church came forth full grown and vigorous, in the most remote parts of the great Empire, which itself was seized with a fatal decay that ended only with total destruction. Where is now the Byzantine Empire, which, at a late period raised the standard of rebellion against the Church of God, and which from the time of Constans, seldom ceased from persecuting the Vicar of Christ? The Church passed through this new trial unscathed; it came forth intact, and strengthened in the faith; whilst the Greek Empire disappeared from the list of nations, stricken by the hand of the Mussulman, who ravaged it with fire and sword. These two most striking and significant events should convince any one that the work of destroying the Church is beyond human power, and that he who attempts it must certainly fail. However, these lessons, although so clear, have never been understood by the world. With but slight interruptions it renews again and again its attacks against Christ's kingdom upon earth; and especially does it vent its rage against the visible head of the Church, hoping that, if this be struck off, the whole body will perish. But the result of each new attempt has been invariably the same—complete, ignominious failure. To be convinced of this it is sufficient to read the history of the Church.

Unfortunately, of the hundreds and thousands of habitual readers who devour every year a number of books sufficient to furnish a respectable library, there are but few who find any pleasure in studying the great events of past ages. Even those who turn with disgust from what is openly impious or immoral, are so infatuated with the frivolous literature of the day, that they never dream of inspecting the rich historical treasures which lie, covered with dust, on the shelves of libraries. And yet these despised annals of by-gone days deserve a better fate, especially when written in the defence of truth. They often sparkle with gems of practical wisdom set in a casing of the choicest style; whilst they present to the reader pictures of the past, which far excel in strangeness and variety and interest all that the brain of the mere novelist has ever tried to invent.

The unnatural craving of our age for what is light and sensational has not escaped the quick eye of our adversaries. Hence among the chief means which the anti-Christian conspiracy uses to corrupt the masses, newspapers and periodicals play an important part. A great

deluge of printed matter is poured out upon the world, and is beginning to produce its desired effect of corrupting men's minds and hearts. Even when it does not sweep away faith and morality, it causes a loss of precious time to thousands of readers, and creates a dislike for those higher species of literature which impart solid and useful instruction. Thus many persons, although well enough disposed, remain in perpetual ignorance of the true character of the Church.

Our modest pages can scarcely pretend to repair such an evil as this, or even to mitigate its effects to any great extent. But we can at least give to our readers some idea of the struggle which the Church has maintained from the earliest ages down to our own days, and of the triumphs which she has won in this struggle, as well as of the fate which has invariably overtaken those who have been ringleaders in the conspiracy against her.

We propose to draw from the best sources some facts of ecclesiastical history. It is true, they may not be sufficient to impart a full knowledge of the subject, but they will at least excite a desire for further information; and they will also serve to correct some of the many false notions which ignorant or untruthful writers are continually disseminating to the detriment of the good cause. Our narrative, although brief, will yet suffice to show how truly our Divine Saviour spoke, when He promised to His Church that *the gates of hell should not prevail against her, and that He Himself should be with her all days even to the consummation of the world.* (*Matt. xxviii, 20.*) Moreover, it will easily prove that the enemies of the Church in past times were not different from those of the present day, who foolishly imagine that they have finally succeeded in banishing her from the face of the earth, and, with her, the very name of her Divine Founder.

It may be said, that any comparison between past persecutions and the present anti-Catholic movement must be imperfect, because the crisis is not yet over. It is urged, besides, that the state of things which originated in the last century with the infidel principles and the worse than heathen disorders of the French Revolution, has continued to live and thrive, so that the famous doctrines of '89 have spread from Europe to every corner of the globe, and have transformed the whole structure of human society. Can it be that the existence of the Church is compatible with all this?

We answer, first, that the length of this present struggle is indeed great in comparison with our short lives, but passing brief if we measure it by the life of the Church, whose apostles are the judges of ages, *vos sæculorum judices*, and who herself is to last throughout all time even to the consummation of the world. The first persecution raged during three centuries and has been succeeded by others in rapid succession down to our own days. Now none of these have been of short duration: on the contrary, the intervals of repose have been but few and brief. In the life of the Church, the days of war far outnumber those of peace. This is as it should be, according to the prediction of her Divine Head: *in the world you shall have distress.*

As to the spread of anti-christian principles throughout the whole world, we answer that this will happen only in such a way and to such an extent as it shall please God to permit: and we know that He, the Lord, is all-powerful, and can easily cause the whole of this satanic machinery to crumble away in an instant. It appears to the eyes of men invincible, only because it is made use of so persistently, and maintained in vigor with such constant study and at the cost of so many sacrifices. But the principal actors in this drama, of which we are the spectators, are not sure enough of their own part; they fear that they too may lose their foothold, as has so often happened to their predecessors. Why was it that the publication of the Syllabus, condemning the principles of "89" with all their corollaries, made such a stir in the world? Why is it that every word which falls from the lips of the Vicar of Christ, is so much feared? If the revolution had really in hand the cause of truth, for which it pretends to combat, these fears would never have arisen, and still less would they have been so openly and so universally manifested. This is a clear sign that the party hostile to the Church places no great faith in its own cause. Even if the present trouble is not over, and gives no evidence of being soon ended, even if the evil *has* made *some* progress; this success is not in proportion to the efforts which are put forth, nor the means of every kind, good and bad, which are made use of to conquer the Church. And yet the leaders of the sect are constantly boasting, that the moment is just at hand which shall witness the accomplishment of all their designs. How many times has it not been said, as well before the accession of Pius IX, as during his Pontificate, "this is the last Pope!" The

last Pope! Certainly Pius VII, was not the last, nor any successor of his down to the present day. To this undeniable fact, it is answered, that the conspiracy to accomplish the destruction of the Papacy has never been so well organized as now, and that Pius IX is certainly the last Pope. We see what the world, Catholic as well as non-Catholic, thinks upon that subject. Is there any one more spoken of or better known than the Pope? Is there any monarch or potentate, call him by what name you will, who, without seeking for sympathy, has received such manifestations of it from all parts of the world? We need only refer to the solemn and universal homage which was freely paid to him last June, when millions of loving hearts spontaneously offered their congratulations and their gifts on the occasion of his Episcopal Jubilee. Even if we had not the divine promise that the papacy should continue until the end of ages, the demonstration of last year is enough to convince us that Pius IX is not, and cannot be the last Pope. It is much more likely that Victor Emmanuel will be the last king of Italy, much more likely that Kaiser Wilhelm will be the last German Emperor, than that the papacy will be no more. How much of the sympathies of their people do the majority of monarchs enjoy? Deprive them of the physical force which they have at their command, and many of them would not remain a single day upon the throne. But such force is a thing which may be withdrawn from them at any hour, as the history of the past proves over and over again. The Pope alone has moral strength on his side, greater perhaps now than in times gone by. And therefore he, and the Church of which he is the visible head, cannot perish; although we ourselves may see the destruction of that badly constructed, bankrupt kingdom of Italy, the downfall of the German empire, or of that Russian colossus so shamefully humiliated by the Crescent not long since.

The example of the two Napoleons, both of whom lent powerful assistance to the party hostile to the Church, should be a warning to the rulers of the present day. And, in this connection, it may be well to quote here a few words from the history of "the Consulate and the Empire," a work of the late M. Thiers. This statesman calls "years of expiation" the six years which passed after the fall of the first Bonaparte. He expiated during the five years he passed at St. Helena. The five years imprisonment he caused Pius VII to suffer at Savona and elsewhere. On the 1st of May, 1821, his last agony began; on the 2d

and 3d he was consumed by fever and was a prey to violent convulsions. On this last day his delirium began, and, in his wanderings, the words "my son" could be distinguished, referring to that son whom he had made "King of Rome." On the fourth day his agony continued uninterrupted and the noble form of the hero appeared cruelly tormented. A fearful wind was blowing which uprooted the trees. Finally, the 5th of May saw the end of his mortal career. All his household had gathered to witness the last struggle, which was accompanied with the most dreadful suffering; towards the close of the day pain ceased but only with life itself. At about five o'clock, three-quarters of an hour before sunset, as the English guns sounded the retreat, Napoleon had breathed his last. Marchand, who had brought to St. Helena, the cloak which the first consul had worn at Marengo, wrapped the body in it, leaving the noble head uncovered. Thus ended Napoleon I, persecutor of Pius VII. Of the fate of Napoleon III, Thiers speaks not as an historian, but as a witness before a parliamentary commission. Every one knows that in August, 1870, Thiers, distressed at the state of things in France, went to Florence, then the Italian capital, to obtain the assistance of that Italy which Napoleon III had built up at the expense of the Pope. He expected that such help as had been given her in 1859, against Austria, would now be returned to the Emperor and the French nation. Delusive hopes! The Minister Lanza declared that, under existing circumstances, parliament, as well as the nation, was absolutely averse to furnishing the proposed aid. Visconti Venosta said that Italy was bound to Austria, England and Russia, by a treaty of neutrality, and that, if she moved to assist France, a general war would be the consequence. The Minister of War excused himself, by saying that help could not be given in time. Sella added that war would inevitably bring bankruptcy to the kingdom. Thiers then returned to France to inform the emperor who had forsaken the Pope, that he was in turn abandoned by the Italy of his own making: and Napoleon III finished his career by giving up his sword to the king of Prussia, and dying, not long after, an exile in England.

Of the end of Napoleon I, Thiers was the historian, of that of Napoleon III he was a witness: he had said, "those who eat the Pope die of him;" he afterwards proved it by facts in his history and in his deposition. The other facts which we shall present in subsequent numbers will be illustrative of the same subject.

Christ in Prophecy.

ADAM, ABEL, SETH.

In that great feast of Christmas, which all the Christian world unites in celebrating, the object of our love and devotion is Christ, according as the Gospel describes Him; the Son of God, made man, born of a Virgin, "in the midst of the ages." As we said last month, ages rolled before His birth and ages roll after. In the ages before, though not yet born, He still was—He was in Prophecy. In the ages after, He is in History. The event which fulfilled Prophecy and began History was the Incarnation, He who was born of God being born of a virgin. This is the mystery which we celebrate at Christmas.

Now it seems to be a fact, which may justly be considered matter of surprise, that, though we know Jesus Christ, as He is in the Gospel, and love Him dearly, yet we cannot say that we know much of Him in Prophecy, nor even much in History. By Prophecy we mean all the words and types and events which spoke of Him during the four thousand years preceding Him. By History we mean, not so much those thirty-three years which the Gospel covers, as the eighteen centuries which are the sequel of those thirty-three years, and borrow their character, their color, their vicissitudes and destinies chiefly from Christ. By the Incarnation, He took His stand in the world once and forever; and, since that event, the world cannot go on without Him.

It may suit the devotion of our readers, to consider on some future occasion Christ in History, that is, our own dear Lord ruling the destinies of the world; as its Head, by whom all things are directed, as its Heart, from whom all life proceeds. Outside of Him there is only darkness and death. But at present, observing the right order, we begin with Prophecy, and view Him from the far past foretold as coming in the future. From the very first infancy of the world, through all its ages, there is a constant foreshadowing which becomes more and more distinct, in word and work; in the lives of men, in their actions, their speeches; in events; in things animate and inanimate; all of them types, figures, prophecies about Him, describing Him to the eyes and ears, foretelling His future career, portraying His offices, dignities

and functions, and forming a History of Him in anticipation. "In the head of the Book it is written of Him." And no wonder! Eternal Son as He is of the Ancient of Days, it is no wonder that He should be the earliest and most ancient object presented to our view in the days of the human race.

I.

So true is it to say of Jesus Christ, our Lord and Master, "in the head of the Book it is written of Him," that in the very first line of the Bible, He is spoken of before any one or anything else. For it is said there: "In the *beginning* God created heaven and earth." Now you may remember, gentle reader, that the Jews once asked Jesus Christ: "Who art thou?" And He answered: "The Beginning, who speaketh to you." He is the Beginning, because He is the Second Person of the ever Blessed Trinity; because He is the Wisdom of the Father; because He is the Word, in whom all things were made. When the Almighty created the heavens and the earth, arranged them and made them beautiful, this His Wisdom was before Him and with Him always, "playing at all times, playing in His works." Before the depths were as yet, or the fountains of water had sprung up; before the mountains with their huge bulk were set upon their bases, or the hills were brought forth; before the sea was set in its bounds, or the earth nicely poised in space; the Second Person of the Blessed Trinity, who is the everlasting Wisdom of the Father was already conceived from eternity, the Word had already "come out of the mouth of the Most High." Hence, speaking of this Second Person to be born one day in Bethlehem of Juda, the prophet said: "And thou, Bethlehem, art little indeed among the thousands of Juda; but out of thee shall come forth a ruler, whose going forth was from the beginning, from the days of eternity." And Jesus Christ Himself says in the Apocalypse that He is the Beginning of the creation of God, the first and the last, alpha and omega, the beginning and the end. See then how early the Book of God speaks of Him whom we adore, when it says in the very first line: In the Beginning, God created heaven and earth. There, in the very first dawn of creation, He is found already in "the dew of His youth," in the splendors of the Saints.

Let us consider Him now represented in His first figure, Adam. God, who says that He delights to be with the children of men, formed the first father of all men to a special likeness of Himself. The soul of Adam was made like to the Blessed Trinity, Three Persons in One: "Let Us make man to Our own image and likeness. And God made man to His own image and likeness:" that is, he was made in a living, immortal soul, which, though one and undivided, has three distinct powers, memory, understanding and will, and is therefore like the Blessed Trinity, Three in One. But to whose likeness was the body of Adam formed?

We have just heard that the prophet said: Out of thee, Bethlehem, shall come forth a ruler, the same who went forth from the beginning from the days of eternity. Now this great ruler, who as God was from the beginning, intended to come forth from Bethlehem as man in time, in the latter days, a far way off in the future, when He should be seen upon earth and should converse with men. It was to the likeness of Him in the future, to the image of the Second Person made *man*, that the body of Adam was formed, and his features drawn, and his form and figure shaped and moulded. So that, as the Divine Artist framed the body of our first father, and the Divine Fingers arranged the parts in perfect complexion, symmetry and order, He was looking to that model in the future, Jesus Christ, Emmanuel ("God with us"), who was to be beautiful above the sons of men, with comeliness poured about His lips.

Adam had not yet sinned; and Jesus Christ was not yet decreed as Redeemer of Adam from his sin. Far was our first parent then from the thought of sin. He moved about in Eden vested in beauty, grace and truth. Just sprung into life, full-grown and mature, he was fresh with immortal bloom. He felt no want, he knew no pain. Hunger and thirst were far removed; or, if he chose to experience them, he could also choose whatever way he liked sweetly to allay them. There was no lack of delicious viands or refreshing beverage round about him. There was no disorder within him, of appetite or concupiscence, of ignorance or weakness; none whatever. Why should he be ignorant or weak? For not to speak of that sublime charity of his in a pure heart, that good conscience of his, and faith not feigned, he was endowed from the first moment of his vigorous existence with a knowledge

and science so eminent, complete and universal, by which he knew everything about all fish, flesh and fowl, and all other things in nature, that none of his children ever approached him in his natural perfection ; but rather, on the contrary, as we have seen and see now, they fall far beneath him, very far indeed. He was made a specimen man, worthy of those divine fingers, which (if we may speak so) took a pride in their work, and would make him the worthy father of a beloved race.

This is all a picture of Christ, a prophetic drawing beforehand of what the Redeemer would be. Adam was what is called a *type* of Jesus Christ. The Old Testament is full of such types, as we shall see.

For Adam was the first man, proceeding directly from the hand of God, without any father here below, having no mother save the virgin-earth. Christ is the second Adam, proceeding eternally from the Father in heaven, having no father here below and for mother the Virgin Mary. Adam was created to the image of God. Jesus is the substantial Image of the invisible God, and the Figure of His substance : He is the mirror without spot of the majesty of God and image of His goodness. Adam knew everything in nature, and had, moreover, all power conferred on him over the fishes of the sea and the fowls of the air and whatever living creatures move upon the earth. In Christ are all the treasures of the wisdom and knowledge of God ; and, as to His power, He Himself declared as He ascended into heaven that all power was given to Him in heaven and on earth ; according as the prophet had said : He has the Gentiles given Him for His inheritance, and the ends of the earth for His possession.

Adam moves about in the beautiful garden of Eden. He represents Christ in His Church ; where our Divine Lord moves about among His lilies, and culls the roses, eats the fruit of his apple trees and scents the fragrance of His saints ; where His vineyard flourishes and the fruits of virtue never fail, and the flowers are ever in bloom and the meadows ever green. He moves about in the garden of His Church ; and gathers myrrh with the aromatical spices, eats from the honeycomb and drinks the wine of love, saying to all : Come, eat, my friends, drink and be inebriated, my dearly beloved. This is the way Holy Writ describes Jesus Christ in His Church.

There are many other points of resemblance between Adam and Christ, between what pertained to the former and what pertains to the

Messiah. But we leave them to the devout consideration of our readers, whose interest is increased and profit augmented by discovering the resemblances for themselves. There are many contrasts too, from the moment that Adam sinned. These are very useful to note: they help to draw out the character and fill up the lineaments of Christ, introducing the shades to set off the tints. We, however, proceed to mark only the points of likeness between the types or figures and Christ Himself; or we dwell upon special prophecies about Him delivered by word of mouth.

We come upon the first such prophecy now. God, in cursing the serpent for having tempted Eve, kindly takes off the edge of the condemnation which he is going to pronounce on Adam, by promising a Redeemer. He says to the serpent, in presence of Adam and Eve: "I will put enmities between thee and the woman, between thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." How kind the good God shows Himself, even when on the point of pronouncing sentence of condemnation. So unlike petty, angry men, when they condemn! He promises to redeem them, and points to a Redeemer. He designates by "the Seed of the Woman," not a nation or posterity, for Scripture uses the term "seed of man" in that sense; but He means a single person, and the word, "Seed of Woman," has indeed a very special significance here. In the conception of this Seed or Person, no man was to have any part: Jesus Christ was to be the Son of a woman alone, of a Virgin, whom the Holy Ghost would overshadow. Between this Virgin and her Son on the one hand and the devil with his seed of the wicked on the other, God says that there shall subsist eternal enmities. No friendship, no sign of conciliation, no right of property, no token, taint or breath of infection shall pass from the side of iniquity to purity, from Belial and hell to God and His Mother; but the lasting strife shall consist in a lasting crushing of the serpent's head by "the Woman and her Seed."

Now Adam can go forth from Eden with just one emotion of gladness in his heart. He will look to God His Saviour in the future: the Messiah shall be His strength in the weaknesses of life, his salvation from the consequences of his sin. Henceforth, from this very hour in which he has committed the sin, he and his posterity may begin to draw waters with joy out of the Saviour's fountains. That Saviour shall cast

death down headlong forever, and He shall wipe away tears from every eye. He shall come down gently and sweetly from heaven, but He shall not return without having done His work, like a giant that exults in running his course. For, says Isaias, as the rain and the snow come down from heaven, and return no more thither but soak the earth and water it, and make it to spring, giving seed to sow and bread to eat; so shall My Word be, says the Lord, which shall go forth from my mouth: it shall not return to me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it. Christ the Redeemer shall prosper in His Redemption. And as by one man sin entered into this world, and by sin death; so also by the justice of One, do all men receive justification unto life.

II.

If Adam as he goes forth from paradise, looks forward with straining eyes to the Redeemer in the future, it is not long before he will yearn for that Messiah, ten times as earnestly as now. But he may well doubt whether the great future event will at all hasten its steps merely because he happens now to taste the bitter fruits of sin. Nay, there are two very grave reasons why the Incarnation should still remain very far away in the ages to come. The first reason is that if the Messiah was to be so great a personage, as Adam knew, no less a person than the Son of God, it would be only meet and fitting for Him to be ushered into this world and into time, by a noble line of heralds going before Him, of officers and lords, wearing the livery of His majesty. There should proceed before His face a line of noble characters and saintly men, who in their own persons should represent His virtues and foreshadow His dignities, who should prophecy about Him, by word and work and in their whole lives. But then there was a second, and a very good reason indeed, why Christ should be slow in coming. It was by thoughtlessness that Adam had sinned. Let him and his posterity have time to reflect. If by thoughtless pride man will fall, let him grow humble by seeing to what a depth he falls and where he lies. This is just what Adam now beholds in the scene between Abel and Cain.

One day, Cain the eldest son of Adam invited the just youth Abel out into the fields. The innocence, purity and piety of this excellent

soul had excited the other's envy and hate. Abel was a simple shepherd, took care of his sheep, loved God, worshipped Him with offerings and first-fruits; and the Lord had respect to Abel's sacrifice. But He had no respect to Cain, who on that account became exceedingly jealous and angry, and his countenance fell. Therefore on this day, when they were out in the field, Cain rose up and slew his brother Abel, so innocent and so pure. The blood of Abel slain cried from the earth to Him, without whose leave not a sparrow can fall to the ground, without whose permission no hair of our heads can be touched. And He coming down asked Cain about his brother, and received the miserable answer: Am I my brother's keeper? Wherefore since the wretch showed no sorrow for his sin, did not ask pardon, God cursed him; and sent him forth upon the earth a fugitive and a vagabond, travelling from land to land, and finding no spot of all the earth which, in quiet of conscience and in peace, he could call his own. The mark is on his brow. He is an object of horror and execration to the other children of Adam. Still no one kills him: he shall run his course to the end.

Here is a scene of death and malediction rudely dragged in and placed right before Adam's eyes by his eldest-born son; and it makes him long ten times more for the Saviour who shall redeem him and his race from death and from sin. But, if Adam could read the scene properly, he would see in every line of it traits of that same Redeemer. Abel represents Christ Himself: Cain, the Jews. The innocence and piety which excited only jealousy and hate portrayed that divine life which Jesus was to lead, and would so arouse the jealousy of the Jews. Abel was a shepherd, simple and meek. But there has never been any shepherd better than Christ, the meekest and humblest of men, who calls Himself the Good Shepherd, the Pastor of souls. He is the one among all "to gather the lambs with His arm, and to take them up in His bosom, and to carry them that are with young." He is the one to feed His sheep in the way so emphatically described by Ezechiel: "I will feed my sheep: I will seek that which was lost; and I will bring again that which was driven away. I will bind up that which was broken; and I will strengthen that which was weak." To the other cattle which hurt His sheep, He says: "Was it not enough for you to feed upon good pastures, but you must also tread down with your feet what you do not eat yourselves? Was it not enough for you to drink

the clearest water, without spoiling the rest with your feet? And My sheep are fed with what you have trodden on, and drink the water your feet have troubled!" Behold what an excellent Shepherd is Christ!

Abel lived in simplicity and peace. Christ was to be the prince of peace, and in His days justice and peace would kiss one another. The blood which out in the fields Cain shed, in the spring-time of the world, cried to heaven for vengeance and was heard. The blood of Jesus which outside the walls of Jerusalem the Jews were to shed, in the fullness of time, would cry more advantageously from the Cross, would, as St. Paul says, speak better than the blood of Abel; it would be heard for our salvation, and be listened to by the Father of Jesus "for His reverence."

As to Cain wandering a fugitive, with the mark upon his brow, no one killing him, yet every one abhorring him, he represents the Jews, a race of strangers on the earth, calling no land their own, with the mark upon their brow to distinguish them. Their ceremonies are barren: their law is useless. But they shall run their course to the end, when the Lord may have mercy on the last relics of Israel.

The loss of Abel was very afflicting to Adam and Eve. So great was their grief, that to console them, the good God gave them another child of special benediction; and they named him Seth. He became the father of "the sons of God," as those were called who walked before the Lord and worshipped Him; not like the sons of men, that is, the children of Cain, whose hearts and thoughts were bent upon things of the flesh and of evil. But alas! the time came, when the sons of God began to mingle and intermarry with the children of men; and they fell off from their profession of piety, they forgot the practice of their faith, and their thoughts too became turned towards things of flesh. The brood of the wicked was multiplied: "bastard slips" were formed, which God could not suffer to take a deep foundation. He swept the whole race off the earth by a deluge; from which only eight souls were saved. Noe and the deluge represent other great features of Christ, which we shall consider in another chapter.

At present we may remark that Seth who was given to console Adam and Eve, in place of Abel, whom they had lost, portrays the second Adam, Christ, in whom the Father is well pleased, and consoled (if we may speak so) for the loss of the first Adam, killed by mortal sin. Seth

was the father of the sons of God. Christ is the head of a chaste generation: He is to see a long-lived seed; and though it shall be chastened and purified and many shall fall off, yet His seed will endure forever. It was by intermarrying that Seth's children fell off from their piety and from God. And, if there is one thing which will make Christ's children prevaricate, it is by associating with the godless children of the world.

Primitive Innocence Renewed.

When God created our first parents in the state of innocence, He blessed them, and said to them; "Rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth." (*Gen. i, 28.*) By this divine decree, man was constituted monarch of all creatures inferior to himself in the visible world, and no one of them would ever have dared to resist his will, but all would have shown themselves docile to his slightest behest. He had nothing to fear from the ferocity of the beast, or the venom of the serpent; the lion and the tiger were as meek and gentle towards him as the pet lamb. But, alas! man rebelled against his God, and, among other punishments of this fault, we behold inferior creatures rebelling in their turn against him, some with open and deadly hostility, some by refusing submission to his will, and others by taking flight. We might well say that these animals have cause to laugh at man's folly, because, while he feels the weight of exile, and finds no repose upon the earth, they, left to themselves, find entire support in their own instincts. A great punishment this, if we rightly consider it, and at the same time most just; but still it is not the greatest. The loss of the divine friendship, in itself eternally irreparable, is greater beyond all comparison; greater also the rebellion of the appetites against reason. But God, in His pity for fallen man, found a means of reinstating him by a redemption so copious, that the Church does not hesitate to call the fault of our first parents a happy one, since it caused the eternal Word to become flesh for our salvation. At the same time, either as a reminder of the fault committed, or as a means of rendering the ineffable mercy of the redemption more profitable, God did not restore the gratuitous gift o

primitive innocence, by which man was made free from natural evils and from death, his appetites subjected to reason, and himself constituted lord over the inferior creation. Occasionally, however, in the case of some of the elect, God is pleased to derogate from the general decree by which we are no longer masters, but often dependant upon, and in many cases even subject to creatures inferior to ourselves.

Such derogation, which is, in a certain sense, a renewal of primitive innocence in those persons in whose favor it is made, has, in itself, a special beauty ; It should inspire our souls with admiration and joy, as well as with love for an humble and innocent life.

Aiming at such precious results, we will relate to our readers some facts, which seem to indicate a revival, from time to time, of this primeval innocence.

1. The holy monk, Macarius, the inheritor of the virtues of the great St. Anthony, while one day at prayer, heard a loud knocking. It was a hyena trying to open the door of his oratory, with her head. This she finally succeeded in doing. The beast had brought one of her young ones which was blind, and, going up to the Saint, placed it at his feet. The good monk took the little animal in his arms, touched its eyes with his saliva, and its sight was at once restored. He then gave it back to the mother, which, having nourished it with her milk, went away with it. The next day the hyena came back to Macarius, bringing the skin of a large sheep. The Saint reproved the beast in these words : " How did you get that, save by devouring a sheep which did not belong to you ? Go away from here ; I will not accept from you that which you have unjustly acquired." But the hyena, bending her knees, and bowing her head to the feet of the Saint, persisted in placing the skin before him. Macarius repeated : " I told you that I do not wish that skin ; go away, and take it with you. If you insist upon leaving it, I must have from you a solemn promise that, for the future, you will never again injure the poor by killing their sheep." The beast then made with her head a sign of agreement. This skin, which was called " the gift of the hyena," was given by the blessed Macarius to the servant of Christ, Macrina. [Ex vitis P. P.]

2. We read in the life of St. Simon Stilites that, one day, while he was talking to a multitude of men, assembled around his column, an immense serpent appeared, which so terrified the crowd that they took

to flight. But the Saint called them back with encouraging words: "Do not fear, my brethren," said he, "this animal has not come here to harm us, but to beg a share in our prayers for its companion, which is over there where the women are assembled, and is sick." As soon as the serpent reached the foot of the column, it moved its head up and down as if imploring assistance, and St. Simon thus addressed it. "Take a little earth, sprinkle it upon your companion, breathe upon it, and thus you will heal it." The serpent took up some of the dirt, and went away to execute the command, followed by the crowd curious to see the result. The other in a paroxysm of pain which made it shudder and hiss, raised itself when its companion approached; and the latter, putting some of the earth upon the swelling, and breathing upon it as it had been directed, healed at once, and they went away together.

3. Who has not heard of Paul the first hermit? At the early age of sixteen years he retired into solitude, to pass therein a long life devoted to penance and contemplation of the things of God? Not one of the numerous beasts which roamed about the desert of the Thebaïd, ever attempted to harm the holy solitary, who for seventy years, was provided daily with a half loaf of bread by a raven. And when, towards the close of his life, he was visited by the patriarch Anthony, the same raven brought a whole loaf to supply the wants of both. Soon after this meeting, Paul died, and Anthony wrapped his body in the mantle of Athanasius, which, at the request of Paul, he hastened to take from his monastery. On his return, Anthony found the body of Paul kneeling in the attitude of prayer. He wished to bury it, but had nothing wherewith to dig the grave; when two lions, which came bounding from the desert, stopped at the foot of the corpse, and prostrated themselves, lashing the ground with their tails, howling and moaning, and testifying, after their own fashion, their grief for the loss of the solitary. After some time they went off a short distance, and began scratching the earth with their claws, and in this manner they excavated a grave large enough to contain the body of a man. Then, coming back to Anthony, with heads bent, they licked his feet and hands, seeming to ask his blessing as the recompense of their labors. Seeing this, Anthony exclaimed, "Lord, without whose will a leaf does not fall from a tree, nor a sparrow perish, give to these beasts as Thou

knowest ; ” and then, with a motion of his hand, he sent away the lions.

4. About the middle of the thirteenth century, in a village of Tuscany called Santa Croce, there was born to poor peasant parents, a little daughter whose name, first Oringa, was afterwards changed to Christiana. The Augustinian, Cornelius Curzio, who has written her life, says that the childhood of Oringa was as spotless as purity itself. At a mature age she embraced the religious state, and lived during seventy years a life full of holiness.

She was not yet eight years of age, when her father, much straitened by domestic difficulties, one day drew her aside and said to her : “ there is a stick ; go out into the pasture and take care of the cattle.” The obedient child promptly executed the will of her father, and, every day, led the cattle out to graze, sometimes in a wood, sometimes in a field. She always told them not to injure the grain, but to eat the grass only, and not to wander beyond the limits which she prescribed for them. While the animals were feeding, Oringa hid herself in a cave, or in the trunk of a tree, uniting herself with her Heavenly Spouse by continual prayer ; and the animals, faithful to the orders of their innocent shepherdess, did not venture beyond the bounds assigned them, and neither with their feet nor their lips did they ever touch any thing but the grass of their pasture.

Oringa lost her parents while still young, and her brothers thought of arranging a marriage for her. To escape this danger, she fled from the house, but was overtaken by night in the midst of a wood. At the dawn of day a graceful hare came bounding to her. She was delighted to find it so tame, and said to it : “ Why do you not run away, poor little hare ? What would you do if I kept you, as I easily might do ? You think, perhaps, that you are very safe in my arms with your head resting on my breast. Do you not know that I myself have timidly taken to flight ? ” Oringa would have lost her way, had not the hare made himself her guide until she regained the road, and then he disappeared.

The Angelic Year.

(From the *French Messenger*.)

MONTH OF JANUARY.—*First Day.*

The Angel of the Holy Family.—The Blessed Virgin Mary and the glorious St. Joseph, give us to-day an example of perfect submission to the will of God as manifested by the holy Guardian Angels. The Archangel Gabriel the guardian of Our Lady and of the Holy Family, said to Mary: "Behold thou shalt conceive in thy womb and thou shalt bring forth a son, and thou shalt call his name Jesus." A few months after, an angel, probably the Guardian Angel of the great Patriarch, appeared to St. Joseph and said: "Mary, thy spouse shall bring forth a son, and thou shalt call his name Jesus." It was on this day, as St. Luke attests, that the most holy Virgin and St. Joseph executed the orders of their Guardian Angels: "And after eight days were accomplished . . . his name was called Jesus, which was called by the angel before he was conceived in the womb."

The Angel of St. Concordius.—In the time of the Emperor Antoninus, there arose a terrible persecution against the Christians. Then there was living at Rome the son of a noble family, Concordius by name, who had been carefully instructed in the Christian religion by his father Gordian. One day Concordius said to his father: "Father, with your permission, I will go to spend a few days with St. Eutyches." Gordian replied: "My son, rather remain with me, that we may both be crowned together." "But if you allow me," answered Concordius, "I would like to visit Eutyches; I will be crowned there as well as any where else, if God so wishes it." Having obtained the consent of his father, Concordius withdrew to the dwelling of his friend Eutyches, which was not far from the town of Tribula. A short time after his arrival, Concordius was summoned before the tribunal of the governor Torquatus, and as the intrepid confessor refused to sacrifice to idols, he was mercilessly beaten with rods and thrown into prison, with the strict prohibition that no one should visit him, but that he should be left to die of starvation. The order of the governor was rigorously fulfilled,

and Concordius was consigned to the most obscure dungeon of the prison, with chains about his neck and hands.

Hardly had Concordius entered into his new abode, when he returned thanks to the Almighty, saying: "Glory to God on high, and peace on earth to men of good will." Suddenly, in the middle of the night, an angel of the Lord appeared to him and said: "Fear not; on the contrary, be of stout heart. I will remain with thee." After the lapse of three days, Torquatus gave this order to the soldiers: "Go, and if Concordius refuses to sacrifice, cut off his head." Two soldiers arrived at the prison with a small statue of Jupiter, and said to Concordius: "Knowest thou the order of the governor?" "You know them better than I," was his answer. "If thou dost not sacrifice to Jupiter," they continued, "thou shalt die." Then Concordius gave thanks to God and said: "Glory to Thee, oh! Lord Jesus!" and he spat upon the image of Jupiter. The soldiers immediately drew their swords and struck off the head of the martyr, who thus rendered up his soul confessing Christ.

The Angels of St. Martina.—In the time of the emperor Alexander, there lived at Rome, Martina, a virgin, descended from one of the most illustrious families of that city. She was being conducted to the temple of Apollo, by order of the emperor himself, to offer sacrifice, when she beheld near her, on her entrance to the temple, an angel, whose splendor shone around on all those who accompanied her. Martina made the sign of the cross, and raising her eyes and her hands to heaven, prayed: "O my God, Jesus Christ! hear this poor sinner, Thy servant, and show that Thou alone, art the God whom it is fitting to adore." At that very moment the earth was shaken and many of the attendants were crushed by the walls of the temple; the statue of Apollo was tumbled from its pedestal, and a demon, rendered visible to all, lay writhing among the fragments of the statue, crying out: "O Martina! servant of the great God of heaven, it is thou who hast drawn me from my resting place and exposed my deformity; I know not where to fly. Thou hast spoken against me to the angel Uriel and he has encompassed me with flames."

The emperor, in his wrath, ordered Martina to be violently scourged, and her eye-lashes to be drawn out with pincers. But the more inhumanly they tortured their victim, the more severely were the executioners

beaten by the angels. "Sire!" they cried out, "have mercy on us; close to this woman we see four young men of great brilliancy who repay us blow for blow with terrible vengeance!" Martina having been led back to prison, she continued to enjoy the society of angels, and the guards often heard her singing canticles with her celestial visitors.

When she was exposed to the lions, she fell upon her knees, and, while the wild beasts licked her feet, exclaimed: "Oh! God, Thou art glorified in the martyrdom of Thy servant, behold, on my right and left, angels who join with me in blessing Thee! See! how they calm the rage of these animals that they may not harm me and how they make them roar against Alexander!"

When the soldiers came to cut off her head, Martina said to them: "do that for which you have been sent;" and straightway a stroke of the sword put an end to her trials.

The Angel of St. Munnus.—Every day St. Munnus was visited in his cell by an angel, whose conversation encouraged him to serve his divine Master with ever increasing fidelity. Suddenly the visits of the angel were discontinued, and Munnus did not see his heavenly visitor for three days. When on the fourth day he reappeared, Munnus said: "Ah! holy angel, where were you for the last three days?" "There was a great festival in heaven," replied the angel; "all the elect wished to give a welcome to one of the blessed just admitted among us, named Molua; and these rejoicings were the cause of my absence." "But what was there so extraordinary in the merits of this man that you thus neglected me?" "He did throughout his whole life," answered the angel, "what you have not done: he never spoke evil to anybody nor of anybody; and, what is more, he always blessed the holy will of God and caused others to do so; his countenance was always the same whether in adversity or prosperity. You, on the contrary, are proud, and God desires that you should be humbled." "If God inflicts on me the chastisement I desire," said Munnus, "with the help of His grace I will willingly undergo it." "Very well!" replied the angel, "and what do you desire that God may grant you." "Among all forms of disease, I choose leprosy," said he; and immediately leprosy spread over the members of his body and preyed on them during seven years. And behold at the end of the seventh year the same angel came again

to visit Munnus: "Since thou hast borne this infirmity with patience," were his words, "God will cure you." "To whom shall I go to be cured," asked Munnus. "Go, find St. Mochua."

Munnus turned his steps towards the solitude where the saintly Mochua dwelt. On entering the cell he found no one within, and being weary, he seated himself on a skin and busied himself collecting with a small broom the worms that fell from his body, and in replacing them in their former positions. About this time, Mochua was returning, and as he raised his eyes, he beheld a troop of angels above his hermitage. "Go," said he to his companion, "see whom thou shalt find in my cell." The messenger soon returned much frightened: "Father! a horrible leper is in your cell." "This leper," replied the saint, "is the servant of God, Munnus; God has sent him to me that he may be cured of his leprosy." St. Mochua hastened his pace and finding Munnus within, tenderly embraced him and touched with his tongue the ulcers of his body: and behold the leprosy vanished beneath his saving touch. Munnus, after giving thanks to the holy solitary returned to his own cell, praising God.

The Angel of St. Colman-Ela.—There lived in Ireland, in the times of St. Mochua, a pious and learned cleric, called Colman-Ela. One day, yielding to a temptation of the devil, he abandoned himself to thoughts of vain glory on his comely appearance and on his knowledge, and suddenly, as a chastisement of God, that knowledge which he had acquired with so much labor, vanished from his mind. Stupefied at his loss, he remained fasting throughout the day, and passed most of the night in begging God to give him back his lost learning. As he prayed, weariness overcame him, and he fell asleep. While he slept, an angel appeared to him and said: "Colman! why dost thou fast? What dost thou ask of God?" "Alas," replied Colman, "I beseech Him to restore me the knowledge He once gave me." "Very well," answered the angel, "God will give thee what thou askest." "But to whom will I go?" "Go to the saintly Mochua; he will cure thee of thy pride and of thy ignorance." As soon as he awoke next morning, Colman set out for the cell of St. Mochua, accompanied by fifteen of the most distinguished clerics. They met St. Mochua on the way, in the garb of a peasant, returning from the fields with a bundle of osiers on his shoulder. He raised his eyes at the approach of his visitors, and saluted them.

And behold a bird came and perched upon the osiers which he carried, and after warbling a sweet strain, flew away. St. Mochua hearing it, turned to Colman and said: "Did you understand what the bird told you?" "No," replied Colman. "Wonderful," continued St. Mochua, and I, who do not know how to read, understood it, its words were: "there does not remain in thy mind one single word of all that you knew." "I confess," said Colman, "I know nothing, and it is to you that God has sent me to be cured of my ignorance." Then St. Mochua prayed in a solemn tone: "May the devil whom God has permitted to possess you for a time, depart from you," and immediately Colman-Ela was delivered as the angel had foretold.

The Angels of St. William de Dijon.—The noble Perinza, mother of this saint, herself recounts the following fact: "My little child had been baptized but a short time when God sent me the following dream: I thought I held my son in my arms, suckling him at my breast, and I was quite surprised to find myself clothed in a rich dalmatic. Presently the heavens opened, and a ray of the most brilliant light lit up the face of the child at my breast. While I stood stupefied by what I saw, there appeared a few paces before me some beautiful young men, whom I recognized as angels; they approached and held out their hands towards my child, and receiving him with respect, wished to bear him away. I seized him again, but they tore him from my grasp and ascended toward heaven enveloped with dazzling splendor. Filled with sadness and fear, I could not find a word, and could only murmur: "Holy Mother of God, my Saviour, to you I confide him, do you watch over him!"

CATECHISM OF THE HOLY ANGELS.

1. Is it necessary to admit that there are angels?

Answer. Yes; it would in some sort be necessary even if the Catholic Faith did not oblige us to believe it.

2. Why does reason incline us almost necessarily to admit the existence of angels?

Ans. The end which God proposed to Himself in creation was the communication of His goodness; to resemble God in some manner is therefore the good of creatures; but if there were no angels, there would be no creature truly like to God.

3. How is that?

Ans. Inanimate creatures are not an image of God; in them we only recognize traces of the divine hand that formed them; if they bear any resemblance to God, it is only in as much as they exist.

Neither are animate creatures wanting reason an image of God; if there be any similarity it is because they have existence and life.

Man himself is not a perfect image of God, but is made to His likeness. In his body, which ranks him with inferior creatures, he bears but the impress of God's hand; his intellect alone is an image of the Deity. But the intellect alone is not man. Reason therefore to be satisfied, seems to demand another creature purely spiritual and intellectual, even as God is pure spirit, pure intelligence, and this creature is the angel.

4. Have the angels then no body?

Ans. No, the angel is a pure spirit.

5. Are we obliged under pain of sin to believe that there are angels and that they are pure spirits?

Ans. Yes, it belongs to revealed truth, that is, God teaches it in Holy Writ; it is of Catholic faith that is, the Church teaches it by her Doctors, by her festivals and by her councils.

6. What Council defined that there are angels and that these are pure spirits?

Ans. The fourth Council of Lateran.

PRAYER TO THE HOLY ANGEL GUARDIAN.

Angel of God, my dear Guardian, to whose care the Divine Love has entrusted me, deign to enlighten and to guard me, to rule and to guide me. Amen.

(An indulgence of 100 days each time. Plenary indulgence: 1st, Once a month, on the ordinary conditions, if the prayer is said daily; 2d. On the 2d of October, feast of the Guardian Angels; 3d. At the hour of death if one has recited it frequently during his life. These indulgences are applicable to the souls in Purgatory.)

Aspiration to repair the ingratitude of the greater part of men towards the holy Angels:

Ever loved and blessed be the Holy Guardian Angels.

Record of Contemporary Events.

The Italian Journals of November, as also those of other countries, were very busy over the state of our Holy Father's health. Many of the Liberal papers, which have not a particle of respect for his age, his dignity or his virtues, take the greatest delight in wounding the tender love of his Catholic children, by publishing rumors full of falsehood concerning his failing strength or actual illness. Although the public have become almost used to such baseness, still, every once in a while, through their tender affection for Pius the IX, they have been put on the rack of anxiety. But thank God, this clamor on the one side, and these alarms on the other, have no real foundation; for we have the most certain information, that not only has the Holy Father enjoyed during the past month the most perfect health, so that he has lost not a day from indisposition, but that he is even so vigorous, that he has discharged without a single omission the arduous labors of his high and holy office; such as deciding in person, on whatever concerns the Church's interests, giving audiences to Cardinals, to Secretaries of the various Congregations, to the vast crowd of the faithful who visit him, be they Romans or comers from other countries, and responding in person to the many petitions which are offered before him and this too with his usual eloquence. May a good God keep him safe for a long time yet for His Church, of which he is at once the support, the comfort, and the glory!

His Holiness continues to protest against the acts of a violent spoliation, which the invaders of Rome are daily multiplying, in spite of their promises, treaties and declarations, to the contrary. By the laws contained in the guaranties, they were bound to leave untouched every church in Rome. Notwithstanding the spirit and letter so obliged them, they have violently seized on the three churches, of St. Martha, St. Anthony Abate, and the Oratory, annexed to the Scala Santa. A simple order of a Minister has sufficed for this. Against such occupations, which are evidently, only the forerunners of many others already agreed upon, Cardinal Simeoni, Secretary of the Holy See, has addressed a letter of protest dated Nov. 23, to all the Papal Nuncios, which they are to read before the different governments of Europe.

This letter was published during the present month. In it, Cardinal Simeoni alludes not only to the sacrilege of such an occupation, from a religious point of view, but graphically shows its illegality from a political stand point, its uselessness from a material stand point, and its barbarity from an ethnical stand point. But what is particularly disastrous in these seizures, are the logical conclusions which we must draw: For if a single minister, without warrant of law, can so flagrantly violate these guaranties, of what value will they be in the future? If to-day they observe no measure in seizing what is considered of no importance by the partizan of the revolution, what may we not expect the morrow will bring, when they stretch forth their hands to things that are esteemed of the highest importance by these same men?

The Italian ministers make no secret of their designs against religion. They have already prepared a set of new laws which they are going to propose to the Legislative Chambers, all of which are aimed at religion, to the spoliation of the Church, to hamper its action, and to disturb the peace which now exists between its members. The spirit of these laws which embody the policy of the king's cabinet, may be briefly summed up in these five points: 1. That all property now held by corporations for charitable purposes, should be seized upon by the government, and instead, there be given to them a fixed claim in the "Consolidated Debt." This operation is, under the name of a loan, a veritable usurpation and robbery. For by it these corporations lose the security of their goods; they lose the benefits which accompany the certainty of a yearly return that real estate assures. They thus lose their liberty and independence, and are in daily risk of losing everything, if the government bonds shrink in value and become worthless, two hypotheses which seem most probable in the near future. 2. They propose to deal in the same way with the property of the parochial churches, the chapters, cathedrals and bishops. On all this property which they now propose to seize, they had levied already a tax of thirty-three per cent. on the income of these church goods, as a tax of exception, and this too in addition to the usual taxes paid by an Italian citizen. Thus these laws are not intended to better the condition of the present owners, but simply to aggravate their burdens and vexations. 3. The Laws of Guarantees had abolished the "Placet Regium;" that is to say, the necessity of

asking the government's permission to nominate a new bishop, or canon, or parochial priest. They now propose to abolish this guarantee because they desire to put revolutionists in these ecclesiastical dignities, and since this law trenches directly on the divine right of the Pope and of the Church to confer spiritual jurisdiction on those whom they judge the more fitted. It is the old question of Investiture which the German emperors of the middle age claimed for themselves, coming up in a new shape. 4. They propose to confer on the people the privilege of electing their curates and ecclesiastical superiors. The government hopes by this law to so manage the election that they can mould everything to their will; and hence aims a mortal blow at the divine organization of the Church. They, in fact, are trying to excite a schism; to subject the Church to the temporal power, in one word it is a faithful copy of the infamous laws concerning the clergy which existed in France. 5. They have introduced a law of compulsory education in the government schools. At present the larger number of the public schools are either in the hands of the clergy or under their influence, and now in those places where they are in the hands of the infidels, there has always been some free Catholic schools, to which parents would send their children to be secure against corruption and the loss of faith. They now propose to abolish these schools, and poison the minds of these tender children with their infidel notions. Parents are already protesting; and thousands of signatures have been affixed to protests against this outrage. But the party in power are relentless and are bent upon carrying this pet project into execution. All these laws are nothing but legalized tyranny imposed on the Italians in the name of liberty. They are nothing but persecutions assuming the disguise which was stripped from Julian the Apostate, which those who are inaugurating it are pleased to style a just war on intolerance and irreconciliation. The Catholics of Italy have been banished by the force of circumstances in which their consciences oblige them to leave politics alone; and hence they can only offer that opposition to the wicked projects of the government which the law permits them; but too often this opposition is disregarded even when the law does interfere, by the government, and sometimes too, fraud stands between them and the protection of the law. Thus, in 1876 they were prevented from holding a Catholic congress at Bologna, by arrests which were made by the prefects. This

year, however, they have succeeded in meeting at Bergamos. At this place a vast concourse of noblemen, scientists, scholars, editors, landholders and merchants, all of the highest rank were gathered, and succeeded in organizing in the grand hall of the Seminary, on October 10th. Baron Vito D'Ondes Reggio, an old deputy of the Italian Chambers, a celebrated orator and jurist, and a staunch defender of religion, justice and liberty, was chosen President by acclamation. The work of the congress was finished on Sunday morning, the 12th of October. They protested against the proposed laws of the government, and especially against the law of compulsory elementary education. They urged all Italians to be on the *qui vive*, to earnest, constant, energetic, but at the same time to legal opposition to the injustice which is threatened; to leave nothing undone to remedy the wrongs of the Church, to promote good works, and above all to assist the poor who are the worst sufferers from the new tax system of Italy. These acts, so numerous yet so decisive, so prudent, so in keeping with the needs of the Church and so full of courage and energy, prove that vigor yet remains in our Catholics, and that though violence and tyranny may crush them, yet never can they corrupt or abash them.

Even when we leave Italy, we cannot wholly lay aside our just fears—but still we also find good reasons for exciting our hopes. In the late elections in France, although these appeared on the surface only a question of politics between the Radicals and the Conservatives, still at the bottom there was a religious one. The Radicals, victors in the general parliamentary result, have already in the assembly room announced their design. They seem to regard their victory as one over Clericalism; and now their rally word is, “War on Clericalism.” Under the name of Clericalism they really mean Catholicism, and against the Church they are directing every attack. Every liberty which the Catholic has won for himself by an energetic contest of 25 years are now in jeopardy: the right of religious community, the right of teaching in the primary schools, the lyceum and the university; the rights of ecclesiastical administration; the right of communication with the Holy Father; the right to preach; each and every one of these rights and liberties are threatened with destruction. Nor can the Catholic turn to the government for help. For the Government though Conservative, has a deadly fear of being called clerical; this suffices to

paralyze any effort which would seem to shelter or protect the Church. Even if Radicalism does not commit itself entirely to adventurers and encouraged by its late victory, aim at once to seize on the Government, still there is every reason to fear, that the Church will be offered up as a victim in these unhappy political contests.

In Prussia, the anti-Catholic agitation so far from ceasing in hostility, is beginning gradually to widen its field, and little by little is growing anti-Christian. The *Kulturkampf* has extended its harassing legislation over more than one right of the Protestant clergy, and touched on more than one creed of the Protestant people. The judgment of the supreme ecclesiastical tribunal has placed the anti Christian Horsbach, pastor over the church of St. James, in Berlin, and this too contrary to the advice and remonstrance of the Protestant bishops and clergy, and this act has, at one blow, taught them the illusions under which they were laboring. The entire Bureaucracy which is directed by Bismarck's iron hand, the universities with its immense followers of professors, advocates, doctors, apothecaries, scientists, men of letters, all of whom have been formed in its mould, the whole government faction in the legislative halls, in the press and in the country, have joined their forces to wage war on the supernatural, on the divine nature of Jesus Christ, and on christianity. These forces have already driven the Catholic priest and pastor from the grammar schools, have prohibited them to bless those who would join in holy wedlock, have forbidden them any voice in the reforms, innovations and changes, which they have inflicted on the Church. Now they propose to grasp and dispose of the ecclesiastical revenues, withdrawing them entirely from the control of the clergy. The mass of the people who are Protestant have let them do as they please; and only a portion of the Protestant clergy and nobles have dared to oppose these usurpations. They have won over to their side the court and even Emperor William himself, who in his quality as head of the Protestant and established church in Prussia, has very energetically protested against these rationalistic tendencies, but at the same time he has not effectually prohibited his ministers from continuing to labor in the opposite cause. Still the authority of the Emperor has proved a great help to the right side. But now it too is being put to the test. Very lately Professor Beyschlag of Hatte and Dr. Schwarz of Saxecoburg, Gotha, have published

a writing on the resemblance of the court and clergy of Berlin, to the court and clergy of Byzantium. While professing themselves obedient to the Emperor, they accuse the clergy of selfishness and of being actuated by fears of losing their influence and revenues. The fact is, they are arming themselves at Berlin against King William and Protestantism, and are using the same weapons which they are employing at Rome in their attacks on the Pope, nor should we wonder; for it is the old war of hell on the Church; the same leading, the same plan, the same arms. But now the result will be different. Catholicity has always and successfully repelled these assaults because she is founded on the eternal rock of Jesus Christ, against which they war in vain. But Protestantism must go down, since its foundation is of human hands.

We find a striking example of this in London. The Ritualist taught by tradition, taught by the practice of the Church in every age, taught by the explicit declarations of the Fathers and the Councils of the first ages, and above all by the explicit word of Holy Writ, have attempted to introduce into the Protestant Church the Catholic Ritual. They had partially succeeded, and even from a Protestant stand point they were in the right. But a sentence of the highest Court of the Queen against the Rev. Folkestone, has put a stop to their endeavors. They have commenced to protest, to deny the jurisdiction of a civil court in such matters, to show themselves ready to declare themselves independent as to religious convictions, and at present it looks as though a great scandal is brewing. By the decision of the Court, Ritualists can be ousted out of their large benefices. In such a sensitive danger they have struck upon a happy contrivance for saving their self-respect, and at the same time their flesh pots. They refuse to obey the injunction of the Court, but they are ready to yield to the mandates of their Bishops, who are their lawful spiritual superiors, and thus they have bartered away the convictions which they once adhered to so firmly, and the ritualistic agitation is put to rest at least for the moment. We see in this transaction how false is the Protestant that they admit no judge but the bible, and that they themselves have at length begun to understand how absurd it is for a secular tribunal to pass sentence on matters which are purely spiritual.

The *Unità Cattolica* publishes a religious item which has been confirmed by later information and which must be most acceptable to every

one, and destined we trust, to be most profitable to Scotland. It is probable that by next Christmas, Pope Pius IX, will issue apostolic letters reëstablishing the Catholic Hierarchy in Scotland. The restored Sees are said to be seven in number. 1. St. Andrew's, (Archbishopric,) with residence in Edinburgh. 2. Glasgow. 3. Lismore, with residence at Oban. 4. Candidacasa, with residence at Dumfries. 5. Either Dunkirk or Dumblane. 6. Aberdeen.

It is now twenty-seven years since the reëstablishment of the English hierarchy. The experience of these years have proved how groundless were the evils then anticipated, the accusations trumped up and the fears so freely expressed concerning that act of the Holy Father. Hence we may justly hope that this new act of the Holy Father will not revive the agitation of yore ; nor the opposition of the Ministers of the Queen.

General Intention.

THE ADVENT OF MARY'S REIGN.

This month we propose to beg that a more perfect knowledge and love of Mary may be given to all Christians, but more especially to those whom Mary calls to the salvation of souls : we propose to beg that a confidence in the succor which Mary has prepared to bestow on them, may be given them without limits : to pray that their fidelity in imitating her may be constant, their zeal in extending her kingdom and defending her honor may be unflagging, their submission into her maternal hands of all that concerns them without reserve, and finally that this abandonment of self may be as complete as the surrender of a slave to his mistress, yet as tender as the cling of a child on the neck of its mother. We thus hope to hasten the reign of Mary over all hearts ; for this established, it cannot fail to build up the reign of Jesus Christ in the same hearts. Listen to what glorious hopes the venerable Grignon de Montfort gives utterance when he speaks of the Advent of Mary's Reign. " By Mary, salvation came into the world, and by Mary it must be perfected. But at the first coming of the Saviour, Mary concealed herself from the gaze of man. She did this from fear that men as yet but little instructed in the truths of Redemption, might ignorantly offer an unhallowed honor to those more than earthly charms with which the Most High had clothed her. For so great were these personal gifts, that as St. Denis the Areopagite records, he himself would have fallen at her feet, when first he saw her, and worshipped

her as a goddess, had not faith taught him better. When, however, Christ's second advent is approaching, the Holy Ghost wishes to reveal the beauty and supernatural loveliness of Mary, that by the excellence of the Mother, all mankind may be won to love and obey her Son, Jesus Christ. The reasons which caused Mary's concealment no longer exist; but, on the contrary, many powerful reasons cause the Holy Spirit to reveal His Spouse as she really is, the most perfect work of the Most High. First of all justice requires this, for Mary, whilst living, through humility and zeal for God's glory obtained from God that the apostles and evangelists should not speak of her supernatural gifts; hence, that now she is in glory, this sublime example of humility should be revealed to the living, and, moreover, God desires to be glorified and praised on earth in her who is the chef d'œuvre of his hand. In the second place she is to Jesus what the dawn is to the sun, and hence she must first appear in order that Jesus may be discovered. Thirdly. Through Mary, Jesus came first into the world, and so too, although in a different manner, his second coming must be through her. Fourthly. She is the true, straight and sinless way which leads to Jesus, and leads without fail; hence it is necessary that souls which seek God in sanctity, should find Him through her. For those who find Mary find life, for they find Jesus Christ, who is the way, the truth and the life. To find Mary, however, we must seek her, and because no one seeks what he knows not, it is necessary that Mary should become known. Fifthly. Mary must display more perfectly in these latter days her mercy, power, and generosity: her mercy, by receiving and comforting most tenderly the poor sinners who return to the Church; her power, by shielding those whom the enemies of God, the Jews, idolaters, schismatics, Mahomedans, and heretics seek to seduce with terrible threats and menaces; and finally her generosity, by pouring greater supernatural treasures on her faithful servants and soldiers who are battling valiantly in the interest of Jesus Christ. Sixthly and finally, Mary should be, especially in these latter days, a support for us, as formidable to Satan as an army drawn up in battle array. For Satan, knowing that his time will have an end, is redoubling his efforts to seduce poor souls, and is even now perhaps preparing for the faithful children of Mary a persecution more terrible and more deadly than they have ever been called on to conquer and escape. But while these attacks of Satan will rise in succeeding and greater fury even to the end of time, we have a promise made in the terrestrial paradise by God Himself, which I will now recall and explain for the glory of Mary and the consolation of her children. 'I will place enmities,' said the Lord, 'between thee and the woman and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel.' (*Gen. iii, 15.*) Thus are we assured that the enmity

which God has placed between Mary and Satan will endure and we may piously believe will daily increase to the end of time. The battle is between the Mother of God and the devil; between her children and loving servants, and the children and followers of Lucifer. So that we here see, that the very strongest adversaries which God has raised up against Satan, are Mary His Mother, and her seed the children of Mary. And how wonderful is the combat; what Lucifer daily loses by his pride, Mary regains by her humility; that which Eve forfeited by her disobedience, by obedience Mary saves. By disobedience Eve plunged herself and her children into perdition, by obedience Mary brings salvation to herself and to the world—and has so saved the children thereof, that she has elevated them with herself to a higher destiny than was possible to Eve.

“But God has not put enmities only between Mary and the devil, He has put enmities also between her seed and his seed; and hence, in the hearts of Mary’s children, there burns an irreconcilable antipathy, enmity and hate to the children and slaves of the devil, and between them there never can be one single point of agreement, one single moment of peace. The children of the world, who are the children of Satan, have ever persecuted the children of Mary and will ever continue to persecute them as long as time shall endure; so in olden times did Cain persecute even to death his brother Abel and Esau hated his brother Jacob, and yet Abel and Jacob were just and hence are figures of the just ones and the predestined now of God. But it matters not, for the humble Mary is ever the victor, and in good time her heel, which is her humility, will crush the serpent’s head, that is, will grind his pride into the dust. The malicious serpent plots, Mary exposes him; he digs his mines, lays his snares and takes invidious counsels; poor wretch, Mary is before him, his mines are exploded to his own injury, his snares are dangerous only to his children, his counsels only betray his own servants; above her children and around her servants are thrown the protecting arms of a divine mother and an all powerful mistress, who forbids cruelty to approach them even with a frown. But in these latter ages especially, will her triumphant power rebuke with confusion the vain strivings of the demons. For just as the flight of the eagle soaring for his prey quickens to a resistless rush as he seizes it with his talons, so too it will be with Mary, as time draws nigh for her to seize forever on the empire of the devil in this world with her talons, which are the humility and poverty of her children and servants who do battle for her. For as the talons of the eagle are the least noble part of the bird, so too the children of Mary, who are the poor and humble and the least noble of the world becoming the valiant servants of Mary, their poverty and humility are the talons as it were

with which Mary tears her enemies to pieces. Thus will they also share with her the abundance of these heavenly gifts and treasures, which clothes them in the robes of sanctity and makes them glorious in the sight of God and his angels, which fills them with such unconquerable courage and zeal, that with the talon of their humility they will in union with Mary crush the head of the serpent and lead his pride captive to Jesus Christ.

"In fine, what God now wishes is that Mary should become more known, more loved, more honored than ever; and I will soon show how the predestined may accomplish this if they will only avail themselves of the graces and lights vouchsafed by the Holy Spirit, in regulating their interior perfection. For then assisted by the light of faith, they will clearly see this beautiful star of the sea guiding them amid every tempest into a secure haven; then too will they know her grandeur, and rejoice to consecrate themselves as faithful subjects and slaves of love to her service; experiencing her maternal bounties and caresses, they will dwell before her as children well-loved. Then will they experience also her mercy, and in every need will rush to her for succor, knowing her to be after Jesus their tender advocate and mediatrix; and thus knowing her to be the surest, the easiest and the sweetest way to Jesus' Heart, they will give themselves to her body and soul, without reserve, so that they may become with her the sharer in Jesus."

Surely there is not one of our Associates, who does not wish to be numbered among the predestined souls to whom the Venerable Grignon de Montfort offers such a glorious mission. But we must not be content with enrolling our names, we must beg of the Heart of Jesus to raise up for us and for His divine Mother unnumbered laborers. We must speak to Him the words of His servant: "Behold, oh my Saviour, oh God of Battles, all these leaders who have gathered their bands, these rulers who have mustered their armies, these navigators who have equipped their fleets, these merchants who have collected their navies and who swarm in the highway, the port and the market-place. What a crowd of robbers, drunkards, libertines and impious wretches are daily banded against Thee! And with what ease and readiness? A whistle, a tap on the drum, the sight of a sword, the promise of a pitiful sprig of laurel, the hope of a little piece of ribbon or lace, a trifling reward, a pleasure worthy only of a brute; in one word, the breath of honor, the inspiration of self-interest or pleasure, each separately is capable of banding rogues together, of assembling merchants, of massing soldiers, of swelling battalions, of filling the stores and the market place, and of covering the earth and the sea with numberless reprobates, who however at loggerheads on every other

point, are one, in the war unto death which they wage against Thee, beneath the standard and under the guidance of Satan. Shall not we then, oh my great God, since there is such glory, such sweetness, such sure profit in Your service, shall we, I say, not join as one person in doing your battle! Unite as one soldier in upholding your standard! and cry with one voice as did St. Michael, all inflamed with zeal for your glory in the midst of his angelic brothers, 'Who is like unto God.'

"Oh let my voice, be raised above every voice; let me be heard above all calling out in your holy cause. Fire! fire! fire! Help! help! help! Fire and help, for the house of the Lord! Fire and help, for human souls! Fire for the very sanctuary! Help for our brother whom they foully slay! Help for our children whom they basely slaughter! Help for our good Father whom they cruelly stab! "If there be any one with the Lord let him join me." (*Ex. xxxii, 26.*) Let all good priests of the Christian world, be they yet in the midst of the conflict, or be they retired into the deserts and solitudes, come and join me: so that our forces united and becoming irresistible, we may range ourselves under the standard of the cross; we may charge down on the enemy who have sounded already the alarm, with ranks composed of breasts which beat in unison. 'Let the Lord arise and disperse his enemies. Arise, O Lord, why dost thou sleep? Arise!'"

Divine Heart of Jesus, I offer to Thee through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost daily offer Thyself a Victim on our altars.

I offer them, in particular, to obtain that Thy servants may come to Thee by the way which thou hast marked out through the Immaculate Heart of Thy divine Mother. O Jesus, teach us how to establish Mary's reign in our hearts, that she may assist us in establishing Thy reign. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

A General Review of Graces Received during the Year.

Were not ten cleansed? and where are the nine? There is no one found to return and give glory to God, but this stranger. One in ten! that was the proportion found of grateful hearts to give Christ glory and thanks, when a miracle of His hands had freed them from a foul leprosy that made them tainted outcasts from among the haunts of men. That was the best exhibit that man could make of gratitude—the virtue which pagans themselves extol—even under the benignant countenance of Christ Himself, when His sweet voice was sounding through all the depths of their hard hearts. And the proportion has not increased; pray God, rather, that we do not discover it diminished.

Since that day when on His weary journey through Samaria He complained of man's ingratitude, He gave Himself to death for our salvation; of His love He has left us a perpetual memorial in the Sacrament of the Altar, where He feeds, strengthens and consoles; His Church has been the treasury for man of all heaven's gifts; His Sacred Heart, a fountain from which waters of salvation may be constantly drawn, has been laid open to us; the golden age of mercy, love and bounty is making of the world the ante-chamber of heaven; now, as in the days when Christ sent word of His mission to St. John, the blind see, the lame walk, lepers are cleansed, the sick are healed, the dead arise. But the proportion is never bettered; *Were not ten cleansed? where are the nine?* Ever the same cry wrung from the Saviour's heart: *There is no one found to return and give glory and thanks to God, but this stranger.* Surfeited, so to speak, with God's favors, we manage to observe very faithfully one injunction given by our Lord during His life-time on earth to those whom He had benefited: *see that you tell no man*; forgetting what followed, *until the Son of Man is risen*. With their prayers answered, men indeed *tell no one*; the voice of thanksgiving is silent, our voice of petition has been heeded: and of the few who do draw near to Christ at all, nearly every one comes, as did the woman in the Gospel, *adorans et petens aliquid*: in adoration, but in quest—as well.

There is no virtue more praised and less practised than gratitude; none that more men claim as the very outgrowth of their generous, honorable nature, and that fervor gives place to in their lives. "Ingratitude is monstrous, and for the multitude to be ungrateful were to make a monster of the multitude," wrote England's great bard; and such a monster verily is man, face to face with God, so benignant, so

bountiful, so generous. Thankfulness to God has never had just place in man's life, since the world began.

Our pages have been, from month to month, a chronicle of God's bounty to all who came in search of spiritual blessings and temporal gifts; lest of us and of those so enriched it be said that there were none found to return and give thanks to God, we have here made a summary of the chief favors bestowed in response to the prayers of the Associates. We make this a thanks-offering. Would that it might be writ in letters of living light across the broad expanse of the world, and burned deep into the hearts of men, who ask and receive, but never give thanks. *Benedictus deus in donis suis.*

The following figures represent the favors reported in the *Messenger* as obtained through the intercession of the Apostleship of Prayer :

CONVERSION TO THE FAITH—106.

RECOVERY AND PRESERVATION OF HEALTH—97.

SPIRITUAL AND TEMPORAL FAVORS—547.

These figures may more correctly be said to show the number of *letters* received, acknowledging blessings obtained, than the number of *favours*. Most of these letters contain general statements of *many* favors and graces received, and these, of course, could not be set down in definite numbers. Many convey thanks for favors bestowed on religious communities, on families, and on congregations, as well as on towns and districts. Hence, it will appear that the above figures are but a very imperfect record of the benefits bestowed by our Lord on those whose faith has sought help from the inexhaustible riches of His Sacred Heart. It should be borne in mind, moreover, that, in all probability many more graces than are here mentioned have never been made known to us. For all these reasons, our yearly *Review* makes known to the members of the Apostleship but a small number of the fruits which their pious intercession has brought to their needy brethren. We call attention to these points, both to urge the more frequent and faithful acknowledgment of so great a debt of gratitude on the part of those who have been favored, and to warn the faithful members of our Holy League not to be disheartened at what may seem to be, but is not in truth, the small result of their charitable endeavors. "The Lord seeth," He has recorded every prayer, and ejaculation, and good work, and with Him the merits are safely laid up, for which a plentiful return will be made in due time.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for January, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for January, 1878.

From	Date.
Aurora, Ill.....	Nov. 20.
Baltimore, Md.....	" 14.—C. A.
" ".....	" 17.
" ".....	Dec. 10.
" ".....	" 13.—C. A.
Bangor, Me.....	Nov. 19.—C. A.
Binghampton, N. Y.....	" 19.—C. A., G. O.
Boston, Mass.....	" 12.—G. O.
" ".....	Dec. 3.
" ".....	" 10.
" ".....	" 11.—G. O.
Brooklyn, N. Y.....	Nov. 23.
" ".....	Dec. 12.—G. O.
Canton, Ohio.....	" 8.—G. O.
Carroll City, Iowa.....	Nov. 20.
Carroll, Md.....	Dec. 9.
Charlestown, Mass.....	" 11.
Chatham, C. W.....	Nov. 10.
Chicago, Ill.....	Dec. 12.—G. O.
Cincinnati, Ohio.....	" 10.—G. O.
Cleveland, Ohio.....	" 10.
Columbus, ".....	" 5.—G. O.
" ".....	" 10.—G. O.
Curdsville, Ky.....	" 10.
Dallas, Texas.....	" 4.
Denver, Colo.....	" 6.—G. O.
" ".....	" 8.
Detroit, Mich.....	Nov. 18.
" ".....	Dec. 3.—G. O.
" ".....	" 11.
Edgefield, Tenn.....	Nov. 30.
" ".....	Dec. 5.—G. O.
Egg Harbor City, N. J.....	" 8.
Elizabeth, N. J.....	" 3.—G. O.
Elysville, Md.....	" 14.
Florence, Ala.....	Nov. 22.—C. A.
Floyd Knobs, Ind.....	" 16.—C. A.
Fort William, C. W.....	" 30.
Frederick, Md.....	" 23.
" ".....	Dec. 5.—G. O.
Gadsden, Ala.....	" 5.
Georgetown, D. C.....	" 5.
" ".....	" 10.
Guelph, C. W.....	" 10.—G. O.
Halifax, N. S.....	Nov. 9.—C. A.
" ".....	" 11.
" ".....	" 15.
" ".....	" 20.
" ".....	Dec. 4.

From	Date.
Halifax, N. S.....	Dec. 9.
" ".....	" 10.
" ".....	" 11.—G. O.
Harrison, N. J.....	Nov. 27.
Hazelton, Pa.....	Dec. 11.
Henry's Station, N. C.....	" 4.—C. A.
Indianapolis, Ind.....	Nov. 12.—G. O.
" ".....	Dec. 8.—G. O.
Jeffersonville, ".....	Nov. 28.
Lancaster, Pa.....	" 19.
Latrobe, Pa.....	" 12.—C. A.
Little Rock, Ark.....	" 25.
Loretto, Ky.....	Dec. 7.—G. O.
Louisville, Ky.....	" 6.—G. O.
Marine City, Mich.....	Nov. 13.
Marysburgh, Minn.....	" 15.
Maysville, Ky.....	Dec. 4.
McSherrystown, Pa.....	" 8.—C. A.
Milwaukee, Wis.....	" 10.—G. O.
Montreal, (Z. P. C.) C. E., ".....	" 4.—C. A.
" ".....	" 7.
Mount de Chantal, W. Va., ".....	" 8.—G. O.
Mount de Sales, Md.....	Nov. 28.—G. O.
Nazareth, Ky.....	Dec. 9.
Newark, N. J.....	" 27.
New Brighton, Pa.....	" 10.
New Castle, Del.....	" 9.
Newport, Md.....	" 5.—G. O.
New York, N. Y.....	Nov. 13.
" ".....	Dec. 4.
" ".....	" 11.
" ".....	" 12.
Ottawa, Canada.....	" 3.
Pass Christian, Miss.....	" 1.
Petersham, Mass.....	" 4.—C. A.
Philadelphia, Pa.....	Nov. 21.
" ".....	" 24.
" ".....	Dec. 8.—G. O.
" ".....	" 9.
" ".....	" 10.
" ".....	" 11.—G. O.
Pittsburgh, Pa.....	" 9.—C. A.
Pompton, N. J.....	Nov. 27.
Portland, Ky.....	Dec. 3.—G. O.
Pottsville, Pa.....	" 1.—C. A.
Providence, R. I.....	" 12.
Riverside, Ohio.....	Nov. 8.—G. O.
Riviere Baudette, Can'a, ".....	" 25.—G. C., O. A

Letters with Intentions for January, 1878—Continued.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Sacramento, Cal.....	Nov. 29.	Sault Ste Marie, Mich....	Nov. 18.
Saginaw City, Mich.....	Dec. 11.—G. O.	Shasta, Cal.....	Dec. 5.
St. Joseph, Mo.....	" 5.—G. O.	Sinsinawa Mound, Wis...	" 4.
St. Louis, Mo.....	Nov. 20.	Tarrytown, N. Y.....	" 10.
"	Dec. 6.—G. O.	Towanda, Pa.....	" 12.
St. Mary's, Ind.....	" 8.—G. O.	Trevilian's Depot, Va.....	" 10.
St. Paul, Minn.....	" 11.—G. O.	Troy, Mo.....	" 6.
San Francisco, Cal.....	Nov. 14—G. O.	Troy, N. Y.....	" 11.—G. O.
"	" 17.	Urbana, Ohio	Nov. 16.
"	" 20.	"	Dec. 12.
"	" 24.	Washington, D. C.....	" 3.—C. A.
"	Dec. 1.	Webster, Ky.....	Nov.
"	" 3.	Wellsville, N. Y.....	Dec. 9.—C. A., G. O.
"	" 5.	West Meriden, Conn.....	Nov. 13.—G. O.
"	" 6.—G. O.	Wheeling, W. Va.....	Dec. 10—G. O.
Santa Clara, Cal.....	Nov. 8—G. O.	Wilmington, Del.....	" 12.

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated:

VOCATION TO THE FAITH is asked for—

357 families—1376 individuals—all non-Catholics in 5 localities, and for several persons already recommended.

REFORM OF LIFE is asked for—

234 families—967 individuals—98 intemperate persons—several clandestine marriages—22 mixed marriages—all bad Catholics in 5 localities—return to our Holy Church of 7 apostate families and 128 individuals, and for several recommended in previous months.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

Our Holy Father the Pope—2 dioceses—7 novitiates—9 colleges—51 religious communities—21 congregations—6 societies—2 missions—12 parishes—29 sodalities—7 academies—souls in purgatory—several ecclesiastics preparing for ordination—208 families—825 individuals—10 classes of students—children preparing for first communion—1007 special intentions—deceased priests of a diocese—28 lately departed souls—an intended marriage—happy death of 188 persons—peace and union in 21 families—vocation to the religious life for 100 individuals, and to the priesthood for 2 persons—reconciliation of 4 persons—removal of scandals—light to know their true calling for 42 persons—re-union of a married couple—1194 spiritual favors—several special intentions previously recommended.

SUCCESS AND RESOURCES are asked for—


107 families—317 individuals—1 diocese—28 communities—1 college—2 convents—7 asylums—2 hospitals—3 churches—8 congregations—7 institutions—62 schools—69 undertakings—3 undertakings for God's glory—4 fairs—success of a very important affair—8 novenas—2 retreats—14 persons in their studies—employment and situations for 95 persons—a settlement for a great difficulty—recovery of debts—recovery of money being lost—a happy and safe delivery—safe journey—a speedy and just termination of 18 law suits—sale of property—safe return of absent friends—recovery of a person who disappeared some months ago—news from absent relatives and friends—403 other temporal favors, and several already recommended.

RECOVERY OF HEALTH is asked for—

3 priests—34 religious—all sick in one locality—3 families—426 individuals—14 persons suffering from painful maladies—20 insane—entire recovery of sight to 22 persons.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. **THE APOSTLESHIP OF PRAYER**, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. **THE MANUAL OF THE APOSTLESHIP OF PRAYER**, an abridgment of the above. Published by the same. 35 cts.

3. **DEVOTION TO THE SACRED HEART OF JESUS**, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. **THE PARADISE OF GOD, or, The Virtues of the Sacred Heart of Jesus**, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. **CATECHISM OF DEVOTION TO THE SACRED HEART**, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. **CATECHISM OF THE APOSTLESHIP OF PRAYER**, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. **GOD OUR FATHER**, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

8, 9, 10. **THE ACTS OF THE EARLY MARTYRS**, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. **LEANDRO, OR, THE SIGN OF THE CROSS**. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1 50.

12. **SIMON PETER AND SIMON MAGUS**, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. **TIGRANES, a Tale of the Days of Julian the Apostate**; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. **MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS**. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts.; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.


ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect.*
S. SVEGLIATI, *Secretary.*

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THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocess the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocess has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

FEBRUARY, 1878.

Vol. 5, No. 2.

The Divinization of the Christian by the Heart of Jesus.

The science of holiness is no idle speculation; it is a science eminently practical; it is an art, aye, the first of arts: *ars artium*. To sanctify ourselves and to gain the eternal reward we hope for, we must first of all learn to know: *this is life eternal that they know thee*: for how shall the will act if the intelligence point not the road. But it is only by the agency of the will that the intellect can bring forth the divine fruit of holiness. The most perfect knowledge, if it be not the rule of our conduct, far from sanctifying us would but aggravate our culpability. "If you know these things you shall be blessed if you do them," said the Saviour to His Apostles. (*Jo. xiii, 17.*) Hence far different from the Pharisees who did not practice what they preached, He the consummate Master of holiness instructed us first by His examples before He taught us His precepts: *He began to do and to teach.* (*Acts. i, 1.*)

Let us enter into His idea; and before proceeding further let us consider how we may practice the theory which, in the foregoing articles, we have contemplated in its principal aspects. The work of our sanctification must be the result of two concurring agents: God and man. Hitherto we have considered the action of God; it remains for us now to examine how we may coöperate with the action of God, and perfect this work, the most divine of all those which the Omnipotent performs outside of Himself.

It will be consoling to find that by this path we are conducted to the term whither we were led by the special study of our work, and to recognize in the devotion to the adorable Heart of Jesus the practical form of our sanctification.

I.

To be assured that the Heart of Jesus is the principal instrument of our divinization, we need only resume what we have already established. Doubtless this work is the work of the entire Trinity; the first and the third Persons have no less a share in it than the second, since it consists in our adoption by God the Father, and the union of our souls with God the Holy Ghost; but it is through Jesus Christ that this divine Spirit is given us, and it is only in so far forth as we are incorporated with Jesus Christ, that the Father recognizes and loves us as His children. Now it is by an act of His love at once free and ever renewed that Jesus Christ gives us His Spirit. We are indebted then to His Heart, the organ of His great love, for the divine life and all the supernatural wealth which we possess. It is the unmerited and infinitely tender love of this adorable Heart which has rescued us from the thralldom of Satan and invested us with the rights of the sons of God and heirs to His eternal felicity. It was by a transport of the *exceeding charity wherewith He loved us*, that the Incarnate Word has washed out with His Heart's blood the stains that sullied our souls. This first favor did not satisfy His love, after having liquidated our debts, and cancelled the decree of death against us, He merited for us the graces of eternal life; He became our justification no less than our redemption. And now His love is ever busy enriching our souls with this treasure of graces and merits which He accumulated for us during His mortal life. He redeemed and justified us collectively, now He sanctifies each one of us individually. How truly then we may say of this adorable Heart what the Apostle Paul said of the man-God: "he is our justice, our sanctification and our redemption." (*I Cor. i, 30.*) In adapting these titles to the Sacred Heart, we do no more than give a more complete expression to the idea of the Apostle.

Here we encounter a difficulty, the solution of which will enable us to conceive a clearer idea of the great mystery under consideration.

How can we reconcile these two truths which we have reviewed? On the one hand we have affirmed that of all the works of God outside of Himself, the most godlike is that of our divinization. We have seen that the divine Persons work in concert in communicating to us their nature. With what propriety then do we assert that the Heart of Jesus is the determining cause of this work? True, the Heart of Jesus is divinized by its hypostatic union with the person of the Word, but in itself it is a created being. The love of which it is the organ is a created love, since it is an act of the holy soul of the Saviour. Does it not then seem to be a contradiction that the Creator should depend in His action upon the determination of a creature how exalted soever he may be? In order that the Heart of Jesus should be the determining cause of our divinization, it is necessary that He should be able to dispose of the Spirit of God, and to give Him to whomsoever He pleases, and consequently that He should exercise a kind of authority over the Holy Ghost. Now Saint Paul informs us that Jesus Christ Himself had told Nicodemus (2 *Cor.* iii, 17) that the Spirit yields obedience to no one (*Jo.* iii, 8;) He is independent and absolute, *the Lord is a Spirit*. He breathes where He wills; He can no more lose His independence than He can be stripped of His divinity. Hence far from depending on the Heart of Jesus, that Heart is constantly and absolutely subject to His inspirations.

In order to solve this difficulty radically let us generalize it, since it pertains not only to our present subject but embraces in its entire compass the plan of divine Providence.

The priest of God ascends the altar. He takes the bread of sacrifice, pronounces a few words, and what was bread before is now the body of Christ. We may well call this a divine work. To effect it, it was necessary that God the Father should suspend and modify the exercise of His creative power, and that ceasing to preserve the substance of the bread, He should replace it by the body of His Son. It was necessary that the Word of God should become present, in a new and wonderful manner, in a point of space where He was not before except as He is everywhere present-in virtue of His immensity. And yet how divine soever may be this work, it was done at the will of a mere creature who, had he wished, could have prevented its accomplishment.

From the altar the minister of God passes to the tribunal of penance; he ascends the pulpit; here too he performs divine works illuminating the intelligence with supernal light, cleansing souls, and leading them along the path which terminates in heaven. In all these marvels does not God deign to depend upon the action of His creature?

Let us pass to the natural order. A man and a woman are united by the bond of marriage, God blesses their union and children are born to them. Who endowed these children with life? Who created their soul and moulded their body? It is God, the principle of all life. The Omnipotent alone has power to plunge His hand into the abyss of nothingness and draw forth one of the most perfect of created beings, a spirit after His own likeness. Yes, to God we are indebted for our existence; but would He have put forth His creative power if our parents had not lent their coöperation?

At the moment that we are writing, thousands of human beings in India are falling victims to the horrors of famine. A little bread or rice would enable them to rally and recover their corporal strength and the use of their faculties. How trifling are the agents whose coöperation God is pleased to require, in order to exert His preserving power!

We might thus run over all the orders of nature and we would encounter everywhere the same phenomenon; God condescending to depend upon some creatures in His action upon others. This self-imposed dependence of Him, Who by His nature is absolute, is called *mediation*. In the physical world, as in the moral, in the natural as well as in the supernatural, all creatures discharge the functions of mediators with regard to one another; mediators of light, of heat, of movement, of life. You will not find one which is not entrusted with the charge of transmitting to others some of the benefits of which God is the supreme dispenser. Of all divine laws mediation is the most universal; from it springs the order, harmony and beauty of the universe. Far from prejudicing the supreme sovereignty of the Creator, it throws out in bolder relief His infinite wisdom. How should it compromise the supremacy of God, if He is pleased to depend upon His creatures in as much as they depend upon Him? Has He not established those laws by which we are enabled to interchange the goods of the natural order and the supernatural? Has He not prescribed the words which the priest must pronounce in order that the bread may be

changed into the body of Christ? The priest must transmit faithfully His doctrine, else he cannot dissipate the spiritual darkness of souls; he must administer His sacraments, else he cannot sanctify. The sun cannot warm, nor the bread nourish, nor can the earth produce but according to the laws established by the author of nature. He has given power to His creatures to act upon one another, but he reserves to Himself the supreme agency; by enriching us He has not impoverished Himself.

This difficulty which we broached concerning the Heart of Jesus vanishes when confronted with this consideration. When we behold the Omnipotent subordinating His action to the agency of the most insignificant of creatures, we need not marvel that he condescends to proportion the distribution of His gifts to the good pleasure of the most perfect of creatures, which He has clothed with His infinite dignity by uniting it to the person of His Word.

Precisely because the Heart of Jesus is of all human hearts the most subject to the action of the Holy Spirit, it enjoys the most unlimited power of communicating that action to other hearts. As in all things It does the will of the Father, (*Jo. viii, 29,*) the Father, with regard to It and to other hearts, consults Its good pleasure. As He confers no graces which do not pass through the hands of the Man-God, so He welcomes no homage which is not offered through His mediation.

Here then is the universal mediator, the supreme, the only mediator (*I Tim. 4, 5:*) the universal mediator, since through Him the gifts of the Father are communicated to the children; the sole mediator, since no creature can go to the Father but by the Son; the supreme mediator, since all other mediators receive from Him the power to fulfil their mission. Like the copious spring which God caused to well up in the midst of the garden of Eden, and which, feeding from its inexhaustable abundance four great streams, spread freshness and fertility throughout this sojourn of delights, the soul of the Saviour received from the Word, at the moment of its ineffable union with Him, the fulness of truth and wisdom; and it is of this fulness that we have all received. (*Jo. 1, 16.*) Until the consummation of ages not one drop of this vivifying water shall flow, in heaven or on earth, which does not issue from the adorable Heart of Jesus.

Our great High Priest is Jesus Christ, and by His Heart He exercises His ministry. The priest is the mediator of the supernatural order; He it is by Whom shines that light which illumines every man that cometh into the world; He it is by Whom the Father gives Himself new children to whom He communicates His own life. All these divine functions which the priests of Christ discharge ministerially, Jesus Christ exercises in virtue of an inalienable right, and as He exercises them by His love, it is true to say that His Heart is the instrument of them. Whatever is done in the Church for the sanctification of souls is effected by the virtue of the Heart of Jesus. If the sacraments are the channels of grace, it is from that Heart that they are supplied. If the waters of baptism cleanse the soul, it is because the grace of regeneration has been bestowed upon it by the Heart of Jesus. The interior movements of compunction, confidence, love, which at times urge us and raise us above ourselves, come from the Heart of Jesus. It is by It that the august Trinity accomplishes the work of our divinization, and hence if we would understand this work and facilitate the execution of it, we must view it in the Sacred Heart.

II.

In truth, holiness viewed in this light becomes more easy of acquisition and more amiable. It no longer appears to us as a complicated science, requiring protracted study, with no end to precepts as difficult to retain as to reduce to practice, contained in a multitude of books, which none but the erudite with time at their disposal, may consult. Such an extravagant conception of sanctity can but perplex and disquiet the mind, entailing upon such as seek it, weariness of heart and loss of time in searching the shortest road to reach it. Ah! that they would hearken to the words which the Saviour once addressed to His too eager hostess: "Martha, Martha, why so much anxiety; why this trouble which comes from a multiplicity of cares. Know then that but one thing is necessary." And that one thing is to conform yourself to the Heart of Jesus. In It lies all your sanctity; to acquire it you need only do what It desires of you. At every moment It desires of you one thing; it is that which is most fitting for you, which is most easy for you, since you will have all the help you need; it is the one thing which will fill your soul with true peace. Do not then seek far away,

that which is so near you ; do not embarrass a work which the Heart of Jesus has made the simplest in the world.

In thus simplifying the work of our sanctification, the devotion to the Sacred Heart rightly understood invests this work with a new interest. We see that holiness is not a dead letter but a living reality. It becomes as it were personified in a heart and that the most lovable of all hearts. It is with difficulty that we become enamored of a bare truth. A doctrine, be it never so beautiful, has but little charm for us, if it clothe not itself in a sensible form and thus appeal to the sensible faculties of our soul. Hence it is that holiness is a thing difficult to grasp when we consider it as it is found in books ; thus viewed it may convince the intelligence, but move the will, no, it lacks the stimulus for that. It may point the way but it gives no courage to tread it ; it may signal the danger but does not safeguard us against it ; it may sound the depth of the abyss into which concupiscence drags us, but it does not arrest our steps on the slope which inclines to it. The christian who thus views evangelical morality is much in the position of the Jew, to whom holiness was revealed in its most exalted perfection in the first precept of the Decalogue, but this revelation chiselled on tables of stone did not enable him to perform that of which it taught him the necessity. To us christians holiness is shown not engraven on tablets of stone, but written on the tablets of a Heart of flesh palpitating with life and love. (2 Cor. iii, 3.) The Heart of Jesus—that is our living law. It not only holds up to us the divine ideal of sanctity realized in the heart of a man, but it furnishes us with the means to mould our hearts to that ideal. After having budded on us the germ of holiness, by infusing into us sanctifying grace in Baptism, this Heart is working incessantly by Its prayers and the influence of the Holy Spirit, to develop this germ and so mature in us the fruit of holiness which is eternal glory. Hence to sanctify ourselves we have only to second, instead of thwarting, the incessant action of the Heart of Jesus working in us.

III.

We have, we think, sufficiently shown that the devotion to the Sacred Heart rightly understood, is the practical form of our divinization, and that it is the easiest means to become holy. Yet it is not sufficient to have established this truth, we must besides indicate the means of

reducing it to practice. What must we do in order that this devotion may enable us to advance with great strides towards holiness?

We must first of all conform our thoughts to the thoughts of God—accommodate ourselves to the plan of His providence, by centering, as He has done, the work of our sanctification in the Heart of Jesus. We must be persuaded that this divine Heart is continually occupied with caring for our interests and that It has, with regard to us, a design the accomplishment of which is the condition of our temporal and everlasting happiness. In a certain sense this design is the same for all men, since it consists in moulding us to resemble as closely as possible the divine model, for, according to St. Paul this is a vocation common to all the elect. But as each of us possesses in his nature particular resources, and encounters special difficulties, we have each a special manner of imitating Jesus Christ. Vocations vary as souls. All the saints must resemble the divine model, yet none of these living copies need perfectly resemble the other; and it is from the harmony between this multiplicity of images and the unity of the divine archetype, that arises the incomparable beauty of the mystical body of which Christ is the head and we the members.

It is then of the first importance for each one of us to know precisely what the divine Head desires of us; what special perfection each must labor to acquire, and what are the obstacles to the removal of which we must bend our best energies. This knowledge will not be denied us if we but ask for it. It will be manifested to us either by the interior light of grace, or by the advice of a wise director; but especially in the quiet of a serious retreat.

Once we have acquired this knowledge we have only to apply it to the details of our daily life; and for this we need the continual assistance of the divine Heart, and we may rest assured it will never be wanting. As our divine Saviour has but one design with regard to us for our whole existence, so for each moment of it He has but one desire, and for that moment it is the one thing necessary for us to do. Let us then keep our eyes ever fixed on Him, and say with Saint Paul: Lord, what will you have me do? We shall not wait long for an answer; for we have within us the Spirit of this divine Saviour, who dwells in our soul only to manifest His desires and give us the needful help to accomplish them. For in what does the true devotion to the Sacred Heart

consist, if not in an unremitting readiness to tender our coöperation in the realization of these desires of that Heart, to follow faithfully the inspirations of the holy Spirit, and to ever consult His good pleasure, and having learned it to endeavor to execute it. Thus our life will become truly divine, for our actions will be less our own than those of Jesus Christ. Less felicitous than the life of the blessed in heaven, ours will be more meritorious, and in this respect our condition will be preferable to theirs; for while they can only preserve without danger of loss the participation of the divine life which they enjoy, we can at every moment augment this infinite treasure, and ever increase the fulness of God in us.

St. Basiliscus.

The blessed Basiliscus was a kinsman and fellow-soldier of the Martyrs Eutropius and Cleonicus. They were apprehended together at Amasea, in Pontus, and made to undergo many torments by order of the Governor Aselepiodotus; but, whilst his companions completed their martyrdom by being crucified, Basiliscus, through some whim of the Governor, was condemned to linger in prison. This was a grievous affliction for the noble soldier, since he had reason to fear that by this means he might at last be deprived of that heavenly crown for which he had already so bravely struggled. Constantly busy with this thought, he poured forth the earnest desires of his heart before his divine Master, and prayed:

“Lord Jesus Christ, remember me, and forget me not forever. Make known to me that Thou didst call Thy unworthy servant, and, in Thy mercy suffer me not to be separated from them with whom, for Thy sake, I was ill-treated and tortured, and who before me have gone to their reward.”

During the following night the prisoner had a vision, wherein our Lord appeared to him, and said:

“I am mindful of thee, and I will not forget thee. Thy name is recorded in the Book of Life with those of thy fellow-sufferers. Grieve not, as if thou wert forgotten. But go, and bid farewell to thy mother

and to thy brethren; and, on thy return thou shalt obtain the palm of victory and find rest with thy companions. Fear not the torments which still await thee, for I am with thee: the snares and violence of men shall not prevail against thee."

This vision filled the servant of God with the greatest joy and consolation. When he arose in the morning, he beheld the doors of the prison wide open, and he knew that what he had heard and seen was not an illusion.

Meanwhile, Asclepiodotus having been removed from the government of the province, Agrippas was sent to succeed him. It was during this interval that Basiliscus found a favorable opportunity of testing still more fully the reality of the vision which had been vouchsafed to him. Although he well knew that under ordinary circumstances, his request would be looked upon as absurd; nevertheless, he ventured to ask the keeper of the prison and the soldiers who guarded him, to grant him a respite of four days that he might go to the village of Cumia, to visit his relatives and bid them a last farewell. He promised at the same time that, at the expiration of that time, he would return and place himself again in their keeping. Contrary to his expectation, the keeper and his men answered:

"As the Lord thy God liveth, whom thou servest so faithfully, if we were not afraid of the new Governor, whose arrival we are daily expecting, we would gladly set thee free once for all."

"I do not desire to be set free for good and all," replied the Confessor; "but I wish merely to bid farewell to my kindred; because my Lord hath commanded me to do so."

"But, if we were to let thee go away even for a little while," again said the soldiers, "there is danger that we may be suddenly summoned by the Governor to bring thee before him; for we are every moment looking for his coming among us. And, thou knowest, he will first of all call for the list of all the distinguished prisoners in Amasea."

"Yet it is the will of God, that I should go as far as my native village," insisted Basiliscus. "If you think it preferable, some of you might go with me, and then we will return together after I have seen my people."

When they had considered the matter for a while, they all agreed that this might be done without compromising themselves. Whereupon,

they immediately set out for Cumia. Late in the evening, they arrived at the village. They were received with the greatest joy by the venerable mother of the servant of God, and by all the members of his family; who, by their kind and generous hospitality, enabled them to pass the night in so agreeable a manner, that the soldiers were delighted beyond expression with all they saw, and congratulated one another on having yielded to the desire of their Christian prisoner.

On the following day, Basiliscus called together all his kindred, his friends and neighbors, and spoke to them at length about the importance of securing the salvation of their immortal souls,—reminding them that, according to the teaching of their Divine Master, they must, through many tribulations enter into the kingdom of God; and, after instructing them on several other points, he concluded by saying: “And now, my dearly beloved, persevere in the Faith of Christ Jesus our Lord; let nothing ever induce you to separate yourselves from Him. All the things of this world are as nothing, for they pass away like a shadow; but the things of God endure forever. I entreat you therefore, since you shall not behold me again in this life, pray for me, that I may consummate my martyrdom,—even as my companions who were seized with me, and who have been deemed worthy to lay down their lives for the sake of the great and merciful Master, whom we serve.”

When he said this, they all began to weep and lament; for, his deportment among them when a youth, and, above all, the fearless confession of the Faith, which he had made amidst the most cruel torments, had greatly endeared him to every inhabitant of the village. And, as they bade him farewell, they cried out, as with one voice:

“When thou shalt have finished thy course, and art admitted into the presence of our beloved Master, forget not to pray for us and for all Christians; beg of Him, if it be His holy will, to put an end to the persecutions which afflict His Holy Catholic Church; ask Him to put a stop to the unholy worship of demons, that the whole earth may be filled with the glory of His sacred Name.”

After promising that he would remember them and their petitions, Basiliscus, with the soldiers, made haste to return to the city.

It so happened, however, that the very day whereon the Martyr had gone to his village, the new Governor, Agrippas, entered Amasea. Upon his arrival he invited the chief men of the city to meet him in the

amphitheatre, and thence he repaired with them to the temple of Serapis, where he offered solemn sacrifices to all their gods. On the following day, he seated himself in his tribunal, and began to institute inquiries about the persons who were confined in the prisons of the city. Being informed by some of the chief men, that there was, at that time, a prisoner named Basiliscus, a distinguished Christian, he commanded that the person should forthwith be brought before him. Immediately, an officer went to the prison and inquired for Basiliscus. He was told that the prisoner was not there. The officer at once arrested the keeper, and led him, bound in chains, before the Governor. Agrippas was very angry when he heard what had been done, and said to the keeper:

“How didst thou dare to permit thy prisoner to escape? How couldst thou be so foolish as to believe and trust the word of a Christian, whom thou knewest to be an enemy of our gods, and a traitor to the country and our rulers?”

“I know not how it happened,” answered the keeper. “There was something that seemed to blind my understanding. It is but yesterday that, accompanied by some soldiers, he went to his village.”

“What stupidity to rely upon the promises of one who despises the gods themselves!” exclaimed the Governor, in great wrath. “If he be not forthcoming, thy head shall pay the forfeit.”

“Your Excellency need not be uneasy,” said the keeper. “In four days, if not sooner, you shall have him in your power.”

The Governor then appointed as his Deputy a certain Magistrian, a man of a most cruel disposition, and, giving him a band of soldiers as attendants, he said:

“Show thyself a man of courage by arresting again that miserable runaway, who seems to have no respect for any one. When thou hast caught him, take him to Comana, with the other prisoners; for I myself must immediately set out for that place.”

Magistrian ordered to be made a kind of brazen shoe furnished with long iron nails, and loading the beasts of burden with heavy chains and several implements pointed with iron—all intended for torturing his victim—began his journey towards Cumia. As they made haste, it was not long before they met Basiliscus, and the soldiers who guarded him. Instantly they laid violent hands on him, bound him with two chains,

placed a heavy iron collar around his neck, and put the shoes of brass upon his feet. The sharp nails at once pierced the flesh to the very bones, and the blood flowed in streams from the deep wounds thus made.

As the Martyr had but just bidden farewell to his friends when Magistrian and his escort made their appearance, his mother and kindred were still standing at a distance, casting a last fond look at the vanishing form of the brave soldier of Christ. Suspecting, however, that there was something amiss, they drew nearer and were horrified at the barbarous treatment which Basiliscus was made to undergo. For, not satisfied with what had already been done, they also kicked and buffeted him and beat him with heavy cudgels. His friends, who were witnesses to this mournful scene, shed bitter tears and uttered loud lamentations; but the mother, braving the insults and scoffs of the Deputy and his rude attendants, approached as near as she was able to her son, and, in a loud voice, so as to be distinctly heard by all, cried out :

“O my beloved son ! may our Lord Jesus Christ whom thou lovest so much, be thy helper in this fearful struggle. Remember that thy abiding in this life is to be but of short continuance, and that an endless life awaits thee hereafter. The bitter sufferings which thou now endurest, are preparing for thee an everlasting reward. A deluge of woes is poured down upon thee ; but the powers of hell cannot destroy thee. Wicked men are persecuting thee upon earth ; but angels of peace are waiting for thee in Paradise. Now thou art treated as a malefactor ; but there is One who was treated in like manner for our Redemption. He will full soon receive thee into His blessed company. The heartless rulers of this world are torturing thee to death by their vile and wicked tools ; but the everlasting King will enroll thee again, glorious with immortal life, among the heavenly hosts. O my son ! while walking undefiled in the way of the Lord, remember us.”

The Martyr, in turn, recommended himself to her prayers and to those of his friends, and besought them all to go back to their village. But they remained, without stirring from the place, weeping and sobbing as if their hearts would break. Then, raising his voice, he said :

“Do not weep, but rather pray for me that God may grant me grace to come victorious out of this fight. Remember that we shall again see one another in the day of the resurrection ; when our judges and

our tormentors must also appear to give an account of their works. Let us so live that after that day we may meet in endless bliss, where there is no longer any separation forever."

But as they would not even then depart, and continued as before, he added :

"Why will you, by your useless lamentations, try to disturb and grieve my soul? If I had a thousand lives I would most joyfully lay them down for the sake of Jesus Christ, my beloved King and Redeemer. If you have any regard for me, return home at once and pray for me."

Yet their affection for him could not induce them to tear themselves away so long as he remained near. Whereupon, the irascible deputy, who had no knowledge of the workings of affectionate feelings, leaped from his horse, and, drawing his sword, shouted at the top of his voice :

"I swear by the glorious deeds of all our emperors, if you do not on the instant start off, I will put you all in chains and take you along to the Governor."

As they still hesitated and would not stir, he ordered the soldiers to rush upon them and drive them off by force. This, after some time, and with no little difficulty, produced the effect he desired.

(To be Continued.)

Primitive Innocence Renewed.

5. St. Theodosius Cenobiarca of Cappadocia was already old, and almost deprived of his sight. With the assistance of his disciples, and leaning upon a stick, he dragged himself one day to a place infested with caterpillars and grasshoppers. Then, first raising his hands to Heaven in an attitude of supplication, he took one of these little creatures in his hand, and, partly discoursing as with a companion, and partly commanding in the name of God, bid it and its companions spare the labors and the harvest of the poor. He ordered that none of the swarm should pass elsewhere, and that here, where they remained, they should cause no more damage. The caterpillars and grasshoppers

left the fruit and the grain at once, and betook themselves to the briars for nourishment.

6. St. Severino, who was Bishop of the city which bears his name, went with his brother, St. Vittorino, into a dense wood to lead an eremitical life. Here they met some wild animals which rushed upon them to slay them. The servants of God, with the sign of the Cross, changed this fury into so much meekness, that the beasts not only did no harm, but licked the hands of the saints, and bending their heads would not depart without a blessing. The two holy brothers, astonished and grateful, raised their hands to God and exclaimed "Lord God, and great King! Who would not fear Thy mighty power? Who would not admire Thy miracles? These animals which a few moments ago sought to devour us, Thou hast made so gentle that they seem almost like human beings."

7. We read in the life of the holy Doctor, Hilary, Bishop of Poitiers, that whilst he was sailing on the Tuscan Sea, on his return from exile, his ship neared a small island, then called Albenga. The Saint was told that this place was quite uninhabitable on account of the number of large serpents which infested it. On hearing this, he asked to be put on shore, and having armed himself with the sign of the Cross, he completely put the reptiles to flight. Then fastening a rod in the earth, he fixed the limits, beyond which, they should no longer pass; and it is a well known fact that ever afterwards the serpents kept within the bounds which he had fixed for them. In memory of this prodigy, a church, bearing the name of St. Hilary, was erected on the spot. A writer, speaking of this circumstance, remarks, how much superior the second Adam is to the first; for the first obeyed the serpent, whilst the second, who is Christ, has servants that can command the serpent; the first Adam, by means of the serpent was driven from Paradise, while the second drives out the serpents from their dens.

8. It is related of the holy Bishop of Glasgow, Kentigern, a man of great austerity of life, and most exemplary humility, that, he wished to procure the small amount of food requisite for his sustenance in no other way than by the sweat of his own brow; but being poor, and not having cattle to till his field, he called the stags from the forest to assist him. Docile to his will, these creatures came, ploughed the field, going back to their pastures, and returning to work at regular times.

It happened one day that one of the stags, while fatigued by labor, was attacked by a wolf, which killed it and ate its flesh. The Saint, hearing this, extended his hands towards the wood, and said : "In the name of the Most Holy Trinity, I command that the wolf which has done this injury, come here immediately and repair the loss." And, behold, the wolf came howling from the wood, and threw himself at the feet of the Saint, who said to him : "In the name of Christ I command you to plough what yet remains of the field, in place of the stag which you have devoured." The wolf obeyed, yoked himself with the other stag, and ploughed nine acres of ground. This fact drew many people to the place. "What is it that you wonder at, my brethren ?" said the Saint. "Believe me, before man was disobedient to his Creator, not only the animals, but even the elements were subject to him. But now, on account of his prevarication, all things rebel against him ; the lion tears him in pieces, the wolf devours him, the serpent poisons him, water drowns him, fire consumes him, the air is filled with corruption, and the earth, as if hardened, refuses to yield nourishment. Finally, as the culmination of all these evils, man becomes the enemy of his fellow-man."

9. Among the Bishops of Bordeaux is numbered St. Genulfo, a man of angelic and most austere life, whose example drew many to renounce the goods of this world and to become his disciples. In order that these, his sons, might not suffer want, he procured a small field, in which were kept a number of hens to feed the numerous pilgrims, and strangers, as well as his infirm brethren. A fox, one day, stole into this poultry-yard, and seized a hen with which he ran off in the direction of his den. The holy man saw it. "Cruel beast," said he to the fox ; "always eager for rapine ! Why do you come here to harm us ? Did you think that I had made this provision for you ? You have no permission to carry away what is ours : go back, quickly, and leave the hen unhurt where you found it." While the servant of God spoke thus, the fox stopped as if listening to him, and then went hastily back and restored his prey. On his return, passing before the door of a church, he stopped suddenly as if caught in a trap, shuddered as if in great fear, and immediately died. From that time there were no more foxes in the place.

10. There lived in France, in the seventh century, a holy monk named Launamaro, distinguished for many and great miracles. A

religious of his monastery who has written his life, relates, among other wonderful facts, that one day as Launomaro was walking not far from the monastery meditating upon a passage of the scripture, there came to him a hind fleeing from the wolves, which were pursuing it. The saint was moved to pity. "Ho there," he called out to the wolves; "stop, cruel and always rapacious beasts, leave this poor hind in peace and go back to your woods." Moralizing to himself, he continued: "behold how these wolves never cease from rapine nor from devouring other animals. So the devil, the most ferocious of wolves, goes about every day among the children of the Church, seeking their destruction." At the voice of the man of God, the wolves went back and hid themselves in the wood, but the hind accompanied its liberator, and went with him into the oratory. The holy Abbot gently stroked the timid animal, and allowed it to remain with him awhile, but after some hours sent it back to its solitude.

11. Theodoret Filotes, in the life of St. Simeon Priscus, the Syrian, informs us that among the many graces with which the saint was favored by God, he had received dominion over even the wildest and most cruel beasts. Of this fact, adds Filotes, not only pious and faithful persons give testimony, but even the Jews, although they are so incredulous. Some of these Jews were once travelling towards a castle, beyond the boundaries of our empire, and, being overtaken by a terrible rain storm, they lost their way. For a long time they wandered about in the darkness and solitude, finding no mode of escape, no fellow-traveller to lend them aid, not even a cave in which to take refuge. Finally, they arrived at the hut of the holy solitary, which was to them like a port of refuge to the storm-tossed mariner. They beheld there a man, pale and poorly clad, but gentle and affable in manner, who, as soon as he saw them enter, courteously inquired the cause of their visit. The Jews related their story, and begged the solitary to show them the road to the castle. "Stay here," said Simeon, "till I find guides who will point out the way to you." The travellers seated themselves for a little rest, and Simeon went out, but soon returned with two lions, not fierce or savage looking, but as gentle as servants who willingly serve their master; and in fact, such was the relation which existed between them and the holy solitary. He then made a sign that the lions should escort the strangers and show them the right road, which they at once proceeded to do. Theodoret concludes: "No one would believe my story, if he had not the testimony of these very enemies of the truth who were filled with wonder at the fact, and have never ceased to express their gratitude."

12. The same Simeon, the Syrian, became well known in his first solitude, and so he changed it for another not far from the city of

Antioch. But here also the fame of his virtues spread abroad, and he determined to go on a pilgrimage to Mt. Sinai, to escape from the crowds which flocked to his retreat. He could not, however, prevent many persons who were devoted to him from accompanying him on his journey. Reaching a solitude, near the Dead Sea, they met an old monk in a small narrow cavern wherein he kept himself jealously hidden, and who, yielding to their entreaties, gave his reasons for dwelling alone in this retired place. While they were talking, a lion appeared, to the great terror of the pilgrims, but the old hermit came out and made a sign to the beast to go around to the other side. The animal obeyed, and having deposited a branch of dates at the feet of the solitary, immediately went his way. The old man shared his fruits with the travellers, and then all joined in praising God with hymns and psalms; which being finished, they saluted each other, and the hermit returned to shut himself up in his cave, whilst the pilgrims resumed their journey in sentiments of admiration at what had happened.

13. In the sixth century, there flourished on a small island near the coast of Brétagne, a monastery famous for learning and sanctity. Its Abbot was St. Hilduto. The families of the highest Bréton nobility sent their children there to be educated in piety and letters. Among those who were there at the time of which we speak, the author of the life of St. Gilda mentions three—Gilda himself, who was afterwards a monk celebrated for sanctity, doctrine and miracles, and was called Gilda the Wise; Sampson and Paul, who were both afterwards holy Bishops. Gilda, however, adds the author, surpassed the others for wonderful sagacity and talent. The holy Abbot Hilduto in one of his instructions, commenting upon the passage in St. Mark, "Therefore, I say to you, all things whatsoever you ask when you pray, believe that you shall receive, and they shall come to you," (*Mark*, xi, 24,) made a strong impression upon the mind of Gilda. When the discourse was finished, the boy, full of joy and confidence, went to the Abbot, and said to him: "My good Doctor, since prayer, accompanied by faith, obtains from God whatever we ask, why do you not turn to Christ and petition, that the boundaries of this little narrow island be extended and that the earth become fruitful?" Hilduto, admiring the faith of Gilda, called his disciples into the oratory, and there in their presence, with his hands raised towards heaven, kneeling and weeping, he made this prayer: "Lord Jesus Christ, Son of the Omnipotent God, who, with the Father and the Holy Spirit, didst make the heavens and the earth, the sea, and all that is in them; Thou who wilt that Thy faithful should ask of the Father in Thy name what they need, and hast promised that the petition shall be answered; we now implore in Thy name the clemency of the Omnipotent God, that the limits of this, our island, may be enlarged, that fertility be conceded to the earth, and

that, to us, Thy servants, and to our successors, it may produce abundant food; so that, nourished by Thy gifts, we may render thanks to Thy name, who with the Father and the Holy Spirit livest and reignest forever and ever." To this prayer, all responded "Amen," and they went out of the oratory to find the island not only enlarged on all sides, but blooming like a garden. Seeing this, the Abbot with his disciples went back to the chapel, where with hymns of praise they gave thanks to God, the Creator, who is always ready to hear those that invoke Him with faith.

The blessed Hilduto set himself to work to cultivate his island, but the ripening crops soon attracted a flock of sea fowls. To prevent the destruction of the harvest, the Abbot ordered that every day one of his subjects should be charged to watch over the field, and drive away the feathered marauders. When it came to the turn of young Paul, the multitude of birds seemed much greater than usual. The good child, running about here and there, did all that was in his power to drive them away; but all in vain. Finally, tired out, he called his companions, Gilda and Sampson. "Come here, I pray you, my dear brethren," cried he; "help me to drive away these birds which are destroying our master's harvest." His friends ran to the place, invoking the name of Christ. At this invocation, that crowd of wild fowl, as if moved by an invisible hand, assembled around the innocent youths who, filled with the virtue of God, led the whole flock as though it were composed of sheep to a place near the dwelling of Hilduto, where they shut it up. But this could not be accomplished without a great deal of noise, which reached the ears of the Abbot. He went to see what occasioned it, when, admiring the great faith which dwelt in the hearts of those youth, he said to them; "That is enough, my sons, let the birds go free; let them fly where they wish, for they will no longer presume to injure our harvest." At these words, the birds being set at liberty, flew away a long distance from the place, and never after returned to commit depredations upon the island of Hilduto.

14. St. Aldegonda, who was of the royal race of the Frankish kings, saw one day several of her religious sisters approaching her, accompanied by a sheep, and carrying a large fish. As soon as the nuns had deposited the fish, the sheep, as though he would signify that out of regard for Aldegonda he had saved it, went away. The following is the story as related by several biographers of the holy virgin. The fish had been brought to the Saint by a man who was in the habit of supplying the monastery, and it being alive and very large, Aldegonda had it placed in a basin near a fountain, thinking to make there a fish pond. One day, it jumped quite out of the water, and was not able to get back again. In this state it was seen by some ravens which flew voraciously upon it; but, a sheep which was browsing in the vicinity,

ran to the spot, and, fighting with horns and head, defended it from the crows. Some sisters from the monastery, witnessing this novel battle, ran to the place without delay, found the fish safe and sound, and carried it to Aldegonda, followed by the sheep as before mentioned.

Christ in Prophecy.

NOE, ABRAHAM.

III.

All flesh had corrupted its way, and one man alone was found just before God. He was called Noe, that is "Consolation;" because, said his father Lamech, on begetting him: "He it is who shall comfort us upon the earth which the Lord hath cursed." He stood alone in a perverse generation, presenting an example of faith in the midst of an unbelieving world, practising obedience to God's law, while his fellow-men universally contradicted it in word and work. He began to build the ark as a testimony of God's coming visitation, and as a warning to men that they should mend their lives before the day of the Lord's wrath should arrive. On a piece of "contemptible wood," as the wise man calls the ark, he was ordered to save the human race from total destruction, and become himself the second father of mankind. All nations would henceforth look up to him as a new first parent: he should be the one link by which the old generations of Adam before the flood should be joined the new posterity to start from himself. For this reason, because he saw both stages of the world, he would be looked upon by the Pagan world as a god with two faces. Because he had enjoyed the spring time of the world's existence, he would be considered as god of the golden age. Because his three sons divided the earth among them, he would be superstitiously worshipped by ignorant posterity as the father of a Jupiter, and a Neptune and a Pluto, who shared heaven and earth and hell among them. But, to the eye of faith, he was in all these respects a distinguished figure of Christ.

Christ it is, who is our true consolation on this earth which the Lord hath cursed. He was alone, singular, without spot among the sons of men, and by His divine purity could merit to save the human race from destruction. From the wood of the Cross, that "contemptible wood," He holds forth His hands to a people not believing and contradicting His law, Himself and His Father. Christ becomes the new head of a new race, a chaste generation, so beautiful in its glory. As Noe linked the world before with the world after the flood, Christ is the centre of our history, the corner-stone joining the Old Testament with the New, in one: He connects earth with heaven, reconciles offending man with his offended Maker, and having come from the bosom of His Father,

where He resides in the splendors of the saints, He is the Lord of a golden age and a kingly inheritance to which He gives us a title. His posterity, the chaste elect of His Church, overrun the whole world carrying with them the power and the virtue of Him, in whom all the nations of the earth are blessed.

But the history of Noe presents another scene. Men were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark; and they knew not, says Christ in the Gospel, till the flood came and took them all away. Some were in the fields, some in the streets, families were in their houses, women were grinding at the mill, yet they knew not; it was true that Noe had given them timely warning, but they thought not of it, and the flood came. On the eighth day of December, in the year of the world 1656, when Noe was six hundred years old, all the fountains of the great deep were broken up and the floodgates of heaven were opened. The waters rose upon the earth and mounted in a vast inundation. If we may judge by what usually happens, bursts of thunder, sheets of flashing fire, roaring wind and driving rain combined and never stopped. It was not a tempest nor a storm, for these things last but a while and cease. It was another kind of thing, which happened only once—it was a deluge, with hurricane and cataracts without ceasing. The waters increased and lifted up the ark on high. They overflowed exceedingly, says the inspired writer, and filled all the face of the earth; and the ark was carried upon the waters. They prevailed beyond measure, repeats the sacred writer; and all the high mountains under the whole heavens were covered; till those who had fled or were washed up on the hill-sides, and to the hill-tops, and then to the highest peaks, were washed off to the last one and buried in the waves; and there remained upon the earth nothing wherein there is the breath of life, but all was dead, Noe alone remained, and they who were with him in the ark, seven souls beside himself. And the waters prevailed upon the earth one hundred and fifty days.

This scene is a great prophetic history of Christ in His Church, and Christ in the waters of Baptism, and again Christ the Judge, condemning the wicked to eternal death at the end of the world.

The ark which rides upon the waters is the Church of Christ in the temptations and dangers of this world, amid the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life. It is truly in the Church that He is our Noe, that is, consolation; for while the deluge of iniquity ravages the souls of men, with Him we find rest, with Him repose, and safety from destruction; in Him is salvation, in Him protection from the noon-day devil, and the spirit that moveth about in darkness. But for this purpose there must be no halting half-way; we must either be with Christ or against Him, either in the

ark or in the waters. For me, says David, to cleave to the Lord is good. In peace I can sleep and rest; for Thou, O Lord, hast singularly settled me in hope. And then, when these trials and dangers are over, every man, as Zachary says, may call his friend under the vine and under the fig-tree.

The descent of the waters upon the impious dwellers of the earth washing them all away, represents the descent of those other waters which descend upon the impiety of men and washes it all away—the waters of Baptism, so pure and wholesome. They leave not a single sin upon the soul, nor relic of sin; they make it pure and spotless, raising it to the things of heaven; they destroy the man of sin and leave only a child of God. Thus did the water of the deluge, in figure thereof, leave not a single wicked man upon the earth, while it raised aloft upon its bosom the just man Noe, and those of his household.

But perhaps the grandest feature of all in the deluge is the figure of the last judgment. Our Lord Himself tells us: As it was in the days of Noe so also shall the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark; and they knew not till the flood came and took them all away, so also shall the coming of the Son of Man be. They shall fly from His face, and from the glory of His majesty: they shall go into the holes of the rocks and the caves of the earth, when He shall rise up to strike the earth. The loftiness of men shall be bowed down, and their haughtiness shall be humbled, and the Lord alone shall be exalted on that day. The sword shall ravage them without and terror within: the young man with the virgin, the suckling child with the man in years shall be laid low. So do the prophets speak of that day that will be dark and covered with the mist of death; when the wicked shall be cast headlong into the place of misery, where the shadow of death and no order, but everlasting horror dwelleth. The deluge, though a type, does not come up to the dread reality of that day in the future, when the wicked shall be swept away. For those who chose might have been saved in the ark, as all may be saved before the judgment comes; but once come there is no chance left; while it was not so at the deluge. When the waters came, oh! how many saved their souls in those last dreadful hours! How many as the waters rose and the terrors of God flashed and roared around, how many a soul turned to God in its agony, prayed for pardon, received it, and was washed into eternity, a soul elect! The kind of death which He inflicted on that wicked world, does still reveal even in death His mercy and forgiveness, allowing them so much time to look about them, and think and repent. He is ever merciful, even in His chastisements. But there is one kind of chastisement in which there shall be no more mercy: it is the one inflicted in judgment.

When the waters had abated, Noe came forth from the ark, he and his sons; his wife and the wives of his sons with him. And a sweet savor went up from the sacrifice which he offered on Mount Ararat, so that the Lord was pleased, and He said, He would no more curse the earth on account of man; but seed-time and harvest, cold and heat, summer and winter, night and day, should never cease henceforth to roll round in their regular order, as long as the world should last. He made a compact with Noe, and gave him a sign and seal thereof. He said that as often as the rainbow appeared in the clouds, men should take that as a pledge from God that no more the waters of a flood should destroy all flesh.

Christ is the one man with whom the Father makes a new law, a new covenant. His sacrifice was so pleasing, when He hung upon the cross, that "contemptible wood" of which the ark was a figure, that the Father gave all things over to Him, instituted a new law, an eternal testament, of which the compact made with Noe about the deluge was but a figure. This new law was one of grace, when Jesus Christ instead of writing a sign in the clouds should be Himself our pledge, our intercessor and mediator; and the Father looking at Him, at those wounds in His hands and side remembers us, and loves us, and will not bring His judgments on us, as He did in the law of fear. No, but He hands us over to the mercies and love of His Son, who takes away from us those hearts of stone which the prophet speaks of, and gives us hearts of flesh, sweet, tender and compassionate; who frees us from the spirit of the world, and pours in our hearts the spirit of love, to make us say, *Abba, Father*. And this new seed of children, all knowing their Father in heaven, from the least even to the greatest, shall never fail. Sooner must the sun fail that giveth the light of day, sooner the moon and stars which enlighten the night, sooner shall the ocean cease to move, and the waters thereof to roar, than He will cast away this chosen seed of benediction, which He has won in Christ.

IV.

It is a notorious fact, which needs no proving here, that light-headed children are not much given to believing their grandsires; particularly when their grandsires tell them wholesome truths, which they confirm by a very old story. The children and great-grandchildren of Noe and his sons, began to look upon their venerable sires as old-fashioned and behind the age, when the said old men would persist in giving wholesome advice, and confirming the truth of what they said by the old, old story of the deluge. The dreadful realities of that awful visitation began to fade rapidly from the memories of men, who corrupted their way as before, forgot the one Creator; and were it not that divine Providence intervened, God would have been forgotten almost entirely

in His own creation. Divine Providence intervened, and called out from the midst of the nations, a just man called Abraham, a man whose like was not to be found, so faithful, and so upright and so perfect was he. God said to him: Go forth out of thy country and from thy kindred, and out of thy father's house, and come into the land which I will show thee. He tried Abraham and found him faithful. And therefore God swore by Himself that, blessing, He would bless the patriarch, and multiplying, He would multiply him.

These were His words: "In thee shall all the nations, kindreds, tribes of the earth be blessed." How should all the kindreds of the earth be blessed in that solitary man, wandering about with his household an exile from his father's abode, between the great rivers, and a stranger now in his own abode, beside the great sea. Nevertheless, God said to Him: In thee shall all the nations of the earth be blessed. And He said: Lift up thine eyes and look from the place wherein thou now art, to the north and to the south, to the east, and to the west: all the land which thou seest I will give to thee.

It was not in any temporal way only that the promised seed should bless the world. If it were, perhaps the posterity of Abraham in general might have succeeded in shedding temporal blessings around them. Though the twelve tribes of Israel did not even do that. They were little known beyond their own boundaries.

It was a spiritual fountain of blessings to be opened on men, who by their very birth, are children of wrath, and slaves of sin, and not yet born of the Holy Ghost, but only of flesh and blood and of the will of man. These shall receive benediction, and be born again of God; and shall die to the world, not to grace. They shall be born a second time spiritually, after being born once naturally; they shall be created new in water and in the Holy Ghost, after being created first into this world of sin and misery and the old destroying agency of concupiscence.

Oh! how the tribes of the earth were to rejoice in this fountain of spiritual benediction, in this same seed that had been foretold to Adam and Eve in the garden of Eden. Though the tribes and nations and kindreds might not know, or might have forgotten where He was to rise, yet was He ever "the expectation of the nations," as Jacob prophesied; yet was He ever the "desired of the peoples," as Aggeus foretold; yet was He ever "the magnified by all nations," as David sang on his harp, and the kings of the earth should adore Him.

This prophecy made to Abraham was referred to in all the future periods of his posterity. And when that posterity was on the point of being dispersed and rejected among the nations; these very nations were taught to appeal to this prophecy as they do now. When the promised Seed had come down like dew upon the fleece, like rain falling gently on the earth, and was borne in the womb of the Blessed Virgin

Mary, she answered Elizabeth's salutation with the divine canticle of the Magnificat, and in it she said: "He hath been mindful of His mercy as He spoke to our fathers, to *Abraham* and to his seed forever." St. Peter preaching on the first Whitsunday to the chosen people, appealed to this same property: "You are the children of the prophets," he said, "and of the covenant which God made to our fathers, saying to Abraham: And in thy seed shall all the families of the earth be blessed." And St. Paul, preaching not now to the chosen people, but to the Gentiles, quotes the same prophecy and explains it in these words: "To Abraham were the promises made, and to his seed." God saith not: to his *seeds*; as speaking of many; but as speaking of one, He saith: To thy *Seed*, who is Christ."

Abraham himself is a figure of Christ. For, being father of all believers, both Jew and Gentile, who should multiply in the faith as the stars of heaven and as the sands on the sea-shore, he represents Christ, who is the Head of all the elect, no matter of what nation they may be; ruling by His grace from sea to sea, and to the ends of the earth.

Scapulars of the Sacred Heart.*

We have just received a small notice on this subject from Bretagne. The account happily completes what other particulars we have before this furnished concerning the insignia or badge of the Sacred Heart. "I firmly hope," the writer says, "that by means of the Scapular of the Sacred Heart, this sensible sign of our good work, the Devotion to the same Sacred Heart will grow more popular. But in order to make the scapular or badge itself better known, I submit the following paper. May I beg leave to have it inserted in your *Messenger*?"

I.

What is the Scapular of the Sacred Heart?

"There is properly speaking no such thing as a Scapular of the Sacred Heart. Most Catholics know that the word *Scapular*, means a dress for the shoulders and is used to denote a kind of religious habit or costume which the Holy Mother of God gave to blessed Simon Stock.

"The habit as it was originally prescribed by the Blessed Virgin to be worn by her servant is still in use among the Carmelites. It constitutes a part of their religious dress. In imitation of this large Scapular we have one of smaller size made of two pieces of some woollen stuff fastened together by a cord of the same material and blessed with a special rite.

"The Scapular of the Sacred Heart, however, is not on the same pattern. It consists merely of an image or picture of the Sacred Heart

*This article will be published separately; and may be had for \$2.00 per hundred; single copies, 5 cts.

painted, printed or embroidered on a piece of cloth, no matter of what kind or color. As our associates of the Apostleship of Prayer wear their badge on the breast, we have called it the *pectoral* after the ornament which the Jewish high-priest was wont to display when discharging his solemn functions.

II.—THE ORIGIN OF THE SCAPULAR OF THE SACRED HEART.

“Our Lord, on several occasions, made known to Blessed Margaret Mary His great desire of seeing the image of His divine Heart exposed to the veneration of the faithful, not only in the churches, but also in their homes and dwellings. He also showed her how agreeable it would be to Him to see this symbol of His love placed on the hearts of His devoted children. On this head the Blessed Saint explains herself in a letter to Mother de Saumaise; it is dated March 2, 1686. She begs the worthy Superioress to cause *a lot of small portable images* to be made in order that the pious practice may spread rapidly. This was without doubt the case, since a book, printed about 1691, but whose author is unknown, contains a prayer for the use of those who wear the picture or scapular of the Holy Hearts of Jesus and Mary.

“Still the Scapular of the Sacred Heart seemed to be altogether a new thing, possessed of wonderful power, when the venerable Sister Anne-Madeleine de Rémusat, the worthy rival of Margaret Mary, had it introduced among her countrymen who were falling victims to the pest which ravaged Marseilles, in 1720. She gave it the name of *Safe-guard*, and, around the Heart embroidered on a white field, she wrote the words:

‘Cease! the Heart of Jesus is with me!’ Very often the evil was checked at sight of the image of this merciful Heart which only waited for an act of public homage from the guilty city, in order to disappear altogether.

“Sometime afterwards we find the scapular of the Sacred Heart used in the Church of Rome, in another shape and form. The Annals of that period (1748,) make mention of a present sent by Pope Benedict XIV. to the pious Mary Leczinska. Among other articles, the gift embraced a number of Sacred Heart scapulars, made of red taffety, a smooth silk stuff of wavy lustre, with a border of gold.

“The scapular found on Marie Antoinette and produced at the time of her process, is also very beautiful. It is made of a very exquisite kind of paper, indented or scalloped, and colored by hand. The Sacred Heart, thorn-crowned, cross-surmounted and pierced with a lance, has these words encircling it: *Sacred Heart, have mercy on us!*”

“Wholly similar to these are the two hundred and forty-nine scapulars which were taken from the victims who were defeated at Savenoy. In answer to the dying request and last vow of the king-martyr, the pious Bretagne and Vendée, took refuge in the Sacred Heart

as soon as disaster fell upon them: they covered themselves with Its image as with an invincible shield and armor. . . . But it was a time of bloody expiations and rich sacrifices. When for the defence of their altars and homes against the attack of sacrilegious hands, these humble Christians rose in arms, they took the Sacred Heart scapular for the standard around which they rallied; and, in this manner, the symbol of their Catholic faith became the mark of proscription and death. . . . Thousands fell under the shadow of this holy ensign, and reddened with their own loyal heart's blood the image of the Sacred Heart. In proof of this statement, we need but open the revolutionary archives of Nantes.

"The scapulars worn by the Vendéens were generally made of black cloth, if they were not embroidered into the waistcoat of the bearer. This mode of showing the holy emblem was a wide spread practice in Bretagne. The Sacred Heart stood out in embossed work of a red color, and was often surrounded with the instruments of the Passion, or at least with some holy device.

"The Religieuses of the Visitation at Amiens, brought the white *safeguards* of Sister de Rémusat again into honorable practice, when the cholera, in 1866, decimated the aforesaid city. The wonders which were wrought by means of them were so many and striking, as forcibly to bring this devotion again before the minds of the people. Still the spread of wearing the image of the Heart of Jesus, is especially to be attributed to the disastrous war which crushed France in 1870.

"Then the holy image met the eye in every quarter. It covered every breast, whether in city or country, in the camp or the ambulance. . . . The soldiers who were reunited under the orders of the grandson of Anjou's Saint, decorated their uniforms with the holy picture, and the Zouaves, after setting it in their banner, at Patay, fought under its protecting folds until overpowered, they fell with deathless fame for the honor of France

"Finally, when the era of pilgrimages dawned and peaceful crusades went up and down through France to the shrines of devotion, not a few could be seen who, while the chaplet or beads glided through their fingers, had the scapular of the Sacred Heart emblazoned on their breast in token of their faith and love towards the bountiful and compassionate Heart of Jesus. And thus this simple but beautiful expression of the Catholic's love for Jesus is fast spreading in every country. It has already secured the approbation of Rome and the spiritual treasures of the Church for those who cultivate it, have enriched the devotion. Let us hope that very soon all nations, borne onward by the breath of the Holy Ghost, may take part in this wondrous and supernatural movement of which the Sacred Heart of Jesus is the centre and fountain-head.

III.—“THE APPROBATION AND INDULGENCES BESTOWED UPON THE SCAPULAR OF THE SACRED HEART.

“At the opening of the year 1873, the Cardinal-Archbishop of Dublin asked and obtained for all his diocesans, *wearing the scapular of the Sacred Heart*, an indulgence of *one hundred days*, provided they say once: *Our Father, Hail Mary* and the *Creed*.

“But this devotion of French origin and character, was lately enriched with more signal favors. These were accorded to the petition of the Director-General of the Apostleship of Prayer, that grand and beautiful work which spreads and popularizes the Devotion to the Sacred Heart and is characterized by a breadth of views, a largeness of organization, and a simplicity of practice that challenge comparison. The number of associates exceeds twelve millions.

“The text of the pontifical Rescript, dated July 14, 1877, is as follows:

“All the members of the Apostleship of Prayer, the League of the Heart of Jesus, who wear an image of the Heart of Jesus on their breast, will gain an indulgence of *one hundred days*, every time that they shall devoutly pronounce either with their lips, or, at least, make in their hearts, the invocation which is written under this image: ‘*Thy kingdom come!*’ *Adveniat regnum tuum*.

“The same members, who, wearing the aforesaid image or picture in public, shall take part in a religious procession or spend a half hour in a visit to the Blessed Sacrament publicly exposed, will gain an indulgence of *seven years* and *seven quarantines*.

“No blessing is prescribed, and the inscription: *Adveniat regnum tuum*, or, *Thy kingdom come*, is the only obligatory condition for gaining the indulgences just mentioned. Other inscriptions, in use before, may be employed.

“This device of heavenly origin, is in other respects admirably chosen. It announces our Saviour’s mission on earth, manifests the desires of His Heart and recalls to every Christian his duties and hopes. It is, in brief, a small summary of all that we must love, live for and die for; for nineteen centuries it is, as it must be, the prayer that ascends daily from the lips of all the faithful. Pius IX. has greatly honored it in making it the battle-cry of that holy league of Christians who look for salvation from the merciful outpourings of the Heart of Jesus; still he has shown no less regard and esteem for the pious *livery* which adorns the distinguished and chosen servants of that same Divine Heart. This is clear by calling to mind the remarkable favors which he granted to those who publicly wear the scapular of the Sacred Heart.

“What soul of good will, therefore, will hereafter stand apart? Who will not dare and love to wear the symbol of His Heart? What Cath-

olic does not yearn that his heart should beat in unison with and under the saving image of Jesus' Sacred Heart? . . . *Cor unum!*"

NOTE.—The price of Badges printed on silk ribbon, 15 cts. each; or, \$10 per 100.

The scapular printed on muslin, 50 cts. per 100; or, \$2.50 per 1000. Scapulars made up, 50 cts. per dozen.

The above articles can be obtained by applying to Murphy & Co., in Baltimore, or to the Editor of the Messenger, Woodstock, Howard Co., Md.

Record of Contemporary Events.

The Holy Father finished his 85th year, on the 13th of last May, and is therefore almost 86 years old; but for all this our latest advices from Rome, concerning his health, are very consoling. In the latter part of November, he was confined to his bed for a few days, not by sickness, but by an attack of rheumatism, and a slight swelling of his legs. This happened again on the 16th of December, but in each case he freed himself from these slight attacks by his prudent precaution. These indispositions were so slight indeed, that they did not prevent him for a day from discharging his duties as Father of all the faithful, such as giving audiences, signing decrees, dictating letters, &c. With these two exceptions, he has enjoyed his usual excellent health, and humanly speaking, his vigor is such that there can be little doubt that a prolonged old age is in store for him.

Although no law prohibits religious processions in Italy, still, the caprices of the ministers and prefects very often prove an obstacle, the more odious because they are unwarrantable. The people on several occasions have disregarded their prohibitions, and the prefects have tried to enforce them before the courts. But in almost every case the accused priests have been discharged and the Supreme Court at Turin, has gone so far as to declare these prefectural prohibitions illegal. The ministers have become very much offended at such impartiality. They carried the case before another of the three higher courts which have jurisdiction in such matters, again they were defeated, and so they carried it to the third and finally got a decision to suit them. Thereupon they issued a circular from the office of the Minister of Justice, setting forth that the judges in the two courts aforesaid were too partial; that the tribunal had no right to render a decision limiting the powers of the government in this matter, and hence, notwithstanding the adverse decision of two out of the three high courts having jurisdiction in this matter, they enforced the ruling of the third one, and for the future prohibit all processions in public. And so the war against religion progresses; for the clear intention of the ministers in this matter is to suppress any public approbation of Catholicity. This

high-handed abuse has called from the Holy Father a protest against such an unjust trespass upon and violation of the rights of the Church and of the faithful. This circular has been addressed to the ambassadors of Catholic powers who are resident at Rome, by Cardinal Simeoni, and although dated Sept. 24th, it was not published until the beginning of December. This circular has not fallen on ears deaf to the appeal of justice. For already one of these governments according to *La Voce della Verità*, has addressed a dispatch to the Italian government which, although intended solely for their secret information, has nevertheless been made public in full. It enunciates these principles: 1st, the right of Catholic powers to scrutinize the acts of the Italian government, which affect the recognized rights of the Holy Father. They claim this right on the assurances and guarantees of the government, in 1870, to Catholic powers; for the common interests of Catholics which are intimately mixed up with the fortunes of the Holy Father; and finally by the obligation of their own government to defend the rights of Catholic subjects, which are attacked and violated in the august person of their Supreme Pontiff; 2d, it arraigns the Italian government for its shameful violation of its promises and guarantees, as has been proved by the published laws and acts of the Government; by the protestations of the Holy Father; and by the testimony and indignation of Catholics who live in other countries; 3d, they come to the conclusion that unless the Italian government changes its conduct towards the Pope and the Church, then it will be necessary for the Catholic powers to interfere and see if they cannot give a more definite solution of the Roman question.

This dispatch convinces us that the Roman question is not yet solved; and that a day may bring out a demand for the solution. What response the other powers to whom the circular was addressed, have made, we do not know for certain. But we do not think we are deceiving ourselves, by concluding, that as these governments acknowledge the facts as laid down in this circular, they too have responded in substance, if not explicitly in the same terms.

It is a fact which should be well considered in connection with the present position of the Holy Father, that there is not a Catholic nation which has ceased to treat him with the respect which is due to him, not only as Pontiff but also as King. His nuncios are received at these courts, not only with the veneration due to the highest ecclesiastical dignity, but also with that ceremony which is due to the ambassador of a king. Thus it happened, that not long ago the Italian government went into ecstasies over a report that the Bavarian government had refused to receive the Papal nuncio with that solemnity due to a royal ambassador; they shouted everywhere in their great joy that the temporality of the Pope was at length dead and buried. But shortly after the contradiction came, and came with unanswerable force; for it was

found that the King of Bavaria had actually made a long journey in order to meet him at Munich; that so far from refusing him a solemn reception, he had multiplied marks of respect. He had received him with all that royal splendor which had from times long past been accorded to Papal nuncios and to them alone; he had substituted for the ordinary hall of audience in which other ambassadors are received, the most splendid hall in his palace; and finally, when speaking of the Holy Father, his language was full of respect, veneration and sympathy. And thus did the shouts of the liberals who were rejoicing over the supposed funeral of the temporal power, change into cries of derision when their echoes were returned by the facts that had transpired at the Bavarian court. The government of Peru has accorded the same honors to the Papal nuncio, who, when he came within twelve miles of Callao was met by a government vessel, having on board the officials sent by the government to welcome him, together with a large number of the clergy and most influential citizens who came for the same purpose. When he landed he was received amid the acclamations of the people, by the Commandant-general of the Navy; and, after a magnificent breakfast, was placed on board a special train which had been placed at his disposal by the authorities, and by it landed safely in Lima. Here he was received with much ceremony by an aid of the President, who conducted him to the President's mansion where he was received with great magnificence and cordiality. Now as the Peruvian government never pays one-half this attention to the ambassadors of other governments, we can easily see, in this magnificent reception of a Papal nuncio, the measure of popularity which the sovereignty he represents enjoys with the Peruvians. Austria too, which is a power of the first rank, has used no less respect and ceremony and cordiality towards the Papal nuncio. The latter had been sent to crown a miraculous statue of the Blessed Virgin at Starawies, in Galicia. His journey was one continued triumph. Everywhere the authorities, the people, the clergy and the highest nobility, vied with each other in offering their respect, their veneration and their welcome. So marked was the unanimous uprising of this whole nation, to testify by their reception of the nuncio their love and submission to the Holy See, that the Holy Father has felt himself called upon to issue a Brief, dated Nov. 8th, 1877, thanking the people, the clergy, the nobility and the public authorities for their noble, pious and filial generosity.

A new society has been approved of by the Holy Father, called "The Society of St. Paul." Its object is to protect, foster, and propagate Catholic press work. It is called after St. Paul because they propose to imitate his Apostolic zeal, in combatting the unnumbered evils which are pouring like a devouring horde from the unprincipled press. In every land, any press, be it licentious, irreligious, Protestant,

or anything in fine, save Catholic, will receive and has received encouragement and support. The children of darkness lack neither prudence nor zeal in fostering this their most powerful instrument. The children of light alone are supine, and hence to awake them from their torpor is the end of this society. They propose, by every means in their power, to establish an effective Catholic press. One of the best means for encouraging this association is to subscribe a few pence to it each week or month, after the manner adopted by the Propagation of the faith. Its President (honorary) is Mon. de Segur, (Paris.) Its active President is Mon. Viscount de Aboville; Secretary, Mon. Baron de Commail; Treasurer, Mon. Viscount de Ponton; Director, Mon. Chantrel, Jr. This Association has been approved of by more than eighty cardinals, archbishops and bishops in every part of the world. They have declared that it is the duty of all Catholics to sustain it; many of the Catholic newspapers have already promised to join it; and finally, the Holy Father has over and over again praised it, encouraged it and blessed it. Besides many briefs to this effect, he especially commended it to a large number of Catholic editors to whom he was giving an audience. Let us hope that in good time this association, recognized and supported by all, will be able to bring such assistance to the Catholic press as the needs of each particular country require.

A great number of Catholic journalists over the whole world, have begged the Holy Father to permit them to invoke the latest declared Doctor of the Catholic Church, St. Francis de Sales, as their patron and ally in combating error and vice. The Holy Father has penned the annexed reply with his venerable hands: "*Benedicat Deus et derigat, intercedente St. Francisco Salesio, cui se commendatos volunt, Scriptores Catholicarum Ephemeridum, qui tuentur causam religionis, ejusque jura et Sanctæ Hujus Apostolicæ Sedis; obsequenter et fideliter adhærentes ipsius doctrinæ et monitis.*"

PIUS, PAPA IX."

"May God bless and direct by the intercession of St. Francis of Sales, those Catholic newspaper writers who wish to commend themselves to him, and who will defend the cause of religion and guard her rights and those of this holy Apostolic See, to whose teachings and warnings they faithfully and obediently submit themselves."

POPE PIUS IX.

In these days of religious dispersion by revolutionists it cannot but be a great consolation to see an old religious order restored to the places from which it had been long ago banished. We therefore invite our friends to rejoice with us on the return to England, after a banishment of three hundred years, of the venerable members of the Carthusian Order. They have bought for themselves a fine property, called Parkminster, in Sussex, and on the 16th of October, in the presence of a large assemblage, embracing every rank of society, they laid the foundation

stone of their new monastery. A solemn pontifical mass was celebrated, after which Right Rev. Mgr. Danell, Bishop of the Diocess, laid the stone. The large concourse, composed of all the Catholics in the neighborhood and thousands from a distance, surrounded the high altar which was protected by an immense tent. The coats of arms of the ten old Carthusian Monasteries, of England, beautifully illumined, served as a fine decoration. At the close of the fête refreshments were provided, but according to the rules of abstinence, observed by these Religious. The new monastery takes the name of St. Hugh, who was once Bishop of Lincoln, and one of the greatest glories of the English Carthusians.

There has lately been manifested among the youth of Spain, some of that deep old Catholic piety for which they were once famous. An association has been formed at Madrid, called the "Young Catholic Association," with the Bishop of Cuenca, as President, and the Bishop of Ceuta, as Assistant. At Seville, there is a similar organization with the Archbishop as President, who, at their first meeting, delivered an eloquent and fervid address. These two associations are only the fore-runners of others which are being formed in the different diocesses. Besides these, there are in Spain many societies which style themselves "The Workman's Brotherhood;" they are of great service to the Holy Faith, and for restraining the evil tendencies of a class of people which is so easily made an instrument of evil to each other and to society in general. In the province of Cordova, other organizations are already perfected, and have produced the most consoling results. They are spreading through Seville, and it is confidently expected that they will be established before long over the whole kingdom.

At the Catholic Congress of Bergamo, of which we made mention last month, an Italian priest who for the love of God had exiled himself from his country, to consecrate his labors to the mission of Brazil, read a paper setting forth the progress of Catholicity in the Brazilian empire, and in the Republics east of the Rio della Plata. We believe that the following brief synopsis of this lecture will not fail to interest our readers. In the Argentine republic, some Italian emigrants got up a riot a few years ago and burnt the Jesuit College. The citizens having united to repair the damage, have rebuilt it in a far more magnificent scale than of yore. They started two newspapers, "*The Argentine Catholic*" and "*The South American*." They have increased the number of houses for the Sisters of Charity—the union of the "Sons of Mary," the societies of "Peter's Pence," and the associations for the propagation of religious instruction. They have already finished and are still building new churches, new convents and new colleges. The Jesuits, the Fathers of the Pious Schools, and the Salesian Fathers, are at work and see daily the field of their labors enlarged. The Salesian Fathers have within the last eighteen months opened seven new houses, the Jesuits have doubled theirs, and in every parish there are now well

attended catechism classes. Many hospitals also have been founded; whilst the missions amongst the Indians of the Pampas and of Patagonia, are pushed on with more than usual vigor.

In Uruguay, and especially in Montevideo, the Capital, the progress of Catholicity has been equally marked. There have been founded many schools, asylums, hospitals, poor-houses and colleges, in which more than 15,000 young men are receiving their education from the hands of the Church. A great many religious chased out of Europe, and especially from Italy, have been received with the greatest hospitality. The Capuchins Fathers of the Bayonne and the Salesian Fathers have opened new schools, whilst the Sisters of the different congregations have established convents for girls and novitiates for themselves, all of which are flourishing.

In Brazil, the land sanctified by Bl. Ignatius Azeredo and Ven F. Anchieta, there is already a need for more seminaries. The Bishop of Ceara has opened two, and the Archbishop of Bahia, the Bishops of Rio Janeiro, Saint Paul, Rio Grande of the South, Diamantina, Cuyaba, Goyas and Maranhao, one each. The Jesuit Fathers, the Capuchins, the Observants, the Lazarists, possess flourishing missions. The Sisters of Charity, the Dorotheans, the Sisters of St. Joseph, are covering the land with little colleges and schools, besides the duties they discharge in other pious works. The ecclesiastical hierarchy of this empire has been recently increased by the erection of three Sees; they are the Diocese of Ceara, of Diamantina, and of the Rio Grande of the South. This progress of Catholicity in the three States would have been even more marked, were it not for the obstacles which the governments sometimes and the Free Masons always are raising against it.

To these facts which Mon Cicarelli reports we will now add a few items concerning the progress of Catholicity during the last part of 1877 in other countries of South America. In Chili there has been a revival in Catholicity. A motion having been brought some time ago in the Legislature to secularize the cemeteries, the discussion of this question opened the eyes of Catholics to the fact, that the time had come to choose between the yoke of Catholicity or Liberalism. Thereupon they began holding public meetings, which were attended by crowds, especially in Santiago and Lenares. At the latter place they adopted the following resolutions: "The hour of combat has arrived; the children of faith are face to face with the children of error; the Cross is assailed by the standard of darkness. The Chilian Catholic must now fight with Free Masonry." At Hacabuco of St. Philip they resolved; "It is impossible that we Chilian Catholics should fold our arms, and leave our enemies to make and dictate laws which oppress us." The fruits of this movement have been the foundation of many Catholic associations, earnest appeals to the people, and vigorous newspaper articles in the two dailies, "The Independent" and "The Cath-

olic Standard," whose lead is being followed by all the Catholic newspapers in Chili. This contest of the Catholics, since it has the Constitution and right on its side, and since it is supported by the majority, will probably soon wrest Chili out of the hands of the Free Masons.

In Ecuador, we already know how the Government has violated the Concordat and trespassed on the rights of the bishops. It appears now that the Government has taken steps to undo some of their own wrong. Thus the Bishop of Riobamba, Mon. Joseph Ignatius Ordonez, who, for his zeal in defending ecclesiastical rights, had been banished, and whose estates had been confiscated, after a conference with the President to which he had been invited, was restored at once to his diocese and estates, and certain measures hostile to the Church were recalled. It is said that the President, however, would not listen to a word concerning the violated Concordat. But for all this, it is gratifying to see the evil lessened, even if it be not entirely removed.

In Mexico the clergy have won for themselves great popularity with all classes of the people, by their generous devotion in the cause of the republic. There had been opened in Mexico a subscription to pay the nation's debt to the United States. According to the "Progress" of Matamoras, immediately on opening the subscription, \$316,000 was subscribed. Of this sum, the subscribers were

Gen. Diaz, President of the Republic,	-	-	-	-	\$ 30,000
The Cabinet Ministers,	-	-	-	-	36,000
Mon. Labastida, Archbishop of Mexico, for self and clergy,					100,000
The Bishops of Michoacan, Puebla, Guadalajara, St. Louis, Leon, Tulacingo, Monterey, in name of themselves and clergy, each \$25,000,	-	-	-	-	150,000
					<hr/> \$ 316,000

In announcing this item, a liberal newspaper no wise partial to the clergy, goes on to remark, "Here are these clergymen whom we have accused of avarice, egotism, and of being destitute of patriotism, who too have been already despoiled of their revenues, ready to give in their poverty the sum of \$250,000 in aid of a Government that has expelled from its territory the Regulars and the Sisters of Charity, and which has nothing but insult for the Catholic religion. Surely for the future, this act, which speaks louder than any reasoning, should disarm the hatred of the Free Masons and make government more just towards them." Here we see in all these cases, that in actual persecution the Church is gaining instead of losing. We Catholics understand this, but it astonishes our enemies; they cannot realize Tertullian's wise saying: "The blood of martyrs is the seed of the Church." They, however reluctant, acknowledge the fact. Thus, Mr. Ruggiero Bonghi, Minister of Public Instruction in Italy two years ago, has recently pub-

lished a book styled "Pius IX and the future Pope." In this book, full of lies and errors against religion, he makes the following acknowledgment: "The event has ended exactly contrary to our desires and labors. Protestantism is ground to dust in Germany; Catholicity is more alive, more active than ever among the masses of France. In Great Britain, Catholicity, favored by the established church organization there, has made wonderful progress both in London and Dublin. In Belgium the Catholics have strangled liberalism to death. In Poland they hold their own; and in Denmark, Sweden and even Russia, they have not lost one iota of their former vigor. Out of Europe Catholicity is gaining ground every where, combatting successfully by its preachers and martyrs, in countries that are civilized, as well as in the lands of the infidel and the savage." All this proves our religion divine, proves that Jesus Christ still works unceasingly with us, proves that the efforts of the impious to destroy it, will prove in the future as in the past, vain.

• *The Angelic Year.*

February.

THE ANGEL OF ST. EPHREM.

I. The illustrious St. Ephrem, one of the brightest glories of the Eastern Church in the fourth century, himself recounts in the following terms the graces he received from God in his youth through the ministry of his Guardian Angel:

"My father and mother were not natives of this country. With no inheritance from their parents, they came hither to earn a livelihood by the labor of their hands and were often compelled to rely on the alms of the faithful. But rich in Christian piety, they had often confessed the faith before the tribunals of persecutors and even counted martyrs among the members of their family.

"Though baptized in my early infancy, and raised in a most Christian way by my father and mother, and aided by the example of virtuous neighbors, I entered at an early hour on the way of sin. While still a child I was already quarrelsome, envious and wicked; I had nothing save hard words and ill-behavior for strangers, for the poor and even for my neighbors and friends; the slightest thing threw me into a rage and under the least pretext I resorted to injuries and blows. And when at last I reached the age when the passions are strong, my soul was defiled by her immodest thoughts. It was then, that to complete my ruin the devil strove earnestly to persuade me that there was no such thing as Providence and that chance alone ruled all here below. I was almost seduced by this foolish idea, when God took pity on me and deigned to send to my aid one of His good angels.

II. "One day when my parents sent me to the country I saw a heifer straying in the fields. I immediately assailed it with stones, and pursued it to a neighboring wood, following it until evening, beating it and leaving it no repose until it was quite dead. The poor peasant to whom the heifer belonged, meeting me on the way, said: "My child, did you see a heifer straying about here?" I thereupon was not content with denying that I had seen it, but even loaded the poor countryman with injuries.

"A month rolled by and my parents sent me again to the country and as I was returning in the evening, night overtook me when I was still far from the village. A shepherd, who was driving his sheep, met me on the way and said: 'Brother, where are you going at this hour?' 'I am going,' replied I, 'wherever my feet carry me.' 'If you take my advice,' answered the shepherd, 'you will turn back and spend the night with me, for it is now dark.' I consented and slept in the cottage of the shepherd:

"In the middle of the night, wolves broke in upon the flock that was folded close by the dwelling and scattered them far and wide. When the shepherd became aware of what had happened he started out and not willing to believe that the wolves had dispersed his sheep, he charged me with being an accomplice to some robbers whom I secretly let in and who had stolen them away. Though I vehemently protested with an oath that I was innocent, he would not believe me, but had me bound and led before the judge, who ordered me to prison, where I was lodged in a cell with two others.

III. "On the following night, while I slept, I saw standing before me a youth whose countenance beamed with majesty. At first I was terrified. He was an angel of God, and with a calm and sweet tone he addressed me: 'Ephrem, what dost thou in this prison?' Trembling with fear, I was unable to reply. 'Fear not,' said the young man, 'recount to me thy misfortune.' The affectionate tone of his voice gave me courage, and I answered, shedding tears abundantly: 'Alas, my Lord, being surprised by night on my way, I was received into the hut of a shepherd. The wolves dispersed his sheep, and he accused me of introducing robbers into his fold who stole them; but, my Lord, this is a calumny, I am innocent.' Then the angel smiled and said: 'I too, Ephrem, know that you are innocent of this crime; but I also know that it is only a few days ago that you pursued the heifer of a poor peasant into the woods and stoned it until it was dead: acknowledge then, in your present misfortune the justice of God. The two prisoners who are sleeping with you, are also innocent of the crimes of which they are accused; but question them to-morrow, and you will be convinced that they are not punished without cause, and you will see more clearly that there is a just God who reigns in heaven.'

"When morning came, I interrogated my two companions: 'My

good fellows, why are you here?' 'I am accused of a homicide,' replied one; 'but I am innocent.' 'I am charged,' said the other, 'with attempting a horrible crime, which I was not engaged in at all.' 'But are you not guilty,' continued I, 'of some grievous sin for which the Providence of God, perhaps now punishes you in leading you here?' 'It is true,' said one, 'that a few days before I was unjustly accused, I was passing along a stream, when I saw a poor fellow in the water stretching out his hands to me and crying most piteously for help, and I had the cruelty to allow him to perish.' 'And I,' said the other, 'becoming an accomplice of two wicked brothers who wished to deprive their poor and widowed sister of the common inheritance of their parents, bore false witness before the judge, that I had surprised her in a crime which rendered her incapable of receiving her share.' When I in my turn told my story, all of us together acknowledged the all-wise Providence of God which directs all things.

IV Two days afterwards the judge sat on his bench, had the instruments of torture displayed before him, and caused us to be interrogated. The prisoner accused of homicide was questioned first, and as he remained firm in the midst of torments, asserting his innocence, he was set at liberty. Then came the turn of the second; and while they were putting him to the torture and varying his torments, I was seized with extreme terror at the thought that I myself must soon undergo them. I shook in all my members while the executioners and spectators ridiculed me and cried out: 'Ah! poor child, why do you weep and tremble. There was no fear when you committed the crime, and it was then you should have had it; now it is of no use, your turn will come soon.' But when the second, like the first, had been declared innocent, the judge put off my examination to another day, and ordered me back to prison, where I spent forty days alone, and thirty more in company with three new criminals.

"On the night which followed their arrival in my cell, the angel who had visited me before, appeared for the second time and said to me: 'Very well, Ephrem, did you question your two old comrades?' 'Yes, my Lord,' I replied and then recounted what I had learned from them. 'Acknowledge then,' continued the angel, 'that a just judgment of God presides over all the mysterious occurrences of this world, and that you may be the better convinced of it, know that of the three prisoners, two of them are the brothers of the widow unjustly deprived of her estate, and the third is the wretch who threw the man into the river while he was washing himself.' With these words the angel disappeared, and when day came I learned from the mouth of the prisoners themselves the truth of what the angel had revealed to me. After I told them how God had punished the two wicked men who had part in their crimes, they were seized with admiration and fear, and all of us with tears joined in adoring the justice of God.

V. "The day following we were led before the judge to be examined, and all the village gathered to witness the proceedings. The two brothers who were the first to undergo the torture, endured their pains for many hours, but finally avowed their guilt, and after having one of their hands cut off, were sentenced by the judge to be hanged. Then came the turn of the third; he confessed his crime and was condemned to lose both hands and to die fastened to a gibbet.

"Whilst my companions were being tormented in this way, the crowd made sport of my fright and nervousness. 'You escaped once,' some one cried out, 'but you will not escape to-day.' The judge ordered me to come forward, and while some one divested me of my tattered clothes, I implored God, sobbing most bitterly and saying within my heart: 'Lord! Almighty God, save me, and I promise you to become a monk and serve you faithfully.' 'Bind him and scourge him with sinews,' said the judge; but just as he spoke these words his assistant approached and whispered: 'If it be according to your pleasure, let us defer the hearing of this case until to-morrow, for it is now time for dinner.' The judge accordingly ordered me to be unbound and taken back to prison.

"The night following the angel visited me and said: 'What thinkest thou, Ephrem, does God govern the world?' 'Yes, certainly,' I replied, 'and His works are admirable,' and with tears in my eyes, I added: 'O charitable consoler, perfect your work of mercy; draw me, I pray you, from this prison in order that I may serve Jesus Christ all the rest of my life in the monastic state.' The angel answered with a smile: 'You will go before the tribunal once more, but you shall be set free.' 'Lord!' I replied, 'the threats of the judge terrify me; I have a great dread of those horrible tortures.' But the angel with the same pleasing countenance spoke again: 'You ought to have been a good child and not come into this place; but you are here, what can I do to release you? Have confidence still and you will suffer nothing, another judge will replace the one you fear and will dismiss you.' With these words the angel disappeared.

"Nevertheless I remained quite uneasy, not daring to hope so happy a termination to my sufferings, when five days later, I learned that the judge was succeeded in his charge by a man who was friendly towards my parents. On the seventh day after his installation he asked the keeper of the prison if there were still any causes to be heard. 'There is only one,' replied the keeper, 'that of a young man charged with aiding in the robbery of a sheepfold.' I was brought before him and when he saw me he recognized me, and after questioning me declared that I was innocent and allowed me to go my way. I took the direct road without delay to a mountain where there dwelt a saintly old man who trained monks in the solitary life. I threw myself at his feet, recounted my marvellous adventures and begged him to receive me among his disciples.

"O my brothers, join with me in praising the mercy of God and obtain for me by your prayers the pardon of my sins; I do not mean the sins of my childhood, I know God has forgiven them, but the sins I commit every day. O my friends, I have great need of your charity."

Thus spoke St. Ephrem, who became the oracle and apostle of the East. Let us beg of him, now that he reigns in heaven, that he would obtain for us a grateful love of that angel, the minister of God, who watches over each of us as his angel watched over him.

CATECHISM OF THE HOLY ANGELS.—*Continued.*

7. Are the angels numerous?

Ans. St. Thomas of Aquin teaches that the number of the angels far exceeds the number of all material created things.

8. Upon what texts of Scripture is this belief founded?

Ans. Upon this text of the Prophet Daniel (vii, 10 :) "A million of angels serve Him, and a million times a million stand before Him."

9. What do the Fathers of the Church and all the commentators of Holy Writ say on these words of the prophecy of Daniel?

Ans. They teach that they are far from revealing the precise number of angels, and that they should be understood to signify that they are in some sort innumerable.

10. How does St. Denis the Areopagite express himself on this point?

Ans. He says (*Cœlest. hier.* 13, 14 :) "The armies of celestial spirits are numerous; they exceed the narrow and confined limits of our material numbers. . . . Their number is incomprehensible and God alone knows it."

11. What in particular is the opinion of St. Ambrose?

Ans. In his explanation of the parable of the lost sheep, which represents the human race, he gives us to understand that the total number of men would not be the one hundredth part of the number of the angels.

(To be continued.)

General Intention.

THE SPREAD OF THE APOSTLESHIP OF THE SACRED HEART OF JESUS
AMONG OUR YOUTH.

As long as the unhappy crisis which now convulses society will last we shall not cease to beg of God that the issue may be favorable. This success, however, is possible only by restoring the reign of Jesus Christ over the whole of society. God neither does nor can wish in the present order of His providence to give us safety in any other way. No matter what miracles He may work to avert the dangers that menace us, there would remain in the vitals of society the poison which is slaying it, unless these miracles succeeded in establishing among souls, among nationalities, and all people a union, which will acknowledge the kingship of Jesus Christ. We are now ruined by the want of authority in those who should command, of obedience in those who should obey, of devotion between those who should mutually assist, but who are now at daggers ends. Human power can never put this authority, this obedience, this mutual love in human hearts. In the past the grace and teachings of Jesus alone could do this, and now too they alone possess this power. This is then the miracle we must beg above all, that society may once more acknowledge Jesus Christ for its Saviour and its King. But this miracle is impossible unless certain conditions be first fulfilled, and for their accomplishment we must unite our every endeavor. The principal among these conditions, is the one we propose this month to the zeal of our associates. "The propagation among our youth of a cordial love of Jesus," for this is what we mean by these words: "The Apostleship of the Heart of Jesus." The importance of this intention will be fully developed in the following points:

We will start with a proposition that none can deny: Society in fifteen or twenty years from now will be composed essentially of those young men who are now about entering upon their manhood. Again, no one can doubt that in a time more or less brief their influence, will be irresistible. But the direction of this influence will depend chiefly on the impressions which are now being made on their intellect and will. Many hereafter may change; some who are now good may be seduced by evil; and some who are now bad may, taught by experience, yield to the examples of the good. But the mass will undoubtedly follow out the bent received in their youth. Youth is the critical period of mortal life. It is then that man first acquires the full enjoyment of his liberty, and encounters the most violently that temptation which every free being must experience, the temptation of throwing off the yoke of virtue and submitting to the yoke of sin. The age is a counterpart of that moment when the forbidden fruit was proffered to our first parents. Had Adam and Eve come out conquerors from this temptation, they would have assured to themselves and to us that precious dowry for which they had been created. 'Tis true the choice would have been still in our power to persevere in, or to forfeit our supernatural patrimony; but then our fall could have been easily avoided, and if it did happen its effects would have been less pernicious. But as it turned out man succumbed in the very first combat, and his heart is now corrupt to the core, is ever so to its death, that although by the grace of Jesus Christ, it can be restored to health, still it is threatening every instant a fatal relapse. Such too is the state of the young Christian. There is a brief period of his education during which more passive than active, he has only to be left undisturbed that he may remain virtuous. If indeed he be tempted, there are all-powerful succors to sustain him. But this period soon passes, and its end ushers in a complete change of character, to which the peculiar nature of society now lends an especial danger. Already there had been a change going on between the beginning and the ending of the first period. Little by little his self-restraint has become relaxed, his classical education in the public schools commences this, his university course removes not a few of these happy bonds. To-day, in almost every "*Pensionnat*" in France, youths are seen exposed to all the seductions which modern society offers in a large city, and this too at an age when their passions are naturally at a boiling point. Hence it happens that their trial is the most severe. The forbidden fruit is offered in the most attractive guise, and recommended by a serpent whose tongue has become especially eloquent. The unhappy youth is dragged to the accursed tree, by his repelling senses—heart and intellect. Yes, the temptation is terrible; and hence the victory will be the more glorious and fruitful. This hour is literally the deciding hour of the christian life. If he master himself, he will truly give himself to Jesus Christ; he will recognize Him as his God, his King, and his friend; finally, he will give that testimony of Jesus Christ before men, which Christ has promised to reciprocate before His Father who is in heaven.

Since then the attack is such a bitter one, the generous Christian must make a violent effort, or content himself with a half-won victory. The vigorous dash of all his powers firmly concentrated will alone elevate among the truly virtuous. He must not content himself with being only a servant, he must be the soldier, the apostle of Jesus Christ.

Happy in his own escape, he must strive to win for struggling souls a share in the true liberty whose sweetness he is now tasting and which he has conquered at the sword-point. But for all this, he will not as yet have become invincible; he has only won a higher and well-protected vantage ground, against whose natural defences the enemy must first shatter his energy, before he can assault again the citadel—the Christian soldier's heart. But alas, if in his first trial the victory has gone the other way, what will then be the end? Captive to his passions, now raging from indulgence, he is dragged into an abyss so deep, so hideous with the darkness of its errors, and so foul from the baseness of his alliance with the demon, that the voice of truth and the attraction of virtue are powerless to release him. Many experience this fatal fall through thoughtlessness and frailty, just as did our first parents when fascinated by the forbidden fruit. So too these fascinated by error do not come to hate the truth, and to such as these comes a spiritual resurrection, through the divine mercy, and they will promise anew fidelity to Jesus Christ. Many, like St. Peter, taught by their past vigilance and humility will resolve to take vengeance on him who inflicted the humiliation, and will devote their lives like him when they have become converted in confirming their brethren. But we must confess that very rarely does a heart wounded by its passions, wholly recover. More rarely still does an intellect which has once submitted to doubts, recover perfectly the clear perception of the truth. These give themselves neither to virtue nor to sin. They vacillate between the two, trying to do what the Scripture says is impossible, that is, to sit on two stools, and hence they are now falling to the right, now to the left, just as good or evil influences operate the more strongly upon them.

What hopes then do such facts as these cause to arise for the future of society? There is evidently only one salvation, the restoration of the rule of Jesus Christ. The present generation, imbued as it is with errors and mastered by the evil influences of which the present age has been so fruitful a mother, offers little hopes of acknowledging any counter influence we can bring to bear; our only field of conquest seems to be the rising generation. Even among these there are many already fast slaves in the bonds of iniquity. Who raised in infidelity, believe that the best interests of society are served, by laboring with all the energy which hate of the Church of Christ inspires, against the influences of her religion. What forces then can we bring to bear to throw off this bitter yoke which has pressed so long and hard on the intelligences of the world and which these new recruits are bent on maintaining? How can we stop the rush of society from this fatal precipice of error and turn it into the ways of truth and justice? Surely we must look to God who is alone capable of such a miracle. But God will not perform this miracle by Himself. He will never by Himself change night to morning in the minds and breasts of men. His truth will never develop save in those breasts which are prepared to receive it. There may come a day when society wearied of its labors, lacerated by the convulsions which are ever treading on each other's heels, disgusted with the wretched quacks, who for a whole century under the plea of liberty have been glutting their own base ambitions, will turn men more to their Saviour and seek from Him those treasures of peace and virtue, which they once enjoyed when obedient to His yoke. This reaction is

perfectly in accord with the ways of Providence; but the present providential order does not admit of it, unless through human operation. God will indeed be its author, but men must labor to hasten its coming and cause the fullness of its good results. Now who among our young men are destined to be the glorious instruments of God in saving society? Undoubtedly, we answer, these youths who at this the decisive moment of their life, prove themselves to be the true friends of Jesus Christ; and as it is the aim of this devotion to the Sacred Heart to raise up in the midst of society devoted apostles and true friends, we can make no more effective object of our prayers, for the promotion of the salvation of society and the triumph of the Church, than to offer them up for these young men, that an apostolic devotion may be enkindled in these hearts whose hands will soon hold the destiny of society. This then is the prayer we will offer up during this month, that the Apostleship of the Heart of Jesus may be spread among our youth.

Let us make here again an assertion we have often made. The Apostleship of the Sacred Heart is a devotion which consists entirely in a hearty and perfect friendship for Jesus Christ. But how is this devotion practised in the world? Indeed, no Christian will refuse to profess himself in words a friend of Jesus Christ; but how few prove themselves such in actions. Certainly if these young men are only going to call themselves the friends of Christ, but in reality will use their newly acquired liberty to refuse him their obedience, or divide their allegiance between Him and His enemies, or give Him their services at a price, and are ready to purchase forbidden pleasures at the cost of His favor, then they are not really his friends; for who amongst worldly friends would treat a friend in this way? Being such, these youths will offer little hopes of saving society. They may change by and by, but surely their present pusillanimity gives little promise of a glorious future. On the contrary, give us a young Christian who, on a threshold of manhood-life has already become impressed with all that is sweet, noble and holy in this friendship with Jesus, who has given himself without reserve to this divine friend, and proposes to make the perfect accomplishments of all the duties which such a friendship imposes, and what limits can we put to their influence and power for evil or for good?

It will be irresistible, because it is a true zeal, which springing from the heart, finds no equal in the forces of the world. The heart is weak only when divided; and if its energies when concentrated by a love which is founded in human nature, knows no obstacles to impede it; what will not that heart be capable of, which is animated by a love founded on the Sacred Heart of Jesus? Such a love will make him victorious in every contest. For our free will is never overcome, feeble though we be, unless we are betrayed by an evil love which has expelled the love of Jesus from our heart. The veriest babe will never give the death blow to its mother, for his love gives him strength to resist every solicitation or menace. So too the true love of Jesus Christ begets in the feeblest an indomitable power of resisting evil, and making them almost morally incapable of falling.

Together with this power of resisting, this friendship gives also the strength to wage an aggressive war. The attractions of evil, assisted by the suggestions of demons and the representations of the wicked, can enkindle a love which soon rages so violently that it becomes

downright hate for all that is good. But there is another love which is more potent than this hellish hate. For divine love is all powerful and the hearts which admit into them without reserve this love, participate in its omnipotence. These are they who can ransom society from the bondage of this hate; but they must be such as this hate has never contaminated, as vice has never mastered, who from their first years have preserved their powers of loving and consecrated them entirely to the service of Jesus Christ. Hearts once wounded and lacerated have their parts, and sublime parts too in this work of salvation; but the nobler part belongs to those who are unstained, to those who have carried from their youth the yoke of divine friendship. These compose that glorious batalion of the *élite* which gather around the Lamb, and theirs too will be the nobler triumph, because they have striven harder to win the battle. These are they who are making for Jesus Christ his grandest conquests. In the natural order there is nothing which surpasses youth, and nothing excels chastity in the spiritual order; therefore when these two form an alliance, there springs from the union a fascination which is divine in the eyes of the creature. Who then can refuse to aid in swelling the number of these favorites of Heaven's King; these powerful allies, these hearts ever chaste and loving, in whom chastity is fostered by love, and love nourished by chastity. It is only the Heart of Jesus that can work this marvel. It is His noblest work and the supreme object of His ambition. Yes, because His is the most amiable of all Hearts, He craves to have many true friends: and above all, to find them amongst those who have never submitted their hearts to base desires. If then it be the chief design of our devotion to the Sacred Heart, to procure Him this satisfaction, which He so much craves, then we must procure that this devotion be propagated among our youth. The devotion to the Sacred Heart is intended especially for them. And to make them accept it, it is only necessary to present these devotions to them as thirsting to make of them the true friends of the divine Saviour. Of every means made use to captivate the eye and heart, none will be so effective as this exercise which contains the essence of a true devotion to Jesus Christ. For the Apostleship of Prayer has no other end than to promote and facilitate among Christians this practice. It demands above all only one slight mark of their friendship for Jesus Christ, viz: to give It their intentions and desires by a daily offering; and who can refuse a divine friend so slight a mark of friendship? But no heart will long stop at giving only intentions and desires; it will soon be fired in this cause and consume itself in labors and contests for this divine Friend. He will become a promoter, he will become an apostle. This has happened in other classes of society, and it must so happen amongst our youth. In every profession, in the universities, in the public schools, this devotion has united bands of valiant Christians who have sworn to assist and defend the band of the Sacred Heart, and has inspired them with perseverance in their self-consecration to the sanctification of others. Oh may the number of these brave souls daily increase! Catholic progress demands it, for it is among the true friends of Jesus, every Catholic work finds its ardent and constant supporter. The safety of society requires it. The Heart of Jesus desires it. Therefore, in demanding this of him, we have an assurance of a favorable hearing.

Divine Heart of Jesus, I offer to Thee through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost daily offer Thyself a Victim on our altars.

I offer them, in particular, for the youth whom Thou hast called to assist in the establishment of Thy kingdom. Teach them, O Jesus, to understand how much it will be for their glory and happiness to become Thy true friends. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church ! (40 days ind.)

Graces Obtained.

Most grateful thanks are returned to the Sacred Heart for the following favors, all of which had been recommended to the Apostolate : a mother of a family has broken off from the habit of intemperance ; a man passionately addicted to the same vice, has entirely reformed for the past five years ; a poor woman plunged in misery, spiritual and temporal, has been extricated from her position ; spiritual favors received by five persons ; a gentleman in great financial embarrassment relieved ; success of a law suit ; temporal aid received by an establishment ; removal of obstacles to a vocation ; health granted to the members of our community.

Thanks are returned for the conversion of three Protestants ; one fallen off Catholic, and three persons who had neglected their religious duties for a long time ; also for the finding of two sons who had not been heard of for many years, and for the perfect restoration to health of two persons.

Please return thanks to the Sacred Heart, for the conversion and happy death of a man who had neglected his religious duties for seven years ; for the conversion of another who had not been to the Sacraments for ten years ; for the success of a mission, and for several spiritual favors.

Thanks to the loving Heart of Jesus for the safe voyage of a family ; also for the removal of business difficulties.

I wish to thank the divine Heart for the greatly improved state of my health. Thanks are returned to the Sacred Heart for certain graces received ; also for the thorough reform of one who had, for many years, neglected his Christian duties. Thanks are returned to the Sacred Heart for three religious vocations obtained and for the recovery of health.

I return most sincere thanks to the Sacred Heart for the recovery of three persons recommended to the prayers of the Apostleship.

I wish to offer thanks to the Sacred Heart for the escape of my three children from a great accident.

The following answers to petitions recommended to the prayers of the Apostleship, have been communicated : a man considered hopelessly insane has been cured suddenly ; two brothers who had been at great

enmity have been reconciled ; great improvement in the health of three : reformation of life and return to the practice of their religious duties of one family and three individuals ; situations obtained by three persons ; and ninety-eight other favors, for which thanks are returned to the Sacred Heart of Jesus.

Thanks are returned to the Sacred Heart for three special favors, for which the prayers of the Apostleship, had been solicited.

Thanks are returned for the recovery of health ; for the release of a boy from a very serious difficulty ; for the conversion of a man who was addicted to intemperance and had neglected the Sacraments for more than twenty years, and of another who had fallen away from the faith and had become a slave to his passions ; and for several other favors received.

Most grateful thanks for the many favors during the past year, answers to petitions sent to the *Messenger*.

A brother whose life was despaired of one year ago, writes : My health was never better ; I did not even hope for such a great change as one year has made in my health. A religious also writes : remember me and make a fervent thanksgiving for the grace of my vocation. Peace in a family, recovery of health, success in business and many other favors obtained through the prayers of the associates for which we are most truly grateful. I desire to return my most sincere and heartfelt thanks to the Sacred Heart for two favors obtained through the prayers of the Associates : 1st, for being retained in my situation which is my only support, when many others were removed ; 2d, the good health of my family. Thanks are returned to the Sacred Heart for the conversion of a gentleman who had been thirteen years away from his duties ; also for the reformation of a person addicted to intemperance, and for two situations obtained.

Please return thanks to the Sacred Heart for the recovery of an invalid recently recommended ; also for the reconciliation of two persons.

Thanks are returned for the reform of life of four persons, recovery of health of one person, and of one who had been almost blind, also for obtaining a situation. Please return thanks to the Sacred Heart for the success of a mission ; for the conversion of two ladies to the faith, also a young man, the first of his family, he made his first Communion on last Sunday ; the reformation of a man who had been giving scandal ; also for the increase of members in a sodality.

A lady returns thanks for the reformation and happy death of her husband, who had, for a long time, led a dissipated life.

Thanks are returned to the Sacred Heart for the success of a mission ; for the great success of our schools and college, and for favors received for an orphanage.

Please return thanks to the Sacred Heart for many favors received, after having been recommended to the prayers of the Apostleship ; especially for the successful termination of two important lawsuits, and for great spiritual favors granted to a young man. A member desires to return thanks to the Sacred Heart for the safe return of her son ; for the return of a brother to his religious duties ; for a situation obtained two weeks after being asked.

I thought it my duty to let you know of the conversion of my husband, he has received the Sacraments, thanks to the Sacred Heart of Jesus ; he had not been to Mass for twenty-five years and had neglected all his duties to God until he was recommended to the prayers of the Apostleship.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for February, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for February, 1878.

From	Date.	From	Date.
Aberdeen, Ohio.....	Jan. 10.—G. O.	Guelph, C. W.....	Jan. 10.
Abingdon, Va.....	" 20.—G. O.	Hagerstown, Md.....	Dec. 17.
Acton, Me.....	" 3.	Halifax, N. S.....	" 12.
Allegany, N. Y.....	Dec. 20.—G. O.	" ".....	" 20.
Aurora, Ill.....	" 21.	" ".....	" 30.
Avondale, Ohio.....	Jan. 1.—G. O.	" ".....	Jan. 2.
Baltic, Conn.....	" 11.	" ".....	" 6.—C. A., G. O.
Baltimore, Md.....	" 2.	Harrison, N. J.....	Dec. 17.
" ".....	" 4.	Hartford, Conn.....	Jan. 4.—C. A.
" ".....	" 6.	Independence, Cal.....	Dec. 17.
" ".....	" 7.	Indianapolis, Ind.....	Jan. 7.—G. O.
Boston, Mass.....	Dec. 27.	Jackson, Miss.....	" 5.—C. A.
" ".....	" 31.	" ".....	" 8.—G. O.
" ".....	Jan. 4.—C. A.	Jersey City, N. J.....	" 11.
" ".....	" 10.—G. O.	Lafayette, Ind.....	Dec. 15.—G. O.
" ".....	" 11.—G. O.	Las Cruces, N. Mex.....	" 26.
Brashear's Station, Mo.....	Dec. 11.—G. O.	Lawrence, Mass.....	" 22.—C. A.
Cairo, Ill.....	Jan. 9.—G. O.	Loretto, Ky.....	Jan. 7.—G. O.
Calvary, Ky.....	" 3.—C. A., G. O.	Louisville, Ky.....	Dec. 17.
Camden, C. W.....	Dec. 17.	" ".....	Jan. 6.
Carroll, Md.....	Jan. 5.—G. O.	McVill, Pa.....	Dec. 31.
Charlestown, W. Va.....	" 2.	Madison, N. J.....	Jan. 2.
Chelsea, Mass.....	" 4.	Marysville, Cal.....	Dec. 27.
Chicago, Ill.....	" 7.	Maryville, Mo.....	Jan. 7.
Cincinnati, Ohio.....	" 3.	Maysville, Ky.....	Dec. 26.
" ".....	" 4.	Memphis, Tenn.....	Jan. 3.
" ".....	" 7.	Milliken's Bend, La.....	Dec. 9.—G. O.
Claysville, Pa.....	Dec. 17.	" ".....	" 28.
Davisville, Cal.....	Nov. 30.	Milwaukee, Wis.....	Jan. 3.—G. O.
Denver, Colo.....	Jan. 7.	Mobile, Ala.....	Dec. 23.
Detroit, Mich.....	Dec. 17.	" ".....	Jan. 3.
" ".....	Jan. 9.	" ".....	" 5.—G. O.
" ".....	" 10.—G. O.	Minneapolis, Minn.....	Dec. 18.
Ditchley, Md.....	" 10.	Newark, N. J.....	Jan. 7.—C. A.
Dunkirk, N. Y.....	Dec. 31.	New Haven, Ky.....	" 7.
" ".....	Jan. 11.	New Orleans, La.....	Dec. 28.—G. O.
Edgefield, Tenn.....	" 2.—C. A.	" ".....	Jan. 6.—G. O.
Egg Harbor City, N. J.....	" 5.	" ".....	" 9.—C. A., G. O.
Elizabeth, N. J.....	" 2.	New Oxford, Pa.....	Dec. 21.
" ".....	" 5.—G. O.	New York, N. Y.....	" 15.
Ellicott City, Md.....	" 6.	" ".....	" 19.
Evansville, Ind.....	" 9.—G. O.	" ".....	" 30.
Florisant, Mo.....	" 7.—G. O.	" ".....	Jan. 2.—G. O.
Flushing, N. Y.....	Dec. 17.	" ".....	" 3.
Fort Wayne, Ind.....	" 27.	" ".....	" 5.—G. O.
Frederick, Md.....	Jan. 8.—G. O.	" ".....	" 7.—G. O.
Galveston, Texas.....	" 4.—C. A.	" ".....	" 12.
Georgetown, D. C.....	" 4.	Park Hall, Md.....	Dec. 30.—C. A., G. O.
" ".....	" 11.	Pass Christian, Miss.....	" 31.—C. A., G. O.
Grafton, W. Va.....	Dec. 31.	Paterson, N. J.....	Jan. 12.

Letters with Intentions for February, 1878—Continued.

<i>From</i>	<i>Date.</i>
Philadelphia, Pa.....	Dec. 21.—C. A.
“ “	“ 26.
“ “	“ 29.
“ “	“ 31.
“ “	Jan. 3.—C. A.
“ “	“ 5.—G. O.
“ “	“ 7.
“ “	“ 9.—G. O.
“ “	“ 10.
“ “	“ 11.
Pittsburgh, Pa.....	“ 7.
Portland, Ky.....	“ 4.—G. O.
Rochester, N. Y.....	“ 4.
Saginaw City, Mich.....	“ 11.
St. Inigoes, Md.....	“ 4.
St. John, Ky.....	Dec. 24.—G. O.
St. Joseph, Mo	Jan. 3.
St. Louis, Mo.....	Dec. 25.
“ “	Jan. 8.
St. Martin, Ohio.....	Dec. 18.
St. Mary's, Ind.....	Jan 8.—G. O.
St. Mary's, Kansas.....	“ 7.
St. Meinrad, Ind.....	“ 2.
Salem, Mass.....	“ 3.—C. A.
San Felipe, Cal.....	Dec. 31.—G. O.
San Francisco, Cal.....	“ 4.

<i>From</i>	<i>Date.</i>
San Francisco, Cal.....	Dec. 4.
“ “	“ 20.
“ “	Jan. 2.
“ “	5.—G. O.
“ “	8.—G. O.
Sonoma, “	Dec. 10.
South Orange, N. J.....	Jan. 9.
Springfield, Ill.....	“ 8.
Toledo, Ohio.....	Dec. 11.—C. A.
Trevilian's Depot, Va.....	Jan. 9.
Troy, N. Y.....	Dec. 12.
“ “	Jan. 3.
“ “	“ 12.—G. O.
Utica, “	“ 4.—G. O.
Vicksburgh, Miss.....	Dec. 27.—G. O.
Waco, Texas.....	Jan. 8.—G. O.
Wapakoneta, Ohio.....	“ 7.
Washington, D. C.....	“ 3.
Washington, Mo.....	“ 8.—G. O.
West Hoboken, N. J.....	Dec. 14.
Wilmington, Del.	Jan. 11.—G. O.
Woodstock, N. B	Dec. 15.—G. O.
Woodville, Miss	“ 14.—G. O.
Wooster, Ohio.....	Jan. 7.
Yazoo City, Miss.....	“ 7.—C. A., G. O.

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated :

VOCATION TO THE FAITH is asked for—

500 families—1016 individuals—all non-Catholics in 5 localities.

REFORM OF LIFE is asked for—

110 families—743 individuals—5 apostate families and 33 persons—173 drunkards—1 mixed marriage—all drunkards and non-practical Catholics in 5 parishes—re-union of a married couple.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

Our holy Father, and all bishops and priests—294 families—600 individuals—souls in purgatory—3 dioceses—16 congregations—13 parishes—26 sodalities—8 colleges—2 seminaries—37 schools—children preparing for first communion—4 classes of students—1 novena—4 spiritual retreats—19 souls lately departed—8 intended marriages—630 spiritual favors—spiritual and temporal favors for 33 religious communities—4 missions—3 novitiates—10 academies—peace and concord in 53 families and 1 island—happy death of 113 persons—16 reconciliations—light for 24 persons to know their vocation—perseverance of 6 novices—religious vocation for 58 persons—removal of scandals—821 special intentions.

SUCCESS AND RESOURCES are asked for—


192 families—334 individuals—an undertaking for the good of souls—10 churches—2 parishes—9 asylums—4 associations—60 schools—1 poor congregation—28 undertakings—all the poor of one city—employment and situations for 143 persons—sale of property—means to pay debts—safe delivery—safe return of absent friends—safe and prosperous voyage for 7 persons—success of 5 examinations—106 in their studies—triumph of the Church—a speedy and equitable termination of 4 law suits—recovery of money—388 temporal favors.

RECOVERY OF HEALTH is asked for—

35 families—584 individuals—1 prelate—4 priests—10 religious—all sick in one parish—36 insane—restoration of sight to 28 persons.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. **THE APOSTLESHIP OF PRAYER**, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. **THE MANUAL OF THE APOSTLESHIP OF PRAYER**, an abridgment of the above. Published by the same. 35 cts.

3. **DEVOTION TO THE SACRED HEART OF JESUS**, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. **THE PARADISE OF GOD, or, The Virtues of the Sacred Heart of Jesus**, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. **CATECHISM OF DEVOTION TO THE SACRED HEART**, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. **CATECHISM OF THE APOSTLESHIP OF PRAYER**, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. **GOD OUR FATHER**, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

8, 9, 10. **THE ACTS OF THE EARLY MARTYRS**, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. **LEANDRO, OR, THE SIGN OF THE CROSS**. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1.50.

12. **SIMON PETER AND SIMON MAGUS**, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. **TIGRANES, a Tale of the Days of Julian the Apostate**; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. **MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS**. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts.; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.

ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect.*
S. SVEGLIATI, *Secretary.*

PARTICULAR NOTICE.

All who desire to subscribe to the Messenger, are requested to send their names and amount of subscription, to the Director of the Association of the Apostleship of Prayer, Rev. B. SESTINI, S. J., Woodstock College—Woodstock, Howard County, Md.

The first series of the *Messenger* will be furnished, on application to Rev. B. SESTINI, S. J., Woodstock College, Howard Co., Md., for the following prices:—Bound volumes, \$15; unbound, \$10.

Subscription and Postage, \$2.10 per Annum in Advance.

THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocese the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocese has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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The Local Directors supply gratuitously Diplomas of Aggregation to any Community, Parish, Church, Sodality, &c., that may apply for them, as also, Diplomas of Promoters.

The same Local Directors send, from time to time, to the Provincial Director, the lists of the places where the Association of the Apostleship of Prayer has been established.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

MARCH, 1878.

Vol. 5, No. 3.

Christ in Prophecy.

ISAAC, JACOB.

V.

It is the fixed order of God's Providence, to try every one, before accepting him, to prove him before approving, to see what his faith is worth, before crowning him with a weight of glory. Abraham was tried thus; first with a promise, which it was easy enough for him to receive, but it was very hard for him to see the promise unfulfilled; years passing away, and yet the child who was thus promised him not yet being born. Still he hoped against hope, his faith triumphed under the temptation, and at length Isaac, the child of "laughter," as his name signifies, the child of promise and of benediction was born, when Abraham was already ninety years old, and Sara his wife far beyond the age of bearing children. Isaac is the child of miracle, born through the special intervention of God; and at his birth Ismael, his elder half-brother, who had been begotten in the ordinary course of things, loses all right to the inheritance. Ismael son of the bond-maid Agar, is turned out to make room for Isaac, the son of Sara, the legal wife. Agar with her son Ismael wanders forth into the desert, pre-figuring the old Jewish Church, which is discarded and cast off by God, as soon as the new offspring of Christ's Church comes to take possession of the world, and abrogate the old Mosaic law and reject its observers, the rebellious Jews.

That was the first great trial of Abraham's faith, with regard to Isaac; he had to wait so long, before the promise was fulfilled. Now he undergoes a second trial.

Isaac had grown up, and was of marriageable age. Then God said to Abraham: Take thy only-begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for a holocaust upon one of the mountains, which I will show thee. And Abraham rose up that very night, and saddled his ass; he took two young men with him, and Isaac his son. After travelling for two days, on the third he saw the place afar off. The story is of course well-known to our readers. The place they came to was that hill on which Jerusalem stands; and the hill has two elevations, one called Moria, where stood the temple, the other Golgotha, where the Saviour of the world was crucified. Up this hill he went with Isaac, the young man carrying the wood, with which he was himself to be burnt. And then when Abraham had built an altar, and laid the wood in order thereupon, he spoke to Isaac, and broke the awful news that it was God's will he should die by sacrifice. Isaac, in all the fervor of a generous soul, did not draw back, he did not refuse. In the straightforward simplicity of a holy soul, he offered himself up willingly, to do the Father's will; though he saw not the reason, nay he saw that the solemn promises of God seemed now to fail, and the only hope of Abraham was to die with himself. His father heart-broken with grief, yet strong in faith, puts forth his hand and takes the sword, to sacrifice his only-begotten son, so loving and so beloved. But just then, at the last moment, the Lord arrests the extended hand. And Abraham lifting up his eyes from the countenance of his beloved son, whom he was beholding for the last time alive, sees a sheep, a ram amongst the briars, sticking by the horns, placed there by God to be offered up instead of Isaac. Abraham does so with joy of heart. Then God speaks again: Because thou hast done this thing, and hast not spared thy only-begotten son for my sake, by Myself I have sworn that I will bless thee and will multiply thee, as the stars of heaven and as the sands upon the sea-shore. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice.

The story is so beautiful, that it should be read in the twenty-second chapter of Genesis, and meditated and pondered. The more it is pondered, the more vividly do the features of Christ's history stand out in the great prophetic type of Isaac.

For Isaac is the well-beloved son of Abraham. And in Jesus Christ the Eternal Father is well pleased, and takes a special complacency. Out of love for Him the Father will have nothing more to do with the old state of things : He rejects the Jews with their synagogue and law, as Abraham dismissed Ismael with his mother, the bond-maid, Agar. Henceforth the Father takes pleasure only in Christ and His Church. As it was said to Abraham : In Isaac shall thy seed be called ; so the Eternal Father will have no children but those who are born in Christ, born to grace, in the adoption of sons, born by baptism heirs to the kingdom of heaven. And now the new Church of Christ is to have many more children than the old Synagogue of the Jews ; though she comes late, though she bears offspring only in the old age of the world, yet she may laugh with joy : " Rejoice thou barren, that bearest not ; break forth and cry out, thou that travailest not ; for many are the children of the desolate, more than of her that hath a husband."

God called upon Abraham to sacrifice his only-begotten Son, whom he loved ; yet He would not suffer the patriarch to execute the order ; at the last moment, the hand is arrested, Isaac is rescued and a sheep offered up instead. But what does the Father Himself do ? He has an only-begotten Son whom He loves. He lays upon this only Son's shoulders the wood of sacrifice, that is, the Cross. He signifies His desire that Jesus offer Himself, and lay down His life for men ; and Jesus offers Himself, oh ! with what a Heart of love. " How am I straitened," He exclaims, " until it be accomplished." The Father Himself raises His hand to strike and He does strike. Every blow of the Passion is from that Father's hand. There is here no substitution. In Isaac's case, He would have the young man's good will to die, but then He was satisfied with the actual death of a sheep instead. In the Passion of Jesus, He has both the good will and the blood of His own Beloved Son.

So that the sheep itself whose blood was actually offered is also a type of Christ. How meek and mild is the sheep when led to the slaughter ! So it is with Christ. Isaias prophecied about Him, and St. Matthew records the prophecy thus : " Behold my Servant whom I have chosen (saith the Father,) My Beloved in whom My soul hath been well pleased. He shall not contend nor cry out, neither shall any man hear His voice in the streets. The bruised reed He shall not break,

and smoking flax He shall not extinguish. And in His Name the Gentiles shall hope."

Moreover, the sheep is wholly destined for our use, comfort and convenience: we eat his flesh; and his very fleece goes to cover us with the warmest clothing. So Jesus does all this for us. He feeds us with His own most Sacred Body and Blood; and He bids us by the mouth of His Apostles clothe ourselves with Him and with His virtues: "Put ye on the Lord Jesus Christ," says St. Paul to the Romans. This same sheep, which Abraham offered up, had his horns entangled in thorns and briars, to foreshadow Jesus nailed and fastened to the contemptible wood of the Cross; and even thorns were not wanting to bind round His Divine Brow, and make the resemblance perfect.

Rightly therefore does St. Paul exclaim in admiration: God has not spared His own Son, but delivered him up to death for each one of us! God, who is rich in mercy, through His exceeding charity with which He loved us, when we were dead in sins, hath quickened us together in Christ! We are justified *gratis* by the grace of Christ, whom God hath set forth to be a propitiation for us, through our having faith in His Blood.

And Christ Himself speaking to Nicodemus said: God so loved the world, as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting.

VI.

Isaac's son, that is Jacob, was on his death-bed. He had become a patriarch, father of twelve sons, from whom were to spring twelve tribes, as numerous as nations. Replenished with the Spirit of God, the old man exclaimed in ecstasy to his son Juda: "The sceptre shall not be taken away from Juda, nor a ruler from his race, till He come that is to be sent, and He shall be the expectation of nations; tying his foal to the vineyard, and his ass, O, my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape. His eyes are more beautiful than wine, and his teeth whiter than milk."

In this famous prophecy, a number of points are distinctly foretold about Christ, the Messiah: His tribe should be that of Juda, His family the royal house of David; He should be a King Himself and wield the sceptre over the nations,—over those same nations who were to be

blessed in Him, the long-promised Seed of benediction. Aggeus afterwards foretold that, when He should come, He would move all nations: "Yet one little while, and I will move the heaven and the earth, the sea and the dry land, and I will move all nations; and the Desired of all people shall come."

He is called by Jacob "He that is to be sent." Strange to say, the Hebrew word which is thus translated can mean several other things, all of which exactly suit Our Lord Jesus Christ. The word may mean the peacemaker; and He is eminently the Prince of Peace. It may mean the Son; and He is preëminently *the* Son, the promised Seed, by excellence. It may signify, He to whom the kingdom is in store, that is, Sovereignty over all things, without change, without end; the principality, which, says Isaias, "is on His shoulder," as a badge, and He is called God the Mighty, Father of the world to come.

Styling Him therefore, "the One that is to be sent," Jacob says that He shall come when the sceptre of authority and power shall pass from the tribe of Juda. This we know took place under Herod, who was not a Jew, and yet became king of the Jews. But then, when the sceptre of temporal power passes away from the tribe of Juda and the nation of the Jews, He that is to be sent shall wield a new sceptre of His own, in a spiritual kingdom, which is called the Church. For He is essentially a King. "Art Thou a King then"? said Pilate to Him. "I am," He answered. He was to be the expectation of the nations; or as the Hebrew puts it: He shall have the obedience of the people. His throne is forever and ever; the sceptre of His kingdom is a sceptre of righteousness. His is a kingdom which shall break in pieces and consume all other kingdoms; but itself shall stand forever.

Such in brief is the prophecy made by Jacob or Israel on his death-bed. It is the divinest of all the prophecies which he made then; for it is about the One great Son, far away in the future. Balaam, a false prophet of the Gentiles, recognized this great Redeemer as the Son of Jacob, when four centuries later, looking down from Mount Phogor on the twelve tribes of Israel in the valley beneath, he is rapt in the spirit of God and exclaims: "I shall see Him, but not now; I shall behold Him, but not near. A Star shall rise out of Jacob, and a sceptre shall spring up from Israel. Out of Jacob shall He come that shall rule."

Balaam here calls Him a Star. He has many names in the proph-

ecies. Malachy styles Him the Sun of Justice. Zachary calls Him the Rising Sun. Isaias, the Light. And St. Matthew quotes Isaias expressly, applying the passage to Jesus: "The land of Zabulon and the land of Nephthalin, the way of the sea beyond the Jordan, Galilee of the Gentiles, the people that sat in darkness saw a great Light; and to them that sat in the region of the shadow of death, *Light* is sprung up." Osee speaks of Him as the Dew: "I will be as the Dew to Israel; under this Dew, Israel shall spring as the lily; and His root shall shoot forth as that of Libanus." And Isaias bids the heavens to drop dew, this Dew; and he says it is the Dew of the Light.

How truly these names are applied to Christ, may be seen from what He was and what He is. True God born of true God, Light of Light, He is still as gentle and refreshing as dew upon the grass. He enlighteneth every man that cometh into this world. He says in the Apocalypse: "I am the root and stock of David, the bright and morning Star." And Zachary, father of St. John the Baptist, sings gloriously of Him in the canticle Benedictus: "The Orient from on high, the Rising Sun, hath visited us."

St. Basiliscus.

(Continued.)

No sooner had his kindred and friends been forced away, than Basiliscus appeared at once animated with new strength and courage. So manfully did he endure the acute sufferings, caused by the iron nails which pierced his feet, that he seemed to feel no pain. Knowing that He, for whose sake he was so cruelly treated, does never abandon His servants in the time of their distress, he marched along right cheerfully—though the blood-stained footprints, which he left on the sand, were so sickening to behold that the sight of them awakened a feeling of commiseration even in the hearts of the rough men by whom he was guarded. After awhile, to the astonishment of all, he began to sing in a clear and pleasant voice, saying:

"If armies should stand arrayed against me, my heart shall not fear, for Thou, O Christ, my King, art with me. The Lord is my helper: He will put mine enemies to shame. Save me, O Lord, from the mouth

of the lion." Then, lowering his voice he prayed : " Lord Jesus Christ, grant me strength to finish my course—even as my valiant fellow-soldiers, who, being tried and afflicted before me, were found pleasing to Thee."

Magistrian, hearing what he said, could not help admiring the spirit of heroic endurance shown by his prisoner. Obstinate follower of the unholy superstitions of his people, it never entered his mind that there could exist on earth persons who knew that his religious opinions were only a tissue of absurdities, unworthy of the belief of rational men ; that the practical part of his religion consisted in doing the bidding, whether right or wrong, of the rulers of the Empire, or of them who represented his imperial masters ; and that his very cruelty arose from his mistaken notion of duty which prompted him to prove in that manner his zeal in their service. Basiliscus, however, who was made sorely to suffer in consequence, was not left destitute of spiritual consolations which more than compensated him for all his bodily pains. A refreshing and heavenly dew was constantly poured over his wounds, which inspired him with an ardent longing for yet greater torments, that by them he might manifest his love for Him, who, in an excess of agony, had died for his sake upon the cross, hence, without heeding what was said or done by them whose prisoner he was, he proceeded on his weary journey ever mindful of the presence of his Divine Master, and sang and prayed by turns :

" I have chosen the way of truth, O Lord : Thy judgments I have not forgotten. I have run the way of Thy commandments, when Thou didst enlarge my heart. I have found my delight in the way of Thy testimonies, as in all riches. I will meditate on Thy commandments, I will consider Thy ways. Let Thy mercy come upon me, O Lord ! Thy salvation according to Thy word. Hear Thou my voice, O Lord ; according to Thy mercy ; and let Thy hand be with me to save me."

When they had traveled in this manner a long way, they arrived about mid-day at a country-seat, called *Dacozarum*. As the heat of the sun was very great, Magistrian, seeing that the place was very cool and inviting, commanded a halt, so that his men might rest themselves for a while. The owner of the villa, a noble widow lady, named Trojana, who was a Pagan, perceiving so great a number of men, and not knowing what might be their business, ordered all the gates to be shut, so that none could enter the premises. When she learnt, however, that

the company was under the command of an imperial officer, she invited them in, asking them to do her the honor of partaking of a repast—which she speedily spread before them.

Before entering the dwelling, the men tied the hands of their prisoner behind his back, and, binding him to a large withered plane-tree, left him alone. In this position the servant of God communed for some time in silent prayer with his Divine Master, and then, raising his voice, he gave utterance, in soft and melodious song, to the sweet thoughts that filled his soul. Immediately a multitude of men, women and children were attracted by the strangeness of the scene. How great was their astonishment when they stood near the person whose plaintive voice they had heard, and saw the shoes of brass, and the long iron nails, and the blood trickling down from the deep wounds and staining the ground. Instantly, and, as it were, instinctively, they knew that the patient victim of this ill-treatment was a Martyr of Christ, suffering for the Faith. Nearly all these persons were Christians. At once their eyes overflowed with tears, and their hearts were filled with commiseration for their bleeding brother. But what could they do to alleviate his distress?

Meanwhile, the Deputy and his attendants, at ease in a cool and comfortable triclinium, were enjoying the bountiful hospitality of the Lady Trojana. They made merry and feasted sumptuously; dainty food in abundance, rich wines and delicious fruit of various kinds soon caused them to forget the roughness of the roads and the burning rays of the sun. They extolled the greatness and renown of their invincible Rulers; they sang the praises of Bacchus—blending them with flattering compliments bestowed upon their generous hostess. In short, they did justice, after their fashion, to the feast which favoring fortune had so unexpectedly prepared, and gave expression to many a wish that their good luck might enable them often to accompany a Christian prisoner—if such pleasing entertainments were to be in store for them.

During this time, Basiliscus, left as in mockery, beneath the leafless branches of the withered tree, had remained patiently praying,—bare-headed, and feverish with pain and fatigue. At last, lifting up his voice, he said aloud:

“Visit me, O Lord, in Thy mercy, as Thou didst support and comfort Joseph in the pit; Thy prophet Jeremias in the dungeon of mire;

Thy servant Daniel in the lion's den ; the three youths in the fiery furnace. Free me from the hands of the wicked, as Thou didst deliver Peter, Thy Apostle, when in chains and in prison. Forsake me not in this my affliction, since it hath never been heard, that they who confide in Thy care are forgotten by Thee. Show Thou in me, Thy lowly and unworthy servant, Thy wonderful works for the honor and praise of Thy glorious name, O Lord Jesus Christ, my God and Redeemer."

When the people who were around, heard him pray in this manner, some of them drew close to him, unable to restrain their anxious desire of touching his garments, that they might receive some blessing through his sufferings and merits; whilst others reverently took up portions of the sand moistened with his blood, to keep as a sacred memento.

Suddenly they heard a rattling sound in the air and a rumbling noise beneath their feet, and the ground where they stood trembled violently. And above the din and confusion which smote the hearts of all with awe and terror, there fell upon the ears of all the multitude the distinct and silvery accents of a heavenly voice, saying :

"Thy prayer has been heard ; fear not, I am with thee."

And, at the same moment, the brazen shoes of the Martyr melted from his feet, like wax before the fire, and the chords that bound him fell from his limbs ; and the withered tree to which he had been tied, growing green in a marvellous manner, appeared clad with dense foliage on all its wide-spreading branches. Seeing that his prayer had been answered so instantaneously, Basiliscus, kneeling down and lifting up his hands to heaven, exclaimed :

"Lord Jesus Christ, Who art the Word of God before all ages, and the Son of the Father in an unspeakable and unsearchable manner ; who camest down from heaven to take upon Thyself our human nature, that Thou mightest deliver us from the old enemy and his evil works ; who didst quicken and exalt us, and humble and crush Him, with what words shall I glorify Thee ? With what hymns of praise can I sing the wonderful works, which Thou hast now shown in behalf of Thy unworthy servant, even as Thou didst manifest them to Thy chosen ones, Eutropius and Cleonicus, when we were scourged for Thy sake in the presence of Asclepiodotus, the Governor ? My body and soul are thrilling with thankful emotions to which I can give no utterance—even as the earth did tremble with awe at Thy presence."

The moment Magistrian and his company heard the rumbling sound of the earthquake, and felt the floor of the dining-room heaving and crashing beneath them, they forgot the banquet, and, leaping from their couches, made a rush for the open grounds. Full of consternation, they approached the spot where stood the frightened and wondering crowd around the kneeling servant of God. Amazed at the sight of the tree, so suddenly covered with green leaves, they knew not what to say or think. Inquiring of the bystanders how it all had come to pass, they were unwilling to believe their words; and, to show their superior knowledge, as they fancied, in such matters, satisfied themselves by attributing the wonders just wrought to the secret powers of Christian magic. But, whilst talking and debating, they were unexpectedly called to witness a new wonder.

Where the Martyr was kneeling and the sand had been moistened with his blood, there suddenly sprung up a copious stream of cool and limpid water. Thereupon, the Christians, no longer able to contain their feelings of joy, burst forth in loud exclamations of thanksgiving to God, glorifying Him for the marvels they had that day witnessed. And immediately, they who were suffering from ailments of any kind came forward, and began to drink of the waters. And their faith was rewarded by an instantaneous restoration to perfect health. Then some of the Pagans, who were unwilling to believe, and tried to persuade themselves that what they saw with their own eyes, might, after all, be only an optical illusion, brought a man affected with the palsy, who for years had been unable to rise from his couch, and placed him near the servant of God, so as to touch him. On the instant, the man recovered the free use of all his limbs, and, taking up his bed, returned to his house rejoicing, and singing the praises of God who had sent a Saint among them. Soon the whole neighborhood was filled with the report of all these marvellous cures; and many persons suffering from leprosy, or dropsy, or fevers, came from every direction to seek health of both body and soul through the intercession and merits of the friend of God.

Then, at last, the Pagans themselves became convinced, and joining the Christians in their hymns of thankfulness, exclaimed:

“Of a truth this man is a servant of the Most High, and has been sent hither to bless and sanctify our country.”

The Lady Trojana, a witness to all that had taken place, besought Magistrian to permit his prisoner to pass the night in her house. The Deputy, fearing lest his refusal might give offence to a person of rank who had been so kind to his men, with some reluctance, agreed to her request. Wherefore, Basiliscus, though it might be reasonably expected that by that time he was completely exhausted with fatigue, passed the night in praying, and in instructing the Lady and the members of her household. After which, herself, her son and all the family, renounced the errors and superstitions of Paganism, and to the great joy and consolation of the Martyr, embraced the Faith. Thus did God reward the patient sufferings of His servant.

The following morning, Magistrian, whose sentiments with regard to his prisoner had undergone quite a change—at least so far as his outward conduct was concerned—addressed him with much kindness saying :

“Is it not time for us to resume our journey? If you, sir, are ready we will set out at once. For you will please consider, that myself and the soldiers are obliged to report at the Governor’s residence by the time appointed, at the risk of incurring his displeasure.”

“I am ready to accompany you : let us set out at once,” replied the Martyr.

(To be continued.)

The Popes and the Persecutors of the Church.

ST. PETER.

Eighteen centuries have rolled by since there was erected, on the Janiculum, an inverted cross, upon which St. Peter gave his life. But, as the Divine Saviour, dead upon Golgotha, after three days rose again gloriously, victorious over death and hell, so the humble fisherman of Galilee, Christ’s Vicar upon earth, after the lapse of three centuries, rose again triumphant in the person of his successors, victors over paganism and the tyranny of the world. That cross, which had been reversed on the summit of the Janiculum, rose erect from the tower of the capitol, brilliant with Divine light, it looked down upon the destruction of the kingdom of the devil, whilst one by one the temples of the false gods crumbled into ruins and ashes at his feet.

Yet how much sorrow and suffering, how many tears, how much blood did not this very triumph cost the spouse of Christ? What persecution, what perfidy, what cruel torments of every kind did not the enemy of the human race employ to prevent, or at least to retard, the victory which he saw must surely come? But the Faith of three hundred years of continued battle conquered the world, and the Divine Redeemer, walking placidly upon the agitated waters of a sea of abomination, held out His hand to the still trembling Church, repeating to her "Why dost thou doubt?" and the tempest vanished, the waves were quieted, and the Church had peace. But woe to those unfortunate men who had lent their sacrilegious hands to aid the devil in the unholy war waged against her and her august Head! The hand of God fell upon them, and His malediction, which followed them into eternity, left them upon earth a terrible example to all future ages. St. Peter, first Pontiff and first Vicar of Christ, was also the first to be a sign for the hatred of evil men, the first to hear that oft repeated cry, *away with the Pope!* After the wonderful apparition at Joppa, of the mysterious sheet descending from heaven, St. Peter understood that he was commanded by God to preach to the Gentiles. As he was preparing to undertake this great work, he was arrested, by order of Herod, who hoped, by putting him to death, to secure the favor of the people. But the light of God illumined his dungeon, and the Prince of the Apostles, awakened by the touch of the angel, saw his chains fall off, the iron doors of his prison open of themselves before him, and following the celestial messenger, he was set at liberty. Rome was the field destined by God for his Apostolic labors, and towards that city he turned his steps. But the hand of the Most High fell heavily upon Herod. This prince appeared one day in the public circus, covered with gold and precious stones, and surrounded with all the outward pomp and show that constitutes earthly glory. The people, struck by his magnificence, and wishing to flatter him, proclaimed him a god. At that very moment he was struck down with a mysterious disease, which devoured his very vitals, and threw him into frightful convulsions, and he died soon after like his uncle Herod the Great and King Antiochus, amid excruciating torments, eaten up by myriads of loathsome worms.

St. Peter, in the meantime, reached Rome and established there the centre of the Christian religion. For seven years, he filled the Gentile

Metropolis with the prodigies of his apostolic zeal, and a very large number of persons were converted to the faith; but Claudius, who then reigned, little satisfied with the rapid progress of the new doctrines, took advantage of a tumult which broke out among the Jews to banish this race from the Imperial City, including among them the Christians, whom he believed to be only a division of the Jewish religion, and St. Peter, being the head of the supposed sect, must be the first to go, and never return to his See during the lifetime of the monarch. Claudius himself, however, was an obstacle to the ambitious designs of Agrippina and died a few years after [14 Sept., year 54] miserably poisoned; while the Prince of the Apostles returned quietly to Rome to prosecute with more alacrity than ever the holy work of his Apostolate. But he came to bring war against Satan in the very heart of his kingdom, and therefore satanic fury raised up against him the greatest monster that hell had ever vomited out upon the earth. Nero, who succeeded Claudius in the wrongly acquired empire, very soon declared his deadly hatred towards that newborn Christianity which, by the holiness of its doctrines and the purity of its morals, was a constant reproach to his own unrestrained passions. This infamous Cæsar, guilty of incest, adultery and fratricide, the murderer of his own mother, and who had caused the burning of Rome for his amusement, turned his whole fury against the followers of the Redeemer. He decreed a general persecution. Some Christians were smeared with pitch and bitumen and set on fire, to illuminate his gardens by night. Others, covered with the skins of beasts, he gave to be devoured by dogs, and he caused the limbs of others to be torn to pieces with iron hooks; in a word, all those upon whom he could lay his hands he put to death in the most barbarous and inhuman manner, through hatred for Christ.

St. Peter and St. Paul were among the first to fall into the power of the tyrant. St. Paul having made numerous conversions in the very court itself, and having brought to the faith and to virtue one of the imperial concubines, was, by the despot's order, thrown in the Mamertine prison. St. Peter, yielding to the loving supplications of the faithful, fled from Rome; but, as he went along the Appian Way, the Divine Master appeared to him as if journeying towards the city to be crucified again, seeing which the Apostle understood the meaning of

the vision and retraced his steps to the city. He was taken soon after, by the satellites of the persecutor, and was also thrown into the prison, at the foot of the Capitol, to languish there with Paul.

Who would have said then, that in that loathsome dungeon, the two founders of the Roman Church, armed only with their chains and with their faith, would dig such a mine, under that hill, so celebrated and so feared by the world, as would, after the lapse of three centuries, overturn the face of all things.

After nine months of the most severe imprisonment, during which St. Peter did not cease, by word and by miracles, to procure new adorers to the true God, he was brought out by order of Nero, taken to the Janiculum, and there crucified, with his head downwards, on the 29th of June, A. D. 67. While on the opposite side of the Tiber, near the Aqua Salaria, the Apostle of the Gentiles was decapitated, through hatred for Christ.

Thus died St. Peter, but the Pope survived. In some countries, in happier times than these, on the death of the King, the courtiers and the people were accustomed to cry out: "The King is dead; long live the King!" as if to express, in this manner, the perpetuity of the monarchy. With how much more truth might this be done on the death of the Pope.

Even in times most calamitous for the Church, if the Pope expires, the spirit of the Papacy survives and continues to reign as sovereign in the moral world; and like the angel seated upon the sepulchre of the Saviour, it announces from the tomb of the deceased Pontiff, that the Pope lives and will live always, because our Lord has said, *I am with you all days, even to the consummation of the world.*

In the meantime, the arm of Divine Justice struck the unhappy persecutor of Christ's first Vicar upon earth. Galba, the Roman General, who commanded in Spain, had rebelled. Nero, at this disastrous news, lost his courage and his mind. During the night, overcome with terror, he rose from his couch and called for the guards, but they had all disappeared. He begged a gladiator to kill him, but the man was unwilling to please him in this. He then ran to throw himself into the Tiber, but frightened at the aspect of death, went back and hid himself outside of Rome, in the house of one of his freedmen. Here he was exhorted to kill himself, so as to put an end to the fury of his enemies;

but on feeling the point of a dagger, he cast the weapon aside and kept foolishly repeating: "Shall so great an actor perish thus?" Finally, he was condemned by the Senate, as an enemy of the public good, and sentenced to die naked under the rod, with his neck held between the prongs of a pitchfork. This so affected him, that after trying several daggers, he plunged one into his throat, thus delivering the world of one of the greatest monsters that ever disgraced humanity, and destroying in himself the Cæsars, that famous family who, for more than a century, had held within their grasp the empire of the world.

II.

THE FIRST SUCCESSOR OF ST. PETER.

In the way of wickedness, it is only the first step which costs, and bad example is always the baneful seed of a still more noxious plant. That most impious of men, who sacrificed St. Peter, found many imitators among those who succeeded him. Thirty times during less than three centuries, the walls of Rome resounded with the satanic cry, *Away with the Pope!*—but thirty times was that cry in vain. The blood of the Pontiffs strengthened their own throne, whilst it brought disaster and ruin to the thrones of those who shed it.

The first successors of St. Peter, all, or nearly all, gave their lives for Christ; but, to expel the Pope from the See eternally assigned to him by God, was a thing not to be; that divine Chair would always be filled by those who, after the time of tribulation had passed away, would find their authority more firmly and more gloriously established than ever.

On the death of St. Peter, he was immediately succeeded by St. Linus, a native of Volterra, in Tuscany, who had been consecrated Bishop by the Prince of the Apostles about the year 56. Although St. Peter, before his death, had designated St. Clement as his successor, he, through modesty refused the honor, and St. Linus was elected in his place.

The new Pontiff ruled over the flock of Christ, with great holiness and zeal, and by his preaching and his writings, as well as by the example of a most innocent life, he rapidly built up and enlarged the newly founded Church, but by order of the ungrateful Saturninus, whose

daughter he had just before delivered from the captivity of the devil, he was decapitated not long after the martyrdom of his illustrious predecessor, St. Peter.

He was soon succeeded by St. Clement, a Roman by birth, from the region of the Celian Hill, the same of whom St. Paul makes honorable mention in his Epistle to the Philippians. He had nine years of glorious Pontificate during the most painful epoch when, to the persecution of the Pagans, was added the malignant rage of heretics and bad Christians.

He did much for the peace and extension of the Church of Christ, and he wrote many books in defence of the faith, besides his two celebrated apostolical letters which, in many Churches, for a long succession of years, were solemnly read to the faithful and considered among canonical writings. But his zeal was cut short in the midst of his glorious career, and he also gave up his life for the faith of Christ.

Although the Emperor Vespasian, who succeeded Galba in the year 69, was wise and kind hearted and can hardly be called a persecutor of the Christian name, still his hands are not entirely clear of the blood of Martyrs. The enemies of our holy religion were never wanting in pretexts to render the followers of the true God odious to even the mildest of the Emperors, representing them to him either as sacrilegious, because averse to idols, or as seditious, because in dress and morals they were so unlike the licentious Pagans.

A goodly number of Christians, therefore, suffered torments and persecution at that time. Among them was the holy Pontiff Clement, who was not able to tolerate the base flattery with which Joseph Flavius and some others, dared to attribute to Vespasian the prophecies fulfilled in the person of Christ our Lord. He opposed these impious doctrines with all his zeal. This conduct drew upon him the wrath of Cæsar, who drove him into exile, where, some time after, in the third year of Trajan, he consummated his martyrdom by drowning.

St. Clement, before his exile, in the year 77, the last of his Pontificate, resigned his office. He was succeeded by St. Cletus, a Roman, who, was for a short time exiled from Rome by an edict of banishment, emanating from Vespasian, against all philosophers and sophists, among whom the pagans included the Christians. However, on the accession of Titus, in the year 79, he was able to return and exercise his

apostolic ministry until the third year of Domitian, who, being different from his father and his brother Titus, during fifteen years filled Rome and the world with abominations, and afflicted the Church of God with a most fierce persecution. In this persecution St. Cletus was cast into chains, and on the 26th of April, A. D. 83, died for Christ.

To him soon succeeded St. Anacletus, who also fell a victim to the ferocity of Domitian. But this unhappy Cæsar who was the murderer of two pontiffs, and whose hands were red with the blood of so many illustrious martyrs, soon after paid the penalty of his iniquities. Hated by all, suspected by those dearest to him, even by his own wife Domitia, he was upon the point of consigning them, also, to execution, when his barbarous design was discovered, and the intended victims at once resolved to prevent it.

Domitia, the two Prefects of the Pretorium, Partenius, Master of the Chamber, and others of the Court, entered into a conspiracy. On the 18th of September they sent to the tyrant a certain Stephen, servant of Flavius Clement whom he had put to death a short time before. Stephen presented him with a pretended note of conspiracy against his life, and then, while he, with greedy and ferocious joy ran over its contents, plunged a knife into his body. As Domitian was not killed, but struggled in the arms of his assailants, other conspirators entered, and soon despatched him. After this, his statues were struck down, all his acts cancelled, and his memory declared infamous.

Thus perished miserably this new persecutor of the Popes, while the papacy was gloriously revived in the person of St. Evaristus, who succeeded St. Anacletus after an interval of thirteen days.

Primitive Innocence Renewed.

(Continued.)

15. About the beginning of the fifth century there were born, in the north of Italy, two brothers, Julio and Juliano, one of whom afterwards became a priest and the other a deacon, but both of them Saints. After a life devoted to apostolic labors, they determined to retire from the world and end their days in solitude. For this purpose they selected a desert island where they purposed to erect a church in honor of the twelve Apostles.

The first to land upon the island was St. Julio, and he crossed the waters miraculously upon his own cloak. The place was so notorious for being infested with serpents that even the most daring would not venture to set foot upon its shores; but the intrepid man of God, armed with the sign of the Cross, landed without fear and climbed to the summit of a large rock. This was covered with a thick growth of shrubs and bushes, one of which he uprooted and formed into a cross, which he fixed in a crevice near where he stood. Then calling to him the serpents, he thus addressed them: "For a long time you have been left in sole possession of these rocks; now, I command you, in the name of the Father and of the Son and of the Holy Ghost, to go away and leave them to me, who am the servant of Christ, that I may have them for my habitation, and that I may also, in God's name, build here a Church in honor of the twelve holy Apostles." The serpents, hearing these words, disappeared immediately, and St. Julio was able to begin his work.

16. St. Eda, Bishop, who was also called Medoc, was born in Ireland about the beginning of the seventh century, and in his tender years was brought up under the care of an aunt. As he was going one day to amuse himself with the shepherds who were tending the flocks of this aunt, eight hungry wolves made their appearance and, without harming the animals in the least, went up to the boy in the most friendly manner. Medoc was not at all frightened, but said to the wolves, "take eight of those sheep over there to satisfy your hunger." Thereupon the wolves turned to the flock; each one seized a sheep and fled with it to the woods. The shepherds were indignant at this conduct of the child, and immediately sent word of it to their mistress, who, being also angry, came out to see what it meant. Medoc, who had not feared the wolves, trembled when he saw his aunt approaching, and he began to pray after this manner: "Lord Jesus help me now, since it was in Thy honor that I gave food to the famishing." He had scarcely finished, when eight sheep, exactly like those which the wolves had eaten, suddenly appeared between him and his aunt and joined the flock; but no one could tell whence they came. In consequence of this miracle and of the daily increasing piety of his life, his education was soon afterwards entrusted to learned and holy men.

One day, when Medoc was somewhat older, whilst he was reading in a solitary place, a stag pursued by dogs came running to him as if for

refuge. The Saint took the cloak from his back and covered the head and horns of the stag with it; seeing which, the dogs turned back and gave up the chase.

17. The same compassion which Medoc showed for the hungry wolves, was also displayed, by him upon two other occasions. But, we pass these over, to speak of what happened to him with the holy Bishop David, who had formerly been his master, and who had sent word to him that he wished to see him once more before dying. Medoc went quickly to England, and spent some time in treating of spiritual things with his holy old master; after which he told David that he had promised some of his friends to be back in Ireland that very day. "And so you shall be back in Ireland," replied David. "How can that be," said Medoc? David answered: "Receive my blessing; between you and me, your disciples and mine, let the firmest friendship and brotherhood be henceforth maintained on earth and in heaven. Go now to the seashore, mount upon the first large fish you shall see there, and it will carry you safe and sound back to your Ireland." Saying this, the holy David blessed his friend, and the two Saints separated. Sure enough, on reaching the shore Medoc found a large fish there as if waiting for him. With firm faith he got upon its back, and was swiftly and safely transported to the coast of Ireland, and then the creature disappeared.

18. Cogitoso and others, who have written the life of St. Bridget, agree in attributing to her, among the many gifts with which God had been pleased to favor her, that of dominion over the brute creation. With her blessing she tamed a savage boar; she made wolves do her bidding, called to her wild ducks which flew to obey her orders and then, having been caressed by her, went away. Thus by means of visible creatures, she praised the invisible Creator of all things, to Whom is subject and by Whom lives each and every animal. Among several instances of this nature one of the most remarkable is the following—

A man of humble condition in life went one day into the royal palace, and meeting a fox, which he supposed to be wild, he killed it, imagining that by so doing he was rendering a service. But the king grew furious when he heard what had happened, and commanded that the man should be thrown into prison, and that unless another fox could be found which, like the dead one, had been tamed and trained to play tricks, the poor

man should be put to death and his wife and children made slaves. St. Bridget, grieving very much over so unjust a sentence, lost no time in going to the king, praying God to help her as she went along. On her way she met a fox, which jumped upon her car and crouched down at her feet in the most tame and familiar manner. When the saint found herself in the presence of the king, she began to intercede earnestly for the liberation of the prisoner who had so innocently killed the royal pet. The monarch was inexorable, making always the same reply that until another animal was found like the one lost—so tame and so well-taught—the man should not be set at liberty. Then the saint told a servant to bring in her fox, which, in the presence of the king and all the Court, began to jump and dance around and perform all the tricks and games of the one that had been killed. Seeing this the king was appeased, and set at liberty the man whose only fault had been his having acted in good faith. The saint, having returned thanks, went back to her home; but not long after the fox made its escape and fled to its den, managing to elude the dogs and the hunters of the king who sought to recapture it.

20. The holy Bishop of Sebaste, St. Blase, must also be numbered among those to whom was given a special power of taming wild animals and holding dominion over them. This most amiable saint and martyr of Christ was a native of the city of Sebaste, in Armenia. He was of high lineage, but he added to the nobility of his birth what far surpassed it in excellence, sanctity of life. Prudent, mild, cheerful, affable, eminently pious and patient, he seemed as inaccessible to vanity in time of prosperity as he was beyond being cast down by adversity. He was, moreover, remarkable for his charity, and his great kindness made him be loved by all.

Licinius, urged on by his ambition, declared war against the Church of God, which he cruelly persecuted, and upon the unfortunate inhabitants of Sebaste especially fell the weight of his inhuman fury. The citizens were compelled to leave their homes and seek shelter in the surrounding caves and woods. St. Blase found a cavern for himself upon Mt. Argæus, in which solitude he conversed assiduously with God in prayer; but while thus driven away from the haunts of men, he found himself almost besieged by the wild beasts of the woods which gathered about him. Some of them, suffering from wounds and diseases, came

and cast themselves at his feet, moaning and looking up piteously into his face as though pleading, after their own fashion, for that cure which in fact they obtained through the blessing of the holy Bishop. Then, as if to show their gratitude, they would not abandon the Saint, but remained about his cave like servants ready to do his bidding.

The Prefect Agricolaus, Minister of Licinius, was a man whose fury against the Christians resembled that of a savage. One day he sent some of his satellites out to the chase, and they, taking the road to Mt. Argæus, happened to pass near the cave of Blase, where, to their astonishment and terror, they beheld a great number of animals quietly walking or lying around. This excited their curiosity, so they advanced with all possible caution just near enough to see what there could possibly be in the cave to attract such a strange collection of visitors. All that they found was a man at prayer. Filled with wonder, they returned in haste to inform Agricolaus of what had happened. This prodigy, instead of opening the eyes of the Prefect, seemed only to excite him to greater fury; so, joining a large troop of soldiers with the huntsmen, he sent them all back to Mt. Argæus, with orders to search out the Christians and bring them to his presence. They started at once, and on reaching the cave of Blase, they found him yet in prayer. Advancing, they said to him: "The President, Agricolaus, wishes to see you; come to him with us." The wild beasts growled, and showed their displeasure at this unwelcome intrusion, but, owing no doubt to the prayers of the Saint and the workings of Providence, they offered no harm to the soldiers.

Blase on receiving this message rose from his knees, and with joyful countenance and cheerful voice saluted the crowd with these words: "Welcome, beloved children. Your arrival is most opportune, and I rejoice at it because I know now that my hour has come. The Lord Jesus Whom I serve and Whom, with my whole heart, I believe and confess to be the only true God, appeared to me last night three times, commanding me to offer the accustomed holocaust. Yes, I am called by His grace and I will go with you courageously and constantly where-soever you may please to conduct me. My Lord and my Helper! I will not fear what men may do to me."

The journey of the holy Bishop was a triumph on account of the miracles which he wrought along the way. Among other cures, he re-

stored a child which was being choked to death by a fish bone that had lodged in its throat. Although this fact does not belong precisely to that class of miracles which we have undertaken to relate, and although mention has already been made of it in the "Acts of the Martyrs,"* we refer to it here that we may answer the question so often asked, why is St. Blase invoked by those who suffer from sore throat?

The mother of the child, grieving bitterly at the prospect of its approaching death, happened to hear that the blessed Bishop would be passing by; so taking her little one in her arms, she ran to prostrate herself at his feet. With tears in her eyes, she supplicated the man of God most earnestly, that for the love of Christ, he would save the life of her son. The kind hearted prelate, admiring the faith of the woman, and being touched by the sight of her sorrow, knelt down and addressed this prayer to God: "O Lord Jesus, Who hearest all those that invoke Thee in truth, Who art propitious to those that fear Thee, and dost answer their petitions, hear also the prayer of Thy most humble servant, and give back to this mother her child in health, drawing from its throat the bone which is killing it. I pray Thee also, O Lord, that from this hour whoever being similarly afflicted shall turn to Thee with this invocation: 'Lord Jesus Christ, only true God, come to my assistance by the prayers of Thy servant Blase,' Thou wilt hear him and deliver him, according to the greatness of Thy mercy. And if any of the various animals and fowls which serve for man's use, should suffer in the same way, I pray Thee, O Lord, Thou who art a merciful and element God, to be propitious to them when my name is invoked over them." When he had prayed thus he arose from his knees, and blessed the child with the sign of the Cross; then taking it by the hand, he restored it to its mother, who never ceased to bless and thank God for this favor

(To be continued.)

The Angelic Year.

March.

THE ANGEL OF ST. EUDOXIA.

I.

In the beginning of the twelfth century there lived at Heliopolis in Coelosyria, a young woman, a native of Samaria, Eudoxia by name, who led a very disorderly life.

It came to pass that a monk called Germâin, returning from some place of pilgrimage, stopped over night at Heliopolis and lodged at the house of one of his friends which was close by the gates of the city. This dwelling adjoined that of Eudoxia, and Providence so ordered that the pious pilgrim was given a chamber separated by a thin partition from the room of Eudoxia.

Germain after taking a short repose, rose according to his custom, in the middle of the night and began to recite the Psalms in a loud voice ; he then seated himself and read in the same tone of voice some pages from a book he constantly bore about with him. These pages treated of the last judgment, the eternal reward of the good in heaven, and the eternal pains reserved for sinners in hell. Eudoxia, who was aroused by the singing of the Psalms, now listened to the reading of these moving truths, and as soon as day came, she asked to see the pilgrim. "Servant of God," she exclaimed on beholding him, "servant of God, the words I heard from your mouth last night have greatly troubled me ; if it be true, as you say, that sinners must be tormented forever, if it be true, that riches unjustly acquired lead to endless pain, then woe is me !"

Germain questioned her, and when he heard the recital of her wanderings and learned the great dangers to which she was still exposed, he said : "My daughter, which do you prefer, to possess for some years wealth that has been shamefully acquired, or to purchase at the price of this gold, criminally heaped together, heavenly treasures that you will never lose ?" "I prefer," answered Eudoxia, "the goods of heaven." "Very well, then," replied the pilgrim, "distribute all you have to the poor and retain nothing but what is necessary ; afterwards call a priest from the village, have him instruct and baptize you and do penance for the sins of your youth."

Docile to his instructions, she promised to give her goods to the poor. A venerable priest from Heliopolis came to her, instructed her and as a preparation for baptism ordered her to spend seven days in solitude, prayer and fasting.

II.

Germain, who had remained at Heliopolis at the earnest solicitations of Eudoxia, visited her eight days afterward, and found her much re-

duced and worn out, but still radiant with supernatural joy. "My daughter," said Germain, "what has passed; what have you seen during these days of solitude?" "Father," replied Eudoxia, "I will not conceal any thing from you. Yesterday, after six days of prayer, while I was lying upon the ground with my face downwards and still praying, I was enveloped with a light brighter than the sun. Quite surprised I arose and perceived standing near me a young man whose aspect was at once sweet and terrible, clad in a tunic of gleaming whiteness. He seized me by the hand and rose with me through the air until we came to a most delightful abode, where my eyes were inundated with light far more brilliant even than that which encompassed me on earth. There, with one glance, I beheld a very great multitude of men all clothed in white. They gazed upon one another, exchanging smiles of inexpressible sweetness and with the most lively joy depicted on their countenances.

"When they perceived me, the fortunate inhabitants of this place ran to me with a kind of eagerness and saluted me as good brothers greet a well-beloved sister. Then they invited me to ascend with them to the focus whence streamed the light. I followed them, my hand in the hand of the angel and surrounded by this happy band, when suddenly there stood before me a monster blacker than coal, gnashing his teeth. The chains that bound him rattled about him as he made an attempt to separate me from my heavenly guide, and in a voice that seemed to resemble the roar of a wild beast, he cried out, addressing the angel: 'Dost thou wish to introduce this one into heaven? she who has polluted the earth with so many crimes and who by her scandal caused so great a number of souls to fall into the slough where she dwelt? I held her so fast and thou hast snatched her from me; I am then never to be certain of any prey; and what sinner may not hope to return to God; O Prince of the heavenly host, if thou leadest back this one? Oh! how miserable is my lot! For one sole act of disobedience that took place in the twinkling of an eye, I was thrown headlong from heaven and this soul, loaded with iniquity, thou conductest to paradise! . . .'

"Whilst the monster thus roared out, my amiable guide every now and then cast a look of scorn at him, and as if to give me courage rested his eyes with great sweetness on me. When the monster grew silent, a loud and charming voice, proceeding from the centre of light, said:

‘Thus is God pleased to take pity on the sons of men; thus will the sinner who desires to repent find a place in the bosom of Abraham.’ Then the same voice, addressing my guide, spoke thus: ‘Angel! guardian of my alliance, lead the soul back to the place whence you brought her, in order that she may continue her combats; I will be with her even to her last day.’ Obedient to this voice, the angel in a moment restored me to the cell where I had been praying for seven days, and when I stood erect on the same spot whence I had been elevated to heaven, he said: ‘Peace be with thee, Endoxia, servant of God. Take courage and let thy heart remain firm; God’s grace will always accompany thee and will never forsake thee.’ Emboldened by these words, I asked: ‘Lord, who art thou? I pray thee deign to tell me.’ ‘I am,’ replied the guide, ‘Michael, the prince of God’s angels. One of my duties is to present to the Divine Mercy those souls who forsake their sins, and thenceforward to maintain them in the way that leads to a happy and eternal life. Be assured, Endoxia, that there is great joy among the angels whenever a sinful soul emerges from the gloom of sin and ascends to the light of penance; they pass before her, they congratulate her, and embrace her as brothers their well-beloved sister, for they also have as Father, the common Father of all the children of light.’ Saying these words, the angel signed me with the sign of the cross and while I was about to cast myself at his feet, he disappeared and returned to heaven.”

Eudoxia on coming out of her retreat, received baptism and retired to a monastery of virgins. A little later she was dragged forth from her solitude by the prefect Diogenes and presented before the tribunal. The angel of God did not abandon her; he was seen standing near, in the form of a young man of superhuman beauty, encouraging and protecting her. Some days later Eudoxia had the glory and happiness to shed her blood for Jesus Christ. After the example of this glorious convert, let us rejoice the angels, our amiable brothers in heaven, not only by withdrawing more and more from sin ourselves, but also by laboring strenuously by our prayers and such good works as our zeal may suggest, in multiplying the number of conversions. In this work let us call to our aid the guardian angels of such sinners and in order that we may be more powerfully assisted, let us honor them, let us love them more and more.

CATECHISM OF THE HOLY ANGELS.—*Continued.*

12. Are there many angels of the same species?

Ans. Many fathers of the Church and Doctors, as St. Basil and St. Gregory of Nyssa, teach that angels, like men, are all of the same species. Others as St. Augustin, St. Bernard and St. John Damascene, without solving the question, seem inclined to doubt the existence of any specific difference among them. The more common and probable opinion, however, is that there are many species of angels as there are many species of flowers.

13. Is it certain that the angels are distributed into numerous orders or hierarchies?

Ans. Yes.

14. Into how many are they divided?

Ans. Into nine hierarchies.

15. Is it reasonable to believe that there exist such a division among the angels?

Ans. Yes, and more especially if it is admitted that there are different species among them. Numerical distinction however suffices, for in multitude, order, subordination and variety are a condition of beauty.

16. Does Holy Scripture teach the same thing?

Ans. Yes, for mention is expressly made of the nine choirs of angels: Isaias, (c. vi,) speaks of the *Seraphim*; Genesis, (c. iii,) of the *Cherubim*; St. Paul, (Coloss. i,) of the *Thrones, Dominations and Powers*, and (1 Cor. xv,) of the *Virtues*; (Rom. viii,) of the *Principalities, Archangels and Angels*.

17. Do the Fathers of the Church teach the distribution of angels into nine hierarchies?

Ans. Yes, after St. Denis the Areopagite, who declares he learned this doctrine from his *master*, whom we may presume to be no other than St. Paul himself.

Ever praised and loved be the Holy Angels.

(To be continued.)

The Soldier Meyer and Sister Martha.

(An Account given by General Ambert, in the Catholic Weekly of Toulouse.)

In 1836, a military duty led me one day to the hospital. I went to see there a poor soldier, my orderly, whom a malady which he had

contracted in Africa was hurrying on rapidly to a dreadful death. Medical science, since it could do nothing more for him, was no longer employed with my poor cavalier. The doctors passed him by unnoticed. He was, as it were, alone upon earth. Nobody there knew his name; scarcely anyone seemed to know he was there. He went by the name of Number 23, which was written at the head of his bed.

He did not seem to recognize me, when I stood at the foot of his bed. I called him aloud, but he remained deaf and without motion. Just then I heard beside me a light step and movement. Though scarcely perceptible, yet it put life at once into the sick man's frame. It was a Sister of Charity that approached. The dying man was the first to perceive her. Coming to his bed-side, the good Sister wiped away the cold sweat that stood on his brow; and bending over him she whispered in his ear: "Joseph, how are you?" In that hospital, all knew him as Number 23. I knew him as my orderly Meyer. But the Sister of Charity knew him as Joseph. The soldier Meyer had not recognized his captain; but the Christian Joseph recognized the Sister of Charity.

After considering and looking at him for some time, as a mother over her child, the Sister unfolded a white towel and took out some flowers and strewed them over his bed. The sick man roused himself, his eyes sparkled, and he stretched out his hands to the flowers, feeling and playing with them. The Sister turning to me, said: "Joseph was a gardener before entering the army."

What wise man, what genius would ever have thought, like this humble Sister of Charity, that a dying gardener would be refreshed with flowers. No philosopher had ever given that counsel, nor physician had written it in a book: but the Sister knew it well.

I told her that Joseph Meyer was one of my old attendants; and I learnt that she was Sister Martha, who had been with us in our campaigns.

Twelve years later, on June 25, 1848, I was stationed with my battalions around the Hotel de Ville. Two soldiers of the line were carrying a young man of the *garde mobile*, who had been shot through the shoulders, and was uttering dreadful cries. He was a boy of sixteen, a Sister of Charity received him in her arms. At the same moment, a ringleader of the insurgents issued out of a neighboring house, with a

hunting-knife in his hand. He throws himself upon the wounded soldier, crying: Death to you, traitor! and is about to strike with his weapon. But the Sister, rising to her feet, and making the sign of the cross, interposes herself right before him. He strikes her with the hilt. She totters, falls on her knees beside the wounded soldier, and covers him with her person. At that moment, a soldier of the national guard, which had been summoned from the provinces to help the party of order, rushed between the Sister and the assassin, and drove his bayonet through him, killing him on the spot.

This Sister was Martha, and the national guard who saved her and her wounded burden, was my old cavalier, Joseph Meyer! I had believed him dead; and when calm was restored, I saw him again. He informed me, that owing to the cares, watching and charity—the charity of prayers, of flowers, of words, of tears, of hopes—Sister Martha had restored him to life when on the point of death. During fifteen months, the poor Sister had fought with death, to rescue this unknown soldier. In spring-time, she cheered him up with a ray of the sun; in winter, she gathered fuel to warm him with a little fire; in summer, she procured some nice fruit for her poor soldier.

The helps of medical science were vain; the tears of a family would have been useless; but *Charity* had worked a miracle.

Record of Contemporary Events.

On the 9th day of January, early in the afternoon, King Victor Emmanuel died at Rome in the Quirinal Palace. That day was the fifth anniversary of the death of Napoleon III., the prime mover in the foundation of the Kingdom of Italy, and within the same week which closed the earthly career of Gen. della Marmora, the first military Governor of Rome, after its forcible seizure. From an article in the *Osservatore Romano*, it seems to be true that Victor Emmanuel repented on his death bed, though the details of those solemn moments have been studiously kept from public notice by those who were about the dying monarch, and who denied admittance to Mgr. Marinelli, Sacristan of the Apostolic Palaces, charitably sent by the Pope to the Quirinal as soon as his Holiness had learned the critical condition of the King.

They likewise seem to have refused to allow the royal chaplain to take writing materials from the next apartment, though he probably sought them at the King's request for the purpose of committing to paper a public recantation. But these details will certainly come to light in time, for "there is nothing secret that shall not be made manifest, nor hidden that shall not be revealed." The Roman correspondent of the *Messaggere* of Florence, writing on the 13th of January, gives the following particulars:

"In the midst of so many conflicting reports and of so much confusion, it is not easy to get at the truth about the last words of Victor Emmanuel. But there is one thing about which I can speak with certainty. I pass over the visit of Mgr. Marinelli, who was sent by the Pope to the Quirinal *in consequence of certain statements and declarations communicated previously* to his Holiness, and I come to a fact which it has been attempted now to disguise or deny. The fact is this: The Pope, who really showed sincere anxiety about the King's health, learned, on the evening of Monday, the 7th inst., that the illness of the royal patient was very serious, and that there was little room for hope. Very soon after the reception of this information, a person, evidently of some note, was admitted to a strictly private audience with his Holiness, which lasted more than twenty minutes. When the Pope's attendants returned to his room, after the interview, they found him in a state of great emotion. He sent immediately for Mgr. Marinelli, a bishop *in partibus* and Sacristan to his Holiness; it was late before the bishop could be found, but the Holy Father was up and waiting for him. *In consequence of the interview* with the above mentioned person of distinction, the Holy Father charged his Sacristan to go to the Quirinal to visit the King and to bear to his majesty *the Pope's message of peace and pardon*. Mgr. Marinelli was not allowed to see the King, and not being at liberty to make known his message to any other person, he had to return to the Vatican.

When it became known in the Quirinal, that a messenger of the Pope had called to see the king and had not been admitted, it is certain that *very strong displeasure was expressed* in certain high quarters, and at noon *the same person* who had had an audience on the evening before, *was again at the Vatican in conference with the Holy Father*. I do not claim to know what passed in these private audiences; what I do

know is that when the royal chaplain came to ask leave to administer the Sacraments to the king, *he found that his request had been anticipated*, and every faculty was given to him without the least difficulty, *because the Pope already knew his majesty's dispositions, and had received two authentic communications to that purpose.*

The attempt to make it appear, on the strength of a manufactured statement of the court chaplain, that Victor Emmanuel had made no declaration at all, is utterly futile.

It is not hard to understand why the late king's ministers are so desirous to establish the alleged fact that Victor Emmanuel made no confession of any wrongs done to the Church. They must hold this for very consistency's sake—for to admit that wrong had been done to the Church, is to condemn the revolution.

I shall not venture to examine the question: whether the royal chaplain said one thing to the Cardinal Vicar and quite another thing to the ministers; that could not have changed the face of things at all.

There are many idle rumors afloat too about the funeral. The whole affair amounts to this:

The government asked of the Vicariate, that permission should be given to transfer the remains in procession and to have a solemn funeral service, and also to have the use of a basilica and the right to celebrate mass in the chapel in which the body was lying in state.

The first request was readily granted, with the only condition that no religious bodies should take part in it. The other two were refused, but the government was informed that it was at liberty to choose any church it liked, excepting the basilicas; and that mass could not be celebrated where the body was lying in state, because the Quirinal is under interdict.

Further and trustworthy information received from Rome, without contradicting the above statement, tells us that the court chaplain, when applying for permission to administer the last sacraments to the dying king, refused to consign to paper the testimony he gave concerning his disposition of mind; but witnesses were summoned who might, in case of need, testify to his statement. Moreover the bodily condition of Victor Emmanuel was such as to make it impossible that he could have uttered any of the speeches ascribed to him by the *liberal* press and the court intriguers. He could breathe only with great difficulty, and

that by the constant use of oxygen. The embalming of the body, and the bath containing a large quantity of arsenic, were ineffectual to prevent corruption with its offensive consequences.

Of the death of the Holy Father Pius IX. and of other events connected with it we propose to speak in the following number.

Leaving Rome and going into the East we find the Catholic populations of every nationality there much alarmed. It seems that it is commonly understood there that Prince Gortschakoff has made the surrender of Jerusalem into the power of Russia, one of the conditions of peace with the Turks. The Sultan makes no objection to this, but the other European powers, and especially England, have declared that they cannot agree to it. This news is in keeping with the policy of Russia which during the past twenty-five years has been making every effort, diplomatic and financial, to get exclusive jurisdiction in Jerusalem. During that period they have built there churches, hospitals, colleges and convents, and by means of unfair and unscrupulous misrepresentations of Catholics have secured control of one of the sanctuaries. Hitherto France has prevented her from carrying out in full her plans, but now France has lost her prestige, and it is too much to expect Russia to forego the opportunity now offered her of accomplishing at one blow, the plans she has so long contemplated. We sincerely hope she may fail in so doing: for the day in which she succeeds with them, will prove a day of shame and evil to all Catholics both in the East and in the rest of the world. Amid these alarms there is one crumb of comfort which comes through the columns of the *Bulletin of the Work of Bethlehem*, printed at Tournai. It seems that the Greek schismatics had founded a number of colleges in the Holy Land, but owing to lack of funds, they have been obliged to close them and hence all the Greek children are now being sent to the Catholic free schools, which have received them willingly in accordance with the exhortation of the Patriarch. Some of them have also entered the Catholic colleges as paying pensioners; and all are following not only the scientific and literary course, but also by permission of their parents are being instructed and reared in Catholic practices along with the rest of the children. This new course of action cannot but lead to the return of many schismatic families into the bosom of the Church.

The Catholic Annals reports that the Chaldean schismatics at Mossoul are also returning to obedience to the church. The resignation by Cynaque, the Bishop whom Turkey had intruded into this see, of his Berat, that is to say, of his authority, into the hands of Father Stephen Mattous, has put a finishing stroke to this schism. The Minister of Foreign Affairs, Safret Pasha, having granted a petition made by Mgr. Azarrin, and recalled the Berat of Kepelian, an intruder, and of his assistant, Enfiédjian, who defended the cause of the schismatics before the Porte, appointed in their stead Mgr. Andon, the Catholic Chaldean Patriarch. The schismatics had, up to the moment of this decision, boldly announced that the Porte had decided against the Catholics and would appoint, in the place of Mgr. Andon, the schismatic Bishop Cynaque. This decision has caused a large portion of the schismatics, who now see that future resistance would be useless, to return to the old Church.

For the information of those amongst our readers who have not kept themselves posted concerning religious movements in the East, we will give a brief sketch of this schism. In 1870 a number of monks and priests, refusing to recognize the appointment of the Patriarch by the Holy Father, petitioned the Porte and the Court of Russia for protection. The Porte encouraged the schism, seized on the churches and their revenues and turned them over to the schismatical Bishop Cynaque and his associates. Hence the present act of the Porte is only a just restitution for the wrong previously inflicted on Catholics.

In a letter dated Lao-ho-Kon, China, 12 Sept., 1877, and published at Rome on December 13th, there is a long description of the rejoicing, fetes, illuminations, &c., which were had there to celebrate the episcopal consecration of R. P. Paschal Billi, a Franciscan, and at present the Superior of the Franciscan missions in Vicariate Apostolic of Lao-ho-Kon. These testimonies are especially remarkable, not only for their magnitude and for the value of the gifts which the inhabitants of the place offered, but also for the endorsement of them by the public authorities. When Mgr. Billi had arrived within a day's journey of his future see, General Kion, the commandant of the garrison and troops of this whole section, sent five battalions of artillery, richly caparisoned, to escort him and also his chief of staff, to offer his congratulations. The day after his arrival, the Prefect of the Province and this same General gave him a public banquet. Omitting a number of toasts which were

offered and responded to, that of the Prefect is worthy of especial notice. "We now have," said he, "in the person of Pi-chiu-chao, (the Chinese name for a Catholic Bishop,) another public authority. Let us unite with him to convert to a good life the teeming population of Lao-ho-Kon. Jou-Pi-chiu-chao, will use the sword of true doctrine and the powers of exhortation. We will use the sword of justice and the powers of threat." These wise words are pregnant with assurances of future harvest for the Church in this province, which is larger than many of the kingdoms of Europe.

We will now leave the state of the Church in the old world to give a brief resumé of Catholicity in America. Our items are mainly derived from the Catholic Directory of 1878, with a few details to complete our sketch from other sources equally reliable. The present Catholic population of the United States is about six millions and a half. The Directory, omitting the population of eleven dioceses, puts the population of the remaining dioceses at 5,082,330. Consulting other statistics, we find, by adding the population of the eleven unrecorded dioceses, that we have 1,500,000 to be added, which fills our estimate of 6,500,000. There are eleven archdioceses, forty-nine episcopal sees, seven vicariates-apostolic composing its ecclesiastical hierarchy. This estimate includes the two new bishoprics lately erected by Pius IX. in Oregon and Kansas. There are also 5,548 Priests, an increase of 251 for the year. This gives one Priest for every 1,171 of the faithful, a proportion far under the necessities of an ordinary Catholic population. There are 5,694 churches, an increase of 342 for the year. But this number of churches only proves how insufficient is the priestly force which must serve them, a view yet more confirmed by the fact that there are also 2,768 chapels and stations additional to be attended outside the churches. Hence it happens that the Catholic clergy in the United States are overwhelmed with labors which exceed those of any country in the world.

The means of education are, however, most ample, and are wholly at the expense of the government. But, owing to the uncatholic system pursued in most of these schools, Catholic children, whose parents are assessed to support them, are forced to seek, in private parochial schools, a common school education. There are 2,130 of these schools for both sexes. Besides, there 62 colleges, 329 academies and select schools

and 34 seminaries, with 1,121 ecclesiastical students. All the charitable institutions, although supported mainly by Catholic contributions, are open to all denominations. The asylums number 248, an increase of 28 for the year; and the hospitals 102, an increase of seven for 1877. These figures are very eloquent. They tell of the fires of zeal, of charity and of faith which are burning in the Catholic heart, and which are spreading yearly to consume hearts once chilled by unbelief. They tell of sacrifices and self-denials which this zeal, this charity, this faith has imposed upon willing hearts. And it is our earnest prayer that the coming year will give testimonies that these fruits of a holy and Catholic spirit will not be less abundant than in the past.

The School of Christ.

XII —OF PRAYING FOR OUR ENEMIES.

Son, there is yet another thing which the Lord commendeth unto us, whereby we may know whether we love our enemies.

Pray, saith He, for them that persecute and calumniate you. (*Matt. v, 44.*)

This may appear hard to thee; but if it is hard in reality, then thou art not yet become a disciple of the Lord.

Thou sayest: I have nothing against my neighbor; if thou have nothing against him, why then art thou unwilling to pray for him?

Prayer must needs be good; for there is a kind of demons that is not cast out save by prayer. (*Matt. viii, 20.*)

How knowest thou, whether thine enemy be not in the power of this kind of demons? At thy prayer, the Lord will, perhaps, cast out the evil one; and thus thou shalt free thy brother from his sin, and thyself from his enmity.

The Lord hath ever had regard to the prayer of the humble: and He hath not despised their petitions. (*Psa. ci, 18.*) But he that prayeth for his enemies must needs possess humility.

Wherefore, James, the Apostle, exhorteth us, saying: Pray for one another, that ye may be healed; for the continual prayer of a just man availeth much. (*James v, 16.*)

Perhaps thou wilt say: For my friends I am willing to pray; but this mine enemy deserveth not.

If thou sayest this, thou art not just, neither shall thy prayer avail anything, even for thy friends.

Nay more; thou art presumptuous: how knowest thou whether thine enemy is not worthier in God's sight than thyself, and predestined to a greater glory?

How knowest thou, whether thou shalt not be in need of him; or whether, after being converted by thy prayer, he may not be thy best benefactor.

Far otherwise were the sentiments of David, speaking in the name of Christ: They compass me about with words of hatred. Instead of making me a return of love, they oppose me; but I gave myself to prayer. (*Ps. cviii*, 3, 4.)

When did Christ do this? Whilst He was hanging on the Cross, as the Jews blasphemed Him, He prayed for His enemies, saying: Father, forgive them, for they know not what they are doing. (*Luke*, xxiii, 34.)

And all they that desired to be disciples of Christ, imitated their Master, by praying for their enemies.

Thus did Stephen pray, as the Jews were stoning him: Lord, said he, lay not this sin to their charge. (*Acts* vii, 59.)

Thus also did Paul, when he wished to be an anathema for his brethren, who persecuted him. (*Rom.* ix, 3.)

Thus did numberless other Saints act, who, glorying in their sufferings for the Lord's sake, prayed, and obtained the mercy of God for their enemies.

Say not: I am not a Saint; for, my son, it is by such deeds that thou must attain unto holiness.

Thou art not yet asked to work miracles, but to fulfil the commandment, which Christ hath laid upon all His followers, if they earnestly desire to be saved.

For the charity of Christ urgeth us; and He saith unto all: This is My commandment, that ye love one another, as I have loved you. (*John* xv, 12)

How did He love us? When as yet we were sinners, that is, His enemies, He prayed for us to the Father and redeemed us.

The charity of Christ, therefore, prayeth us to follow His example. For we ourselves also were once erring . . . hateful, hating one another; (*Tit.* iii, 3,) but now, through Christ, we are becoming pleasing to God, so that we love one another, and pray that together we may be saved.

If, then, my son, thou desirest to please God, and to obtain mercy, pray thou for them that persecute and calumniate thee.

General Intention.

THE APOSTOLATE OF THE HEART OF JESUS IN SEMINARIES.

Thirteen hundred years ago the Roman empire, like a prematurely decrepit old man, fell helpless and hopeless in an unequal struggle against a multitude of barbarian invaders. Her armies whose swords had flashed victories in so many fields, were now impotent to defend her from without, and her magistrates lacked the authority sufficient to rule her within. Christianity, which had striven for four centuries to vivify her ancient persecutor, had animated with her quickening spirit a multitude of souls, but she could not infuse new life into the wasted organism of the social body, which still remained half pagan, although for a long time the emperors adored the one, true God. That new Babylon, drunk with the blood of martyrs which cried to heaven for vengeance, toppled over to rise no more, and divine Justice, which gives life to them that seek it, could not rescue from death what legitimately belonged to it.

Then followed in the moral order a deluge similar to that which had engulfed the physical world. Beneath its flood crumbled one after another the venerable institutions which time had spared. Nothing survived; the marvels of pagan civilization found no favor before the ruthlessness of the invaders.

But amid the wickedness of this reprobate world, there welled up a fountain of benediction which the instruments of vengeance strove in vain to check. Beneath the accumulated ruins lay the living seeds which Christianity had deposited in the bosom of the Roman empire, and which were awaiting the abatement of pagan frenzy, in order to germinate. Whilst the Roman armies were melting away, as thaws the snow before the warm breath of spring; whilst the magistrates were

renouncing the functions they could no longer discharge, the spiritual power of the Church became the mainstay and salvation of society. They who had put to flight the Roman eagles, who had scattered the legions whose name was victory, the barbarians, yielding suddenly to the moral force of the Catholic clergy, bent docile to their authority. To this pacific triumph of the Christian priesthood over barbarism, modern society owes its birth.

It is not out of place to recall this fact at a period which bears no remote analogy to the great social upheaval which distinguished the fifth century. To day, as then and more than then, society, though embracing a goodly number of Christians, is pagan in its constitution; and more culpable than that other society which had never fully welcomed the influence of Christ, ours, after having experienced through many ages His divine action, now cruelly rejects it, and by the fact unsheathes the sword against its own life. Consumed interiorly by the evil which betrays itself in the violent convulsions which we are witnessing—preyed upon by a horde of new barbarians, more ruthless than the Vandal and the Visigoth, it is dying the death. They came from remote countries and attacked society from without; the Vandals of to-day were born in the womb of modern society; they are the offspring of her crime, and are preparing to wreak vengeance upon the mother that begat and nurtured them. She put into their hands the most deadly weapons for her own destruction, the day that, repudiating the teaching of the crucified, she forced them to seek on earth the happiness which she does not allow them to hope for in heaven. Goaded on by that gnawing hunger which no human prey can satiate, these modern Huns seek to demolish all that remains of christian civilization, and society menaced with death appeals in vain to the wisdom of her statesmen and the swords of her soldiers.

The only ray that lights the future is that of Christianity—the hope that the supernal force which subdued the ferocity of the ancient barbarian and created modern society, may achieve a more signal victory over a more redoubtable barbarism, and regenerate society. That force lies in the Christian priesthood. It still holds in its hands the undying promises which the Saviour bequeathed it. Its mission to-day is the mission it fulfilled fourteen hundred years ago, and it is invested with the same power to accomplish it now as it was then. Let the priest-

hood then be true to its calling, let it exercise faithfully the power confided to it, and our hopes for the future may not be frustrated. Therefore during this month we will pray that they whom God has honored with this sublime vocation may respond by that unreserved devotedness to our Saviour, which we designate by the name of the Apostolate of the Sacred Heart of Jesus.

II.

Our confidence in the fidelity of those elect of the sanctuary will inspire with fervor the prayers we address to heaven in their behalf, but we may also find a powerful incentive in our fears for the future.

If our divine Saviour has saved the world through the instrumentality of the priesthood, it is not to be denied that the Evil One has here too found at times powerful engines in his work of destroying souls. All the heresiarchs were men vested with the sacerdotal dignity: and to-day they who give the most pernicious scandal and who open the deepest wound, in the breast of the Church, are men whose calling binds them to point the road to heaven and lead the way. Of all the crimes that cry to heaven for vengeance, there are none more heinous than the sins of the priest. The enemies of the Church are indebted for their abominable success to the coöperation of traitors, as the Scribes and Pharisees found their most powerful auxiliary in the perfidy of him who betrayed his Master.

This distressing fact furnishes us with an application of the law, in virtue of which death is more infectious, the more excellent is the life it destroys. The more precious the gift, the more criminal is the abuse of it. The most beautiful among the angels became the most wicked of the evil spirits; and they who are raised to the dignity of angels, when they fall become like unto demons.

Have we not here motives sufficient to stimulate us to abate nothing in the fervor of our prayers in behalf of those souls placed between such alternatives; exalted to so elevated a dignity and menaced with such a fearful condemnation; called to ascend so high and exposed to fall so low, and who, mount or fall, will carry in their train a great number of souls?

Their infidelity will be the most fatal cause of ruin to society, for to them alone can it look with confidence for salvation. The day of this

triumph will approach or recede, according as the true apostles or the perfidious traitors multiply.

Can we then turn to better purpose the power of intercession which we possess in virtue of our union with the Sacred Heart, than by applying it to the sanctification of the candidates for the sacred ministry? If the prayers of two or three gathered together in the Saviour's name are powerful, what may we not hope from the united supplications of ten or twelve millions invoking the benediction of heaven upon the future ministers of Christ, entreating Him to mould their hearts after His own?

III.

Devotedness to his divine Master is the first duty of the young levite, the indispensable guarantee of his perseverance, the prime condition of his strength and his success.

The divine Master has a right to find friends among those whom He has redeemed with His blood; but what tender love has He not a right to expect from those whom He has chosen out of many; whom He presses closer to His Sacred Heart; whom He has made the interpreter of His will and the executors of His plans. For others the friendship of Jesus Christ is the source of merit; for these it is the principle of success. The priest who does not strive to acquire an intimacy with the Heart of Jesus, whose representative he should be, cannot fully satisfy the voice of his conscience, nor respond to the expectations of the souls whose shepherd he is. How can he inflame the hearts of others with a love he has not. A tinkling cymbal, how will he urge to the combat the souls he does not animate by his example. Will they not contrast his practices with his preaching? No, the priest who is not the devoted friend of Christ, is but a half priest; he has the sacerdotal character, but the sacerdotal spirit he has not.

And where must this spirit be acquired? During the period especially devoted to the moulding of his mind and his heart; during the years spent in the seminary. That is his noviceship, his apprenticeship. True, the workman must progress in his art, in proportion as his experience increases; but while he is an apprentice, he must lay the foundation of that perfection to which he will rise later on. This is the general law which governs mankind. God can and may introduce exceptions and work miracles of grace; but it is safe to say that as the

sapling is bent the tree is inclined, and the priest will preserve during his life the spirit which animated him during the term of his spiritual formation. If then we desire to see our priesthood actuated by this devotedness to our Lord, it is especially for the students of our seminaries that we must ask a more abundant outpouring of this spirit. True, sincere devotedness—this is the science which, beyond all compare, it behooves them to acquire, and this, though seconded by very moderate talent suffices to make true apostles; whilst the most brilliant talent, if divorced from the apostolic spirit, too often begets scandalous prevaricators and soul-murderers.

IV.

Do you imagine that those unfortunate men whose apostacy has lately caused so much scandal in the world, fell suddenly into this abyss of perversity? No, assuredly not. Exterior circumstances only brought to light and matured the latent seeds which for a long time gone they nursed and warmed in their hearts. St. John deploring similar defections which saddened the Church in his day, says: "They went out from us but they were not of us. For if they had been of us, they would no doubt have remained with us." (I. Jo. ii, 20.) What do these words mean? Is it that the apostate Catholic or priest has ever been a hypocrite? Is not man free as long as he lives, to be the friend or foe of Christ? Certainly he is free, and the most unreserved devotedness to Jesus Christ will not render a man impeccable. Yet the more ardent is our love, the greater is the assurance that we will not offend God, or if we do succumb to a temptation, that we will quickly rise from our sin. We do not wish to sit in judgment on those who have so grievously outraged the Sacred Heart, but we believe we can say with confidence that they never devotedly loved It. Had they been united to that Heart—had they been animated with that spirit, which It infuses into those souls that truly love It, never would they have thus fallen, or if they had, the lingering love which would survive their fall would soon warm their cold heart into life. Peter denied his Master, and yet he was chosen to confirm his brethren: Judas fell and his name was stricken from the book of life. A look was sufficient to convert the one; the other persisted in his malice even though his Master addressed him by the endearing title of "friend." Peter had never

ceased to be an apostle according to the Heart of Jesus, and even when he denied Him in an unguarded moment of weakness, he knew that his best friend was his Master: Judas, albeit he had followed the vocation of the apostleship, had never been sincerely devoted to it.

These are the two types of the elect of the sanctuary. The vocation is the same for all: all are called to be friends of Christ and to make friends for Him among the faithful. They who respond faithfully to their vocation are armed with the best guarantee against the dangers which encompass them. On the other hand there is no misfortune which may not befall those who deprive themselves of the support which sincere devotedness will alone give them.

Hence we cannot better exercise our charity towards the ministers of Christ—we cannot better show our zeal for our holy mother the Church, than by praying that the elect of God may be animated by that true devotion to the Sacred Heart which we characterize by the name of *Apostleship of the divine Heart*.

Let us then entreat the Heart of Jesus to pour out abundantly this spirit upon the students of our seminaries, and upon those who are charged to train them by word and example. Let us pray that the misconceptions which in some localities arrest the progress of this devotion may be dissipated, that all may understand the immense benefits it produces, without entailing any new practices, without imposing any new burdens. Let us entreat the divine Master to raise up in the midst of these nurseries of apostles, devoted hearts, generous loving hearts, which will radiate the heat of their own love among the hearts of their comrades, thus commencing to exercise an apostolate which later on they will extend to a wider sphere.

Divine Heart of Jesus, I offer to Thee through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost daily offer Thyself a Victim on our altars.

I offer them especially for the future apostles whom Thou dost prepare in the seminaries, to labor with Thee for the salvation of souls. O Jesus, make of them priests according to Thy own Heart, inspire them with that complete devotedness which will enable them to spread throughout the world that fire with which Thou desirest to see it n-flamed. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church ! (40 days ind.)

Practical Conclusion.

TO ORGANIZE THE APOSTLESHIP OF THE SACRED HEART OF JESUS
IN SEMINARIES.

A devout ecclesiastic of the seminary of Tarragona has written us the following lines: "Witnesses to the beneficial effects produced in our seminaries, as well as in some others, by the Association of Seminarian Promoters of the Heart of Jesus, we are desirous to see it known and adopted in all the other seminaries; for we are firmly convinced that it would be a source of immense blessings, not only to other dioceses, but to the entire world, if priests were animated with a solid devotion to the Sacred Heart. When a young man has learned to draw his spirit of zeal from this fountain, what wonders will he not effect in his diocese! Twelve apostles, inflamed with this divine ardor, have converted the world, may not a few levites, with the same means, convert a diocese? May all the students of the sanctuary appreciate the advantages and utility of our Association, that they may more effectually promote the glory of the Divine Heart!"

REGULATIONS OF THE ASSOCIATION OF THE PROMOTERS OF THE HEART
OF JESUS IN THE GRAND SEMINARIES.

We subjoin a compendium of the Regulations in use in some seminaries. Of course, it is subject to the modifications which circumstances of time and place may require.

§ 1. *Elements of the Association.*

Art. 1. The Association is composed of Seminarians affiliated to the Apostleship of Prayer, who, by their piety and zeal, merit to be elevated to the dignity of Promoters.

Art. 2. The Promoters are divided into sections. Each section is made up of seven Promoters, according to the number of the days of the week, and suitably to the weekly section of the reparatory communion, (third degree of the Apostleship.) Each section is controlled by a prefect, who is, in virtue of his office, a member of the Council of Promoters. He is elected annually by the majority of the votes of the section.

Art. 3. The Association is under the supervision of one of the directors of the seminary, designated by the Superior of the house.

§ 2. *Functions of the Promoters of the Heart of Jesus.*

Art. 1. They must seriously have at heart the exact observance of the rules of the seminary and the spread of the Apostleship in its three degrees.

Art. 2. The Prefect assigns to each one a particular day to be specially consecrated to the love of the Heart of Jesus and to the practice of some works of zeal for the purpose of spreading the devotion.

Art. 3. The better to sanctify the day so assigned, the Promoter hears Mass with all possible devotion; he prays with special fervor for the Sovereign Pontiff, for the clergy, for the souls in purgatory and for the other Associates. In the course of the day he frequently addresses to the Sacred Heart fervent aspirations, acts of contrition and of all the other virtues. He repeatedly unites himself to that Heart by the bonds of spiritual communion, and offers to our Lord some acts of mortification, be they never so slight; for instance, to abstain from drinking except during time of meals; to deprive himself during meals of some article of food which would gratify sensuality; to deny himself the pleasure of looking at some agreeable object, &c.

Art. 4. In the evening he examines his conscience on the points above enumerated. If the day has been well spent, he begs the Immaculate Heart of Mary to present his virtues to the Heart of her Son; if the examination reveals some faults, he repents of them and begs the grace to do better in future.

Art. 5. Whoever is unable to discharge his duties on the day assigned, will notify the Prefect of his section, that he may furnish a substitute.

Art. 6. During the time spent each year out of the seminary, the Promoter continues to consecrate the day last assigned him, and he

avails himself of every opportunity to spread the Apostleship of Prayer in parishes, houses of education, communities, &c.

§ 3. *The Council.*

Art. 1. The Council of Promoters is composed of the Prefects nominated by each section.

Art. 2. At the meetings of the Council, which should be held at least once a month, they recite some prayers to the Sacred Heart; then follows a spiritual reading or an exhortation on the Heart of Jesus. The minutes of the last session are then read. This is followed by a review of the work of the past month, and a deliberation as to what can be done the coming month, relating to the three degrees of the Association and the devotion to the Sacred Heart. Each is invited to offer his suggestions, then the presiding officer makes a few remarks and the meeting is closed with a prayer.

Art. 3. The officers of the Council are the President, the Assistant and the Secretary. It belongs to the President to take the initiative in all matters which concern the Association. The Assistant supports him, and when necessity requires, replaces him. The Secretary convokes the members, records the meetings and corresponds with the centre of the Work.

Art. 4. The three officers constitute the *particular Council*. It belongs to this body, in concert with the Director, to confer the right of admission to the post of Promoter of the Heart of Jesus. The Diploma, qualifying a member to gain the special indulgence, is given, after a few months of probation, by the Director.

Art. 5. It is expected that the Councillors, even more than the simple Promoters, will strive to practice all the Christian and ecclesiastical virtues, especially charity, humility and simplicity, and as far as a discreet zeal permits fraternal correction.

Graces Obtained.

Please thank the Sacred Heart for the wonderful preservation of a person from death; his case had been previously recommended. Also, for the finding of a young man long lost.

Please return thanks to the Sacred Heart for the conversion of a great sinner; for the reform of life of three persons recommended eleven months ago; for the safe return of a son; for the conversion of a lady who fell away from the Church; she had been recommended to the prayers of the Associates—soon afterwards she went to confession, and is now a good practical Catholic. Thanks are also returned for the reconciliation of a brother and sister; they had not spoken to each other for one year, but, shortly after they had been recommended, they became reconciled.

Please thank the Sacred Heart for a favor which was asked through the Apostleship last year, and which has been received; also, for an increase of pupils. Most heartfelt thanks are returned to the Sacred Heart of Jesus for the conversion of two infidels and a considerable number of Catholics, some of whom had not approached the Sacraments for five, ten and even thirty years.

A Superior of a religious community returns heartfelt thanks to the Sacred Heart of Jesus for a special favor. Two years ago she sent on her petition that her community might have a house of their own, as they were occupying a place that did not belong to them. To-day the new convent is ready, and the debt on it is nearly paid.

Thanks are returned to the Sacred Heart for five temporal favors; for many spiritual favors; for improved health of several persons; for the conversion of a Protestant wife, and for a cure.

Thanks are returned to the Sacred Heart for the conversion of a Protestant on her death bed; for the reformation of a gentleman who had been away from his duties for thirteen years; for a particular grace for another young person; two persons who begged, through the Apostleship, to get a home, have had their request granted. Thanks are returned for the reform of three bad Catholics who had been recommended; also, for many spiritual favors.

Thanks are returned to the Sacred Heart for the reformation of a young girl recommended some time ago to the prayers of the Associates; also, for the consoling conversion of a Catholic lady who had married out of the Church and neglected the practice of her faith for several years. Some time before her death she expressed a desire to be reconciled to God, and, in spite of much opposition from her Protestant relatives, received the last Sacraments of the Church, and died happily.

Thanks are rendered to the Sacred Heart of Jesus for the preservation of a person exposed to imminent danger ; for the successful settlement of a difficulty ; the recovery of hearing, and reform of life—all of which favors have been asked through the *Messenger*.

Thanks are returned to the Sacred Heart for the good death of a great sinner who wished to suffer longer to expiate his sins ; for the conversion of sixteen persons who had not practiced their religion for many years ; for the restoration of health to a family ; for the conversion of a murderer who had despaired of the mercy of God during twenty years, seeing always his victim before his eyes and thinking there was no pardon for him ; he attended the Mission here and went to confession and holy Communion ; for the return of a boy who ran away from his father's house and had been absent several months ; and for the increase of a sodality.

During the month of October, the conversion of a Jewess and the reformation of a gentleman were recommended to the prayers of the Apostleship ; about two weeks after both petitions were granted almost miraculously. The first was baptized and is now preparing for her first communion. The gentleman has also approached the Sacraments. Please thank the Sacred Heart for these great favors.

Most grateful thanks are returned to the Sacred Heart of Jesus for the conversion of a Protestant family, recommended to the prayers of the Apostleship. They have been baptized, shortly after having been recommended. Please return thanks to the Sacred Heart of Jesus for the assistance rendered to the distressed family recommended to the prayers of the Association in August last.

Please return thanks to the Divine Heart of Jesus for averting a great calamity from a poor person. The circumstance was recommended in the December *Messenger*.

Thanks have been returned to the Sacred Heart, by several, for twenty-five special favors obtained ; for restoration of health to nine persons ; for reform and return to the practice of their religious duties of eight persons ; for the recovery of an insane person, and for many spiritual and temporal favors not specified.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for March, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for March, 1878.

From	Date.	From	Date.
Aberdeen, Ohio.....	Feb. 8.—G. O.	Guelph, C. W.....	Jan. 12.
Alexandria, C. W.....	Jan. 14.	" ".....	Feb. 12.—G. O.
Antwerp, Ohio.....	" 17.	Hagerstown, Md.....	Jan. 14.
Athens, N. Y.....	" 17.	Hali fax, N. S.....	" 21.—C. A.
Baltimore, Md.....	" 13.	" ".....	" 25.
" ".....	" 16.—C. A.	" ".....	Feb. 4.
" ".....	" 19.	" ".....	" 6.
" ".....	" 23.	" ".....	" 8.
" ".....	" 29.	" ".....	" 10.
" ".....	Feb. 1.—C. A.	Harrison, N. J.....	" 5.—G. O.
" ".....	" 13.	Indianapolis, Ind.....	" 8.—G. O.
Bay City, Mich.....	Jan. 17.	Jackson, Miss.....	Jan. 7.—C. A., G. O.
Bellevue, Iowa.....	Feb. 5.	Jersey City, N. J.....	" 28.
Bethlehem, Ky.....	" 8.—C. A., G. O.	Lafayette, Ind.....	Feb. 3.—G. O.
Boston, Mass.....	" 4.	Long Green, Md.....	Jan. 21.
" ".....	" 11.—G. O.	Loretto, Ky.....	Feb. 5.—G. O.
" ".....	" 12.—C. A.	Louisville, Ky.....	Jan. 23.—C. A.
Bowling Green, Ky.....	Jan. 23.	" ".....	Feb. 8.—G. O.
Brook, Ind.....	" 16.—G. O.	Lowell, Mass.....	Jan. 23.
Brooklyn, N. Y.....	" 14.	Madison, Wis.....	Feb. 6.
" ".....	" 18.	Monitoulin Island, C. W.....	Dec. 23.
" ".....	Feb. 7.	Maysville, Ky.....	Feb. 3.—C. A., G. O.
" ".....	" 12.—C. A.	Milwaukee, Wis.....	" 8.—G. O.
Bucksville, Pa.....	" 1.—G. O.	Mineral Hill, Nev.....	Jan. 13.
Cairo, Ill.....	" 6.—G. O.	Mobile, Ala.....	" 11.
Canton, Ohio.....	Jan. 15.—G. O.	" ".....	" 15.—G. O.
" ".....	" 29.—G. O.	" ".....	" 22.
Catonsville, Md.....	" 15.—C. A., G. O.	" ".....	Feb. 3.
Chatham, C. W.....	" 16.—G. O.	Mount de Chantal, W. Va.....	Jan. 19.—G. O.
" ".....	" 29.	" ".....	Feb. 3.—G. O.
Chester, Pa.....	Feb. 8.	Mount Vernon, N. Y.....	Jan. 27.—G. O.
Chicago, Ill.....	" 4.—G. O.	Nanvoo, Ill.....	" 11.
Cincinnati, Ohio.....	" 8.	" ".....	" 21.
Cleveland, ".....	Jan. 26.	Nazareth, Ky.....	" 29.
Columbus, ".....	" 29.—C. A., G. O.	Newark, N. J.....	" 28.
Curdsville, Ky.....	" 13.—G. O.	New Brighton, Pa.....	Feb. 7.—G. O.
" ".....	Feb. 7.	New York, N. Y.....	Jan. 12.
Denver, Colo.....	" 6.—G. O.	" ".....	" 15.—C. A.
Detroit, Mich.....	Jan. 21.	" ".....	" 16.
" ".....	Feb. 4.—G. O.	" ".....	" 21.
" ".....	" 7.	" ".....	" 26.
Dunkirk, N. Y.....	" 7.	" ".....	Feb. 2.
Earlington, Ky.....	Jan. 14.—G. O.	" ".....	" 11.
East New York, N. Y.....	" 21.	" ".....	" 12.
Egg Harbor City, N. J.....	" 28.	Norfolk, Va.....	Jan. 28.
Elmhurst, R. I.....	" 24.—C. A.	Notre Dame, Ind.....	Feb. 12.
Englewood, N. J.....	" 27.	Opelousas, La.....	Jan. 9.
Ferdinand, Ind.....	Feb. 9.—G. O.	Ottawa, Ill.....	Feb. 11.
Florissant, Mo.....	Jan. 18.	Pascagoula, Miss.....	Jan. 14.
" ".....	Feb. 6.	Pass Christian, Miss.....	Feb. 4.—C. A.
Fort Shaw, Mont.....	Jan. 29.	Philadelphia, Pa.....	Jan. 18.—G. O.
Frederick, Md.....	Feb. 4.—G. O.	" ".....	" 31.—C. A.
" ".....	" 8.	" ".....	Feb. 7.
Gap Mills, W. Va.....	" 5.—C. A., G. O.	" ".....	" 10.
Georgetown, D. C.....	Jan. 29.	" ".....	" 11.—G. O.
" ".....	" 30.	Portland, Ky.....	" 5.—G. O.
Germantown, Pa.....	" 19.	Providence, R. I.....	Jan. 25.—G. O.
Govanstown, Md.....	Feb. 13.	Quebec, C. E.....	Feb. 3.
Grand Coteau, La.....	Jan. 30.	Reno, Nev.....	Jan. 22.

Letters with Intentions for March, 1878—Continued.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Rockford, Ill.....	Jan. 13.—G. O.	Springfield, Ill.....	Jan. 30.—G. O.
Sacramento, Cal.....	" 9.	" ".....	Feb. 8.
Saginaw City, Mich.....	Feb. 10.—G. O.	Springfield, Mass.....	Jan. 18.
St. Charles, Mo.....	Jan. 27.	Summit Hill, Pa.....	" 28.
St. Louis, Mo.....	" 18.	Torresdale, ".....	Feb. 2.
" ".....	" 25.—G. O.	Troy, N. Y.....	" 13.
St. Martins, Ohio.....	" 25.	Upper Prospect, N. S.....	Dec. 21.
St. Mary's, Ky.....	" 21.	Washington, D. C.....	Feb. 5.
St. Meinrad, Ind.....	Feb. 5.	Water Valley, Miss.....	Jan. 10.—C. A.
St. Thomas' Manor, Md.....	Jan. 23.—G. O.	West Chester, Pa.....	" 14.
San Francisco, Cal.....	" 11.	" ".....	Feb. 12.
" ".....	" 29.	West Louisville, Ky.....	" 5.
" ".....	Feb. 4.	West Philadelphia, Pa.....	Jan. 12.
" ".....	4.—G. O.	Wilmington, Del.....	" 16.
Santa Clara, ".....	Jan. 28.—G. O.	Wheeling, W. Va.....	Feb. 8.
Sault Ste Marie, Mich.....	Feb. 3.	Windsor, C. W.....	Jan. 28.—C. A.
Sharon Hill, Pa.....	" 9.	Wooster, Ohio.....	" 20.
South Orange, N. J.....	Jan. 26.	" ".....	" 28.

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated :

VOCATION TO THE FAITH is asked for—

An Indian tribe—all non-Catholics in 7 localities—347 families—718 individuals.

REFORM OF LIFE is asked for—

All bad Catholics in 5 localities—105 families—765 individuals—86 addicted to intemperance—63 apostates—return of a husband to his wife and family—return of a young man to his parents—and for several persons previously recommended.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

7 novitiates—9 parishes—7 congregations—2 colleges—50 communities—2 academies—1 class of students—8 missions—3 associations—3 sodalities—13 schools—souls in purgatory—213 families—698 individuals—an intended marriage—repose of the soul of Pope Pius the Ninth—deceased bishops and priests of a diocese—45 lately deceased—religions instruction for a number of boys—special need of a religious community—happy death of 55 persons—religious vocation for 35—vocation to the priesthood for 2 persons—peace and union in 12 families—reconciliation of 14 persons—re-union of husband and wife—removal of scandals especially one of long standing—light and strength to know and follow the call of God—214 spiritual favors—1117 special Intentions.

SUCCESS AND RESOURCES are asked for—


4 missions—28 communities—11 churches—10 academies—1 novitiate—1 college—5 hospitals—4 asylums—5 associations—13 sodalities—43 schools—56 undertakings—an important affair for the glory of God—227 families—397 individuals—Employment and situations for 118 persons—The poor of a parish—Success of 9 novenas—3 examinations—20 classes and 33 persons in studies—happy issue of 4 affairs—prosperous voyage—safe journey for some travelling at present—a just and speedy termination of 9 law-suits—solution of a difficulty—means to pay debts—news from absent relatives and friends—189 temporal favors—and for several cases previously recommended.

RECOVERY OF HEALTH is asked for—

7 priests—17 religious—8 families—415 individuals—29 insane—cure of sore eyes—rheumatism &c., for 41 persons.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. THE APOSTLESHIP OF PRAYER, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

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Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect*.
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THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocess the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocess has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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Christ in Prophecy.

MELCHISEDECH. THE PASCHAL LAMB.

VII.

As soon as Abraham heard that his nephew Lot had been taken captive by the four kings who sacked Sodom, he mustered a strong force of the members belonging to his own household, three hundred and eighteen men, all told, well appointed and brave. And pursuing the four kings to the Jordan, he divided his company like a skilful general to surprise them in their camp, and he fell upon them by night. Defeating and routing them, he pursued them flying; and returning took their camp, recovered all the spoils and brought back Lot in triumph. Then Melchisedech the king of Salem, bringing forth bread and wine, for he was the Priest of the most high God, blessed Abraham, and said: "Blessed be Abraham by the most high God, who created heaven and earth; and blessed be the most high God, by whose protection the enemies are in thy hands." Then Abraham, in homage to the Priesthood of Melchisedech, who stood before him as the representative of God, gave him tithes of all the spoils.

Now this Melchisedech, says St. Paul, this king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom, besides, Abraham apportioned the tithes of all his spoils; is, as his name signifies, *king of justice*, (melech, king, tsedech, justice) and being also king of Salem, he is, as

that word signifies, *king of peace*. Behold then the same man is king of justice and king of peace. There is no mention in Scripture of his family or relatives. He stands without father, says St. Paul, without mother, without genealogy, having neither beginning of days, nor end of life; but continueth a Priest forever.

And consider how great he is. For he blessed Abraham; and surely he that is less is blessed by him that is greater; hence Abraham is less than Melchisedech. And consider that he receives tithes from Abraham; then he must be a priest higher than Abraham and all that are his; higher than Isaac, the son of Abraham; higher than Jacob, the grandson of Abraham; higher than Levi, the great grandson of Abraham; and therefore higher, of a nobler order than the whole Priesthood of the Levites and Aaronites, who are sons of Levi.

There are two things in the Priesthood of Melchisedech; first, its excellence, and secondly, the sacrifice which he offered, *bread and wine*. And, on these two accounts, Jesus Christ, who by His very Incarnation was anointed a Priest forever, is so, not according to the order of Levi or of Aaron, but according to the order of Melchisedech. Hence in psalm 109 it is said: "The Lord (the Father) hath sworn and He will not repent: Thou art a Priest forever according to the order of Melchisedech." And the same, in proportion, is said of every Priest under Jesus Christ, in the new law: he is a Priest not according to the order of Aaron or Levi; but with the High Priest, Jesus Christ, he is forever according to the order of Melchisedech. The excellence therefore of Melchisedech's Priesthood represents the excellence of our Lord's over that of Aaron. This we shall consider in the next chapter, when we speak expressly of Aaron.

Now as to the sacrifice which Melchisedech offered, bread and wine, it represents a new oblation, a clean sacrifice, which, unlike the sheep and oxen slaughtered and offered in the temple of Jerusalem, is henceforth offered from the rising of the sun to the going down of the same; and, in continuation of the one bloody sacrifice of Calvary, applies henceforth the merits of the Passion to the souls of men, all over the face of the earth, and unto the end of time. This sacrifice under the species of bread and wine, while substantially it is the same as that of Calvary, differs somewhat in the form.

A sacrifice is, we must remember, an offering made to God, and consists in the *destruction* of a victim, by way of testifying to God's supreme power of life and death. This destruction upon Calvary was complete, when the Victim, Jesus Christ, substituting Himself for us, and offering Himself of His own free will, did at length in an excess of love commend His Spirit to His Father and die. Death is the destruction of life. That life of infinite value, infinitely precious, was destroyed, was sacrificed in the odor of infinite sweetness. The same sacrifice is continued now when His Sacred Body and His Precious Blood are separately consecrated. And because the death on Calvary, was brought about by the shedding of the Blood from the Body, so when the same two stand separate on the altar, they are the same sacrifice offered mystically anew.

Now we said that the sacrifice of the altar differs in form from that of the Cross. Upon the Cross He still retained the form and figure of a man; and with grace poured about His lips and beautiful in form above the sons of men, He was seen by men, and He suffered and died in the manifestation of that same manhood. But, on the altar, His death is mystically renewed without the manifestation of that noble manhood: not only His life is offered anew but His very form and figure are lost under the form and figure of bread and wine: His sense of sight and hearing and touch are sacrificed, are annihilated to our perception. On the Cross only His Godhead was concealed. Here not even His manhood is revealed.

In Cruce latebat sola Deitas:

At hic simul latet et Humanitas.

It was to represent this sacrifice of the altar that the offering of bread and wine was made by Melchisedech. It represented the great sacrifice of Justice to be once offered on the Cross, in torments and agony, and then continued forever, under the unbloody form of the species of bread and wine. Melchisedech was the king of justice; so is Christ.

But he was also the king of peace. And this leads us to another meaning in his sacrifice. What is more plain and more substantial than bread? What more rejoiceth the heart of man than wine?

Behold, this is the Bread of Angels, the Bread that came down from heaven. And this is the Wine that maketh virgins, and inebriates

with divinest love. There is nothing here to terrify, to shock the nerves, to make faint at the sight of gaping wounds and flowing blood. All is simple, plain and lovely. The Israelites of the desert found in the manna which fell every night from heaven a sweetness which seemed to contain every kind of delicious taste. They lived upon it, and there was no sickness among them during the long pilgrimage of the desert. But yet they died after all. "Your fathers," said Our Lord to the Jews, "did eat manna in the desert; and they died. I am the Bread of life. He that eateth this Bread shall live forever." He is a pleasant nourishment, having in Him all that is delicious and the sweetness of every taste. Under the form therefore of bread and wine, Melchisedech foreshadowed this table of plenty and of peace. Melchisedech being king of Salem, was king of peace; and so is Christ.

It remains now only to notice the other particulars foreshadowed by Melchisedech. Christ as King of Justice satisfies all justice on our behalf, and bestoweth on us perfect justification, which Adam lost. As king of peace, or rather, as St. Paul says, being Peace itself, He reconciles heaven with earth; He establishes His Church which ever maintains peace with God, and seeks to establish it among men; and she succeeds in establishing eternal peace in her triumphant abode of bliss above, where she is reunited to Jesus Christ, face to face, forever. Hence the Psalmist sings of Christ: "In His days shall spring up justice and abundance of peace."

Christ, like His type Melchisedech, is in one respect without father and mother, because He has no mother in heaven, and no father on earth. But His generation is wonderful, proceeding from the Father in eternity: it is wonderful too, when He is born of a Virgin in time. Who shall declare His generation? exclaims Isaias.

Like Melchisedech, He is without beginning of days or end of life; because He Himself always was, being the Second Person of the Blessed Trinity; and, as to His being a Priest, there was no moment of His life as man, when He was not a Priest. For at the very moment of the Incarnation, He received from His Father the office of Priesthood, to present a sacrifice which should redeem the world; and this offer He willingly accepted. "Coming into the world, He saith: Other sacrifices and oblations Thou wouldst not; but a body Thou hast fitted to me. Other holocausts for sin did not please Thee. Then

said I: Behold I come; in the head of the book it is written of me, that I should do Thy will, O God." And the Father at the same moment of the Incarnation when He said: "Thou art My Son, this day have I begotten Thee:" said also: "Thou art a Priest forever, according to the order of Melchisedech." He said also: "Thou hast loved justice and hated iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness over all that are partakers with Thee." And so, having at the very moment of the Incarnation accepted the office of Priest or mediator, to offer a sacrifice, and His mediation having been accepted by the Father, Jesus Christ after thirty-three years makes the oblation of His life; and by that one oblation perfects forever them that are sanctified. These things St. Paul teaches us in his epistle to the Hebrews, chapters x and v.

Neither is there to be an end of His Priesthood; for, like Melchisedech, He has no end of days. From the moment of His ascension into heaven, He continues His one great sacrifice on earth, by the hands of His Priests; and in heaven, He is "always living," says St. Paul, "to make intercession for us," and that is done, by representing His Passion to His Father, by the manifestation of His holy human will. This is the priestly intercession or mediation of Christ, continued even now. And without it nothing supernatural can ever become ours. Hence at the end of every prayer the Church appeals to it in these words: *Through Our Lord Jesus Christ.*

Those who come to the throne of the Father thus "by Himself," He is always holding forth His hands to save. "By His everlasting Priesthood," says St. Paul, "He is always able to save them that come unto God by Himself." Having therefore a High Priest who takes compassion on our infirmities, who has been tempted in all things even as we are, except sin, let us go with confidence to the throne of grace, and obtain mercy and find grace in seasonable aid. (St. Paul to the Hebrews, ch. iv, v. 16.)

And, to conclude, surely "it was fitting that we should have such a High Priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens: who needeth not daily, as other priests, to offer up sacrifices first for his own sins, and then for the people's." And when Abraham, the father of all believers, did homage to Melchisedech, he did so, understanding that He was performing it to this

great and holy High Priest, Jesus Christ : he rejoiced in the hope that this real High Priest would one day come. And therefore said Our Lord subsequently, nineteen hundred years later, when He stood in the temple and spoke to the Jews : "Abraham your father rejoiced to see my day : he saw it and was glad."

VIII.

Since this is the month of Palm Sunday, Good Friday and Easter, which is the Paschal Feast, we shall anticipate a little and place here the beautiful figure of the Paschal Lamb, which however should properly come only after the types of Moses and Aaron. St. Paul says in the Epistle read on Easter Sunday : "Christ our Pasch is sacrificed."

We suppose that our readers are quite well acquainted with the feast of the Pasch or Passover, or Paschal Lamb. It was called Pasch or Passover, because it celebrated the "passing over" of the Angel, when he did not strike the first-born of the Hebrews, but only the first-born of the Egyptians. And the sign which made him pass by the houses of the Hebrews was the blood of a lamb, sprinkled upon the door-posts ; in deference to that sign, the Angel spared the Hebrews.

Four days previous to the sacrifice of the Pasch every father of a family had to provide himself with a lamb, spotless, without blemish. Four days therefore previous to the fourteenth day of the month Nisan (March) great multitudes of lambs might be seen conveyed into Jerusalem, there to be kept until the evening of that fourteenth day of Nisan came. On that evening, the lamb was sacrificed in the temple, and the father of the family taking the slaughtered victim to his house, celebrated with his family the Paschal supper. It had to be eaten in haste. No bone of it was to be broken. The whole of it was to be consumed, so that if any remained after supper, the remainder was to be burnt. It was to be eaten with unleavened bread, that is, with bread not *raised* by leaven or yeast ; and during the whole octave or week which followed no leaven was to be used or seen in the houses. The Paschal Lamb was a sacrifice for the expiation of sins : and, in the first instance of its being offered by the Hebrews in Egypt, it was a condition of their being saved from the exterminating angel : immediately afterwards they passed out safe, sound and free from Egypt, the house of bondage.

All this was a beautiful figure of Christ, who is our expiation for sin ;

and though He was a complete holocaust, so that nothing remained of the Divine Victim which was not sacrificed upon the Cross, yet His Power managed it so, that at the same time He should remain as food, as meat and drink, under the species of bread and wine, for His whole family, the entire Church, consisting not of twelve or twenty persons, and that for a single evening supper, but consisting of all the faithful unto the end of time. Hence it was that His Paschal sacrifice consisted of two parts; first, on Thursday night before His death which was to follow on the next day, "since He loved His own, He loved them to the end," and gave Himself still alive, to be eaten by His Apostles. Then the next day, nay that very night, He began to perform the other part of the Paschal sacrifice, suffering even to the death of the Cross.

As the Paschal Lamb was to be brought in on the tenth of the month, He on the tenth of the month, that is on Palm Sunday, condescended to be brought into Jerusalem with great rejoicings; the multitudes holding palm branches, and the disciples throwing their garments in the way, and all, old and young, the children of the Hebrews, almost the very "babes and sucklings," joining in one choir of jubilee: "Hosanna to the Son of David!" That same day, the Paschal lambs were being brought into Jerusalem by the hundreds, and every one without blemish; but they all only figured Him who was spotless Purity Himself, without guile, without sin, innocent undefiled, who was riding in upon an ass, meek and mild, to be sacrificed—the true Paschal Lamb, the One Lamb of God—on the fourth day following. But they were sacrificed in the temple. He, on the contrary, after his twenty hours of agony, would end His Passion outside of the gate; for He was to die not for Jerusalem only, but for the world outside. And though Jerusalem in turning Him outside of her gates did it by way of rejecting Him, as a common malefactor to be hanged on a gibbet there, yet, strange to say! that sacrifice of His was the only thing that she was waiting for, the only consummation to which she owed her existence up to that day; and that Paschal sacrifice being consummated, as she derived no profit from it, she was cut off by Him and razed to the ground.

As the Hebrews passed out of Egypt, the house of bondage, when they had sacrificed their Paschal Lamb, so mankind left the bondage of

sin and Satan, as soon as Jesus was sacrificed. As the Lamb's blood saved them from the exterminating angel; so that of Jesus in our souls saves us from the Father's wrath: as no leaven was to be seen during the octave; so no leaven of concupiscence is to be found henceforth where the Sacred Body and Blood of Christ are offered. And therefore, says St. Paul, in the epistle on Easter Sunday: "Christ, our Pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (I Cor. v, 7.)

St. Basiliscus.

(Continued.)

As they left the village, a great multitude of men, eager to express the reverence they had for the servant of God, followed him; for they felt within them an awakening of their Faith in his blessed company. Basiliscus, however, whose humility took alarm at this display of veneration for one who deemed himself so unworthy of it, entreated them to return in peace to their homes. Some were persuaded to yield; but others could not be induced to leave his presence.

When they came to the river Iris, they had to cross a very long bridge. The crowd of people was so great that the structure, though quite strong, began to sway beneath the heavy weight thus pressed upon it. Seeing the danger which threatened them, the Saint remained standing on the bridge, and, after he had prayed a little while, addressed the good people—exhorting them to be faithful to their Religion, and to live in such a manner as to place their soul's salvation above every earthly consideration, that thus they might have the happiness of meeting hereafter in the presence of their Divine Master, and of thanking Him for all the mercies He had shown in their behalf. Then, kneeling down, he asked a blessing upon them, and, begging them to accompany him no longer, bade them all farewell.

After this he resumed his practice of praying and singing by turns; and whenever he came to a more elevated spot he would fall prostrate, and exclaim in a loud voice: "In every place of His dominion, O my soul, bless thou the Lord."

When they arrived at a certain village, called *Saon*, Magistrian ordered the soldiers to make a halt and to take some refreshments. Whilst they were eating, the men strongly urged the Martyr to take a little bread. But he would not consent to take any food, saying :

“Jesus Christ, my Lord and Master nourishes me.”

But they insisted, saying : “Thou art but a mortal man, and must eat lest thou die of hunger ; and then what is to become of us ? The Governor would certainly blame us for permitting thee to perish with hunger. Remember, it is now three days since thou hast taken any kind of nourishment, and this oppressive weather must soon exhaust thy strength.”

“I have a meat that perisheth not,” replied Basiliscus, “I cannot take a food which passeth away. You find a pleasure in eating the bread of this earth : I find my delight in the heavenly word of God ; your hearts are cheered up by the wine you drink : mine is made glad by the grace of the Holy Spirit ; you think of the things of the present world : my thoughts are ever centered on those of the world to come : You labor in the service of an earthly ruler, whose laws are a burden which you bear with disquiet of body and mind : I serve the Eternal King of heaven, whose yoke is sweet, whose burden light, whose law is a perpetual rejoicing to my heart ; you look for the praise of poor mortals, as a reward for all your toils and sufferings : I await patiently and confidently to hear, in the last day, the blissful invitation of the Son of God. ‘Come ye blessed of my Father, possess ye the kingdom prepared for you from the foundation of the world.’”

When the Deputy saw his men refreshed by food and rest, he ordered them to saddle the beasts of burden, and, supposing that Basiliscus might be unable to continue the journey on foot, he respectfully invited him to ride on one of them. But the Saint refused the invitation, and said :

“Our Lord Jesus Christ gives me all the rest and comfort I need.”

“But thou hast been on thy feet well nigh three days,” insisted Magistrian. “Take a ride at least for a little while.”

“I am thankful for your kindness,” replied Basiliscus ; “but, I assure you, I feel no fatigue : the Holy Spirit gives me every rest and refreshment my body can desire.”

Then they again proceeded on their journey. In the evening, they came to another village, where the company put up for the night, and

Magistrian anew requested his presence to take some refreshment. But the Martyr refused, as before, and asked as a favor that he might be left undisturbed. Whereupon, he retired at a distance from his keepers, and passed the night in praying and singing hymns with the Angels, whose invisible presence he felt, cheering up his soul while thus employed.

In the morning they set out early, so as to reach Comana, and present themselves before the Governor, while he was yet at the prætorium. As they approached the city, they learnt that Agrippas had begun in terrible earnest to persecute the Christians—not showing the least mercy to any one who was unwilling, or even hesitated, to sacrifice to the idols. These rumors caused an uneasy feeling in the minds of the soldiers; for they had become impressed not only with a sentiment of veneration but also of affection for their prisoner. Basiliscus, on the contrary, was filled with joy at the news; for he had again had a vision wherein our Lord, appearing to him had given him the assurance of His special protection during the trial he was about to undergo.

Entering the city at noon, they were told, that the Governor was assisting at the solemn sacrifices in one of the temples. Magistrian, thereupon, hastened to the temple of Apollo, where he found Agrippas surrounded by an immense concourse of people. The Deputy forthwith sought his presence, and, after informing him that he had complied with the orders he had received, and had brought Basiliscus to Comana, he gave also an account of all the wonders himself and his soldiers had witnessed. The Governor smiled, and said :

“I am well pleased with the zeal thou hast shown in obeying my commands. Tell the guards, who failed in their duty before I went to Amasea, that they shall not be called to an account for their previous offence, and that I freely pardon them. But as to those wonders ye imagine to have seen, that is all nonsense, and merely the effect of the magical arts, wherewith many of the Christians are quite familiar.”

He then sent some of his own soldiers, who were in attendance, to accompany Magistrian in order to relieve the others, and bring the prisoner before him in the temple. These new soldiers, to prove their readiness in serving their master, seized upon the servant of God in a rude and violent manner, saying :

"Come along with us to the temple. His Excellency wants to teach thee how to sacrifice to the great gods, so that they may save thy life. We would advise thee to think seriously, and not, like a madman, to rush into misery and certain death by putting thy trust in a God that cannot be seen."

"I have thought seriously, my friends," replied Basiliscus; "and I know, that the true God, whom I serve is seen by them that believe in Him, in the signs and wonders which He works. These prove that He is the Creator of all things, and that there is none other besides Him. He grants the requests of them that are worthy: He delivers His chosen ones from trouble. And, were I to be silent, they, who were with me during our journey, will not refuse to proclaim the wonderful things they have seen."

"We all are forced to confess," immediately added the soldiers who had him in keeping, "that we have witnessed the marvelous signs and the power of God, and that no magical skill, how great soever, could do the wonders we have seen."

Magistrian also added his testimony: "There can be no doubt," said he, "of the reality and truth of all we have seen."

Then addressing the Martyr, he said: "If our lives were not at stake, we would certainly set you free. Pardon me, sir, for the sufferings, I have caused you. I knew not then what I was doing."

The soldiers, his former companions, in like manner expressed their feelings, saying: "Forgive us, servant of the true God, for the harm we have unwittingly done you; and pray for us, that we may yet find salvation by following your example."

Then the soldiers sent by the Governor took Basiliscus to the temple. When he stood before the Governor, he appeared so happy and cheerful that Agrippas was greatly surprised, and said to him:

"Art thou Basiliscus?"

"I am Basiliscus," answered the Martyr.

"What hast thou to say for thyself? Why dost thou not offer sacrifice?"

"Who says that I do not offer sacrifice?" replied Basiliscus, "I constantly offer to my God a sacrifice of praise."

The Governor, not taking in the true meaning of these words seemed pleased, and said:

"Thanks to the gods ! thou hast only to sacrifice ; for the rest thou mayst offer sacrifice to whomsoever thou wilt."

"Did I not say, that I sacrifice to my own God?" replied the Martyr.

"Sacrifice to whomsoever thou pleasest, as I said," rejoined Agrippas, "provided thou worship some God."

Basiliscus then, going near to the idol, asked :

"What is the name of this god of yours?"

"That is Apollo," all answered.

"He has the right name," said he, "Apollo, that is, the Destroyer ; for he will destroy all them that believe in him ; because though called a god, he is nothing but a wicked demon. But I know Him who is the true Eternal God, who exalts to heavenly bliss them that love Him with their whole heart, with all their strength and with all their mind. To Him I will now offer a sacrifice of praise. Wherefore, I beg you all, give your attention to this my sacrifice. Yet, before I begin, I must first put up a prayer." Then, raising his voice so as to be heard by the whole assembly, he said :

"Almighty and Eternal God, who alone art true ; who art the Master and Lord of the universe ; who art invisible and incomprehensible, yet, by the aid of the heavenly light Thou givest to Thy creatures, art known by them ; O Thou who art holy and who dwellest in holiness ; who lovest them that keep Thy commandments, and takest away the sins of them that call upon Thee with an humble and contrite heart, graciously look down upon Thy unworthy servant. Lord Jesus Christ, incline Thine ear and hear my prayer. Destroy this unholy idol set up, in contempt of Thee, by the hands of men. Show to these deluded creatures, for whose salvation Thou didst shed Thy Sacred Blood, that this deaf and dumb, and blind and senseless object of their worship is a vain and powerless demon, that thus their eyes being opened to the light of the truth, they may learn to know and adore Thee, to whom, with the Father and the Holy Spirit, be honor and glory for evermore, Amen."

No sooner had he said, Amen, than the earth trembled, and the huge statue of Apollo fell shattered to pieces to the ground. The Governor and all the people, terrified at the sight, hurriedly made their escape out of the temple. The Saint, seeing that he was left alone, sang out in a loud voice :

"Let God arise and let His enemies be scattered : and let them that hate Him flee before His face. As smoke vanisheth, so let them be driven away ; as wax melteth before the fire, so let them that worship idols perish at the presence of God."

After a while, Agrippas took heart, and sent his attendants to request him to come out. The Governor in a rage gnashed his teeth at the sight of him, and shouted :

"O cruel enemy of our gods, why didst pretend to perform one thing and do another ? Instead of sacrificing to our god, thou hast overthrown and crushed him. But I will crush thee, in turn, beneath the weight of torments."

Basiliscus hearing this prayed in a low voice : "Be not Thou far from me, O Lord : make haste to help me." Then he said aloud to the Governor :

"He who hath crushed your god, behold, He will also destroy his temple."

And suddenly the lightening flashed from heaven, and in an instant the temple was entirely consumed. This caused the Governor to scamper off still more precipitately, so as to be out of the reach of danger. When he saw himself safe, he called upon the Martyr, and said :

"I must confess thou art eminently skilled in the use of thy incantations. But why didst thou destroy our god and his temple ?"

"What manner of god must he be," replied Basiliscus, "if he allows me to burn his temple, and to dash himself to pieces ? If he is worth anything, let him take care of himself, like a god, and revenge himself on me."

"Our gods are kind and good-natured," said Agrippas ; "they would do harm to none—not even to their enemies."

"O the blindness of men !" exclaimed the Martyr. "How dare you call your worthless idols good or kind, when, in truth, they are nothing but vile, spiteful, wicked demons, who have no other object in view than to drag their miserable and deluded worshippers to hell and destruction."

"So thou thinkest our gods are demons ?" cried the Governor in a rage.

"Yes," answered Basiliscus, "I think, and I know that your idols are the most vile, ill-natured and implacable of demons."

"Now, O wretch !" roared Agrippas, "I will force thee to appease their wrath by sacrificing to them."

"You have it not in your power to make me commit so great an act of folly and absurdity," said the Martyr, with a calm and smiling countenance. "It is simply the height of stupidity to imagine that I, who serve and adore the One Eternal God, would disgrace my good sense and manliness, by stooping to do honor to senseless and powerless images of devils. I fear neither you, nor your threats, nor all your instruments of torture. Delay not to put my resolution to the test: I long for the trial: I am ready to finish my course."

The Governor beyond himself with anger, stood silent for a while, then said to his officers:

"If we put this man to the torture, he will defy and insult us still more. Perhaps too, he may arouse against us the feelings of that ignorant people, who believe in marvels; for see, their looks and death-like silence plainly tell that even now they sympathize with him. The sooner we get rid of him the better." Then, raising his voice, he said:

"We condemn Basiliscus, the Christian, who has proved himself an obstinate enemy of our gods, to be beheaded. We also command that his body be cast into the river; if any one attempt to carry it off, he shall be punished with the torture and the loss of all his property."

Whereupon, the lictors, followed by an immense multitude of every age and condition, led the servant of God out of the city, to a place called *Dioscoron*, where the executioner struck off his head. Thus Basiliscus went to join his blessed companions, who had gone before him to their reward.

As it was already growing dark, Priscus, for so the executioner was called, immediately hastened with the body to the river. Some of the Christians followed him until they came near the water; then they said to the man:

"Take these thirty pieces of gold; go thy way in peace; we will have a care of the body."

Willingly laying down his burden, Priscus replied: "Let no one know aught of this transaction; it would surely cost me my life, and may be your own as well." And, leaving them, he instantly departed.

The brethren hid the sacred remains until about midnight, when, taking them to a ploughed field, they buried them in a becoming manner,—sowing at the same time some pulse and flowers over the grave to divert attention from the place. The next day when they visited the hallowed spot, to their astonishment and unspeakable joy, they saw that

the pulse had sprung up, and that the flowers were already in bloom. Falling prostrate on the ground, they all gave thanks to God, who made glorious the tomb of his servant. But his merits, and the power of his intercession with his Divine Master, were made yet more manifest.

The Governor, after pronouncing sentence against the Martyr, had no sooner returned to his residence than he became possessed by an evil spirit. He raved and roared like a madman, and found no rest, neither by day or by night. His attendants employed every means their pity and anxiety could suggest; but all in vain. When the most violent paroxysms of frenzy seized him, he would repeat without ceasing:

“Where is Basiliscus the friend of God? If I can but touch his body I shall be well”

And when his servants, ignorant of what had been done with his body, replied; “You commanded him to be thrown into the river, how can he now be found?” his fury would increase beyond all control.

The Christians, afraid of making known where they had deposited the remains of the Saint, offered up their prayers in behalf of their persecutor—now so sorely afflicted. At last, one of their number, who had collected some portions of the sand moistened with the Martyr’s blood at the time he was beheaded,—and who kept this precious relic in an *orarium*, or scarf worn about the neck,—ventured to come forward and put it on the neck of Agrippas. On the very instant, the evil spirit was driven out. With the return of his right mind and of composure, came also the health of his soul. Yielding to the call of mercy and grace from on high, he renounced the worship of idols and believed in Christ, his Redeemer.

All these things were faithfully recorded by Eusignius, a scribe, who had followed Basiliscus, and had been an eye-witness to all that had occurred.

The Martyr suffered on the third of March, A. D. 307 or 308,—under the reign of Galerius Maximinus.

The Popes and the Persecutors of the Church.

III.

EVARISTUS AND HIS SUCCESSORS.

With the Pontificate of Evaristus begins a long series of holy Popes concerning whom, history has transmitted to us little beyond that most

glorious of all eulogiums "they suffered for Jesus Christ." Evaristus, Alexander, Sixtus, Telesphorus, Hyginus, Pius, Anicetus, Soter, Eleutherius, Victor, Zephyrinus, Callistus, all, or almost all of them, heard repeated by the lips of tyrants who were urged by motives the ferocity of which was most inhuman, the same death cry against the Church of Christ.

Evaristus and Alexander suffered martyrdom under Trajan; the former was executed, A. D. 108, in Rome; the latter at a spot seven miles distant from the city, on the Nomentan Way, where he was put to death together with Sts. Eventius and Theodulus, the one a priest and the other a deacon, A. D. 117. But Trajan, the instigator of the third persecution, died in the same year far from home at Selimonte in Cilicia, just at the time when Mesopotamia and other provinces of the Empire were the scenes of rebellion or barbaric invasion.

This Emperor was in a certain sense more mild in his treatment of the servants of God than his savage and cruel predecessors Nero and Domitian had been. Nevertheless, he made against them several most unreasonable and unjust laws. In reply to a letter of Pliny the Younger, Proconsul of Bithynia, who had eulogized the purity of life and the mysteries of the Christians, and who had asked after what manner they should be treated, he gave the famous answer: "they are not to be sought out; but, once accused, let them be condemned!"

Sixtus, A. D. 127, Telesphorus, A. D. 138, Hyginus, A. D. 142, Pius, A. D. 150, Anicetus, A. D. 162, Soter, A. D. 171, Eleutherius, A. D. 185, fell successively under the hand of the persecutor, who in turn did not go unpunished. Adrian, afflicted with strange maladies, grew weary of life, and after having exasperated his best friends, begged earnestly to be put to death. He promised a large reward to any one who would kill him. But no one could be found who was willing to undertake the bloody deed. Finally in the midst of his ravings, death overtook him in the city of Baia, A. D. 138, a short time after the martyrdom of Telesphorus.

During the first years of the reign of Antoninus Pius, the Popes and the Church suffered greatly on account of edicts of former emperors, which remained unrevoked. Not without reason did St. Justin, Martyr, address to the monarch and his adopted sons, Verus and Marcus Aurelius, words of just indignation. "Every one," wrote the Saint, "calls you reli-

gious philosopher, protector of justice and lover of wisdom. Show now whether you are so in reality. Other criminals are never punished until they have been convicted; but for us, the mere name of Christian suffices to prove us guilty of all the crimes imputed to our charge, and to ensure our condemnation. It would seem that you fear lest if the world become Christian, there would no longer remain culprits on whom to vent the fury of your justice. But such a thought is worthy of an executioner, not of a prince. We expect better things of you, whom, as a prince that loves piety and philosophy, we cannot believe capable of departing in anything from the dictates of sound reason. If you, like men who are wanting in wisdom, wish to oppose *custom* to truth, do then all that is in your power; but remember that princes who are guided by public opinion rather than principle, can do no more than robbers in the forest." Solemn words, these; words which find in our own times more than one just application. And they were not wasted on the winds. Antoninus, naturally inclined to mildness and gentleness, put an end to the persecution and after many years of a happy reign, died peacefully, A. D. 161.

Not so Marcus Aurelius, who, notwithstanding the favors he had received through the prayers of the Christians, mercilessly waged against the Church the fourth persecution. Anicetus, A. D. 161, and Soter, A. D. 171, died by his order; but the hand of God fell heavily upon his head, for in the same place where, a few years before, he had been so favored by heaven, his army was surprised by a virulent pestilence. He was one of the first to fall a victim, far from friends and relatives and barely fifty-nine years of age; thus realizing the words of Scripture: "The impious shall fall in the midst of his ways." His own son Commodus fled from his death bed, declaring that he valued his own life more than that of his father; and so the famous Marcus Aurelius died, distracted by the thought of leaving the Empire in the hands of a foolish and wicked successor.

Strange to say, Commodus, whose madness often displayed itself in deeds of cruelty, instead of outraging the Church of God, left it in peace so that it prospered greatly during his reign. On the other hand his inhumanity was perfectly incredible towards the most distinguished persons of the Consular and Senatorial order, especially towards those who had been in any way the friends or counsellors of his father. Thus

by the justice of God those who had taken part in the persecution of His servants under the preceding emperors received the punishment that they had so richly deserved. Hence, although St. Eleutherius is by some held to be a martyr, it seems more probable that he died a peaceful and natural death during the reign of this Prince, after a glorious Pontificate of fifteen years. A. D. 185.

From the recital of so many scenes of cruelty we turn with pleasure to the following extract from the Apology of Tertullian, especially as it shows how widely different was the result of these persecutions from their intended effect. He writes thus to pagan Rome. "We came into existence but yesterday, and yet we have filled every place belonging to you, cities, castles, islands, towns, assemblies; your very camps, your tribunals, the forum, the Senate, even the palace of the Cæsars. We have left you only the temples of your gods. We are so numerous that if we resolved to abandon you and retire to some far distant quarter of the globe, you would find in that act alone, the just punishment of the injuries which you have inflicted upon us. You would be filled with surprise and dread at the desolate solitude which would reign around you. In vain would you search for those to command, for, much more numerous than your citizens would be the enemies surrounding you; if these latter are now in the minority it is owing to the multitude of Christians among you."

IV.

THE REIGN OF SEPTIMIUS SEVERUS.

The law of the Son of God had been thus widely spread in the course of little more than one hundred and fifty years, and this had been done not by means of violence, but by the simple force of truth and charity, proclaimed at the cost of the most fearful sufferings by men who, to borrow the language of the Proconsul Pliny, "in the midst of their tremendous mysteries solemnly bound themselves never to be guilty of any wickedness, but to avoid theft, adultery, violation of good faith and the defrauding of their neighbor."

After the brief rule of Pertinax and Didius Julianus, Septimius Severus assumed the reins of government, A. D. 193. He had been cured miraculously of a serious infirmity by a Christian named Proculus and as long as his benefactor lived the Emperor favored the followers of

Christ and resisted the populace, who, irritated by the emissaries of paganism demanded that the Christians should be put to the torture. Little by little, however, he allowed himself to be influenced by public opinion and after a time the Empire was red with the blood of the Christians.

In the tenth year of his reign, A. D. 202, to the already existing edicts passed by previous emperors, he added another. A very great number of Christians, of every age, sex, and condition, received in this persecution the crown of martyrdom and amongst them was the illustrious Pontiff St. Victor who fell A. D. 203, having most worthily filled the Holy See for eleven years.

But Septimius Severus himself ended his days miserably. He had rushed, full of fury, to repress a rebellion in Britain, where instead of victory death was awaiting him. Exposures in the field and the fatigue of the long journey brought on him a severe fit of sickness, which was aggravated by his grief at the disorders of his son Caracalla; and to add the last drop to the cup of his bitterness Caracalla made an attempt to murder him with a dagger. The blow was not successful; but Severus remained a prey to the deepest sadness, and seeing the approach of death exclaimed, "I was all that a man could be, but of what use are all my honors now." His once proud spirit was now completely crushed and having in vain begged for poison, he deliberately devoured so much raw food that he died in consequence. A. D. 211.

Caracalla succeeded him. He was a wicked hard-hearted man and yet, who would believe it? this unworthy Cæsar did not persecute the Christians, but as in the case of Commodus he became an instrument in the hands of God to punish the cruelty of his father's ministers in persecuting the Church.

In general, the faithful enjoyed comparative tranquillity during his reign, and also during that of the madman Heliogabalus, who likewise became without being aware of it the persecutor of the persecutors of the Christians. This peace lasted about twenty-four years from the accession of Caracalla, A. D. 211, until the first of Maximian, A. D. 235. By this we do not mean to say that Christian blood was not spilled from time to time, either through the cruelty of provincial governors, or the blind bigotry of the ungoverned populace. It appears *probable* that the Pontiff St. Zephyrinus, after twenty years

spent in defending the purity of the faith against heretics, suffered martyrdom, during the brief reign of Macrinus, A. D. 217, although ancient documents do not expressly state this fact.

The Angelic Year.

April.

THE ANGEL OF ST. LIDWINA.

I.

Lidwina, or Lydwid, was born at Schiedam in Holland on Palm Sunday, in the year 1380, and died on the Tuesday of Easter Week in the year 1433, aged fifty-three years. Her name (Lyden-wid, *much suffering*) seems to have foreshadowed the cross, and in truth her whole life was an excruciating martyrdom. She was rendered worthy to walk in this royal way of Jesus Christ by the consecration of her virginity to God when only twelve years of age. When she reached her fourteenth year, a fall on the ice while skating with her companions was the occasion of those strange and cruel maladies that beset the members of her body, nevermore to quit them. From that day until the day of her death, besides the burning of daily fevers almost intolerable, Lidwina bore the torture of three enormous ulcers which continually begat great heaps of worms that needed to be fed to sustain the life of the sufferer.

At first Lidwina found great difficulty in becoming resigned to her lot, and when the shouts, laughter and merry songs of her playmates sounded on her ears, she would be heard to sigh and say: "Alas! for me there is no more joy upon earth; I shall never be cured." The instructions of a saintly priest revived her courage by strengthening her faith more and more and after three years of generous combats, God deemed her worthy to receive with profit other and better consolations, the consolations of her Angel Guardian. From that time, relates a contemporary author of her life, there existed between Lidwina and the angel who watched over her, that intimate and familiar intercourse which unites brother to brother or one friend to another. The angel appeared to her under divers forms, but most frequently as a young man whose whole person breathed an air of purity and modesty more

than human. The brilliant light that glanced from his body was not always of the same degree, though never ceasing to charm the eye and rejoice the heart. The sign of the Cross shone resplendently on his forehead and it was by this mark that Lidwina distinguished him from the angels of Satan who frequently endeavored to deceive her by their lying transformations. His visits were suspended or retarded, whenever Lidwina by conversation with people of the world grew lukewarm, or was distracted from her usual high and pure contemplation; this was also the ordinary way he punished her for those defects which are imperceptible to any but an angel's eye. On such occasions, admonished by his absence or disappearance, she scrutinized her conscience until she discovered the hidden stain and then accused herself before the angel and solicited his pardon; after which the angel reappeared.

Frequently Lidwina was heard saying to her angel with the simplicity of a child: "O my good brother, O my faithful friend, tell to Jesus, I pray you, the desires of my heart and bring me back an answer, even if it be only a single word. Salute Him for me with the fondest affection of my heart and say to Him that I will never love any other except Himself, salute also his glorious mother, the Virgin Mary; salute all my brothers, who are also yours, I mean the angelic spirits; salute the Patriarchs, the Apostles, the Martyrs; salute all my sisters, the virgins of Jesus Christ, and all other holy men and women: tell them they must not forget to recommend me, their poor little sister, to God, in order that I may be able one day to be admitted to their company."

II.

It was given to some of the more intimate friends of Lidwina to enjoy like herself the sight of her angel. A holy widow who frequently visited Lidwina, one day asked her: "can you not obtain for me, though I am unworthy of such a favor, the happiness to behold the angel whose conversation consoles you amid so much suffering?" "I will beg God, to grant it to you," she replied and soon after her prayer was heard. One day while the widow was alone with the sufferer, the latter said to her: "close the door and remain there: you will soon behold him whom you desire to see." Shortly afterwards the widow perceived at a short distance from the bed on which Lidwina was lying a beautiful child clothed in white. It approached the bed of the

invalid and fixed on her its eyes which shone more brightly than stars. At the same time the pious widow perceived numerous hands about the angel which appeared stretching towards Lidwina, but she could not discover their possessors. "My joy was so great," she said some time later on, "that I remained there motionless, mute and like one incapable of every feeling save that of joy." Lidwina now spoke to the angel: "my good brother: deign, I pray you, to direct towards my sister there present, those eyes which regard me with so much affection." The angel immediately obeyed her. "When his angelic look met my own eye," said the holy woman, "I was so affected that I began weeping and shed abundance of tears; for many days afterwards I was unable to prevent my tears from flowing, and all human consolation, all corporal nourishment became insipid when I recalled to mind that look of the angel." Lidwina herself confessed: "That there is not on earth, pain, grief, sadness or agony which the sight of my angel would not cause me quickly to forget and as the brilliant rays of the summer sun absorb in an instant the dew drops on the rose, so vanishes away at the first sight of my angel's countenance, all pain from my members, all inquietude from my heart. The light alone which is diffused about him suffices to dissipate all my woe."

This marvellous light was often seen by those who visited Lidwina or took care of her, and more than once when her chamber appeared to be on fire, the neighbors ran in much frightened, only to find it inundated with heavenly brightness and the soul of the sick woman filled with consolation. Baldwin, a grand nephew of the saint, a child of ten years who was the guardian of Lidwina in the last year of her life, said: "It was a long time before I could become accustomed to the sudden apparitions of this beautiful light; at first I trembled at the sight and ran towards the door, nor could any thing retain me, except the appeals and repeated encouragement of my aunt." Though the eyes of Lidwina were so weak as to be unable to support not only the light of the sun but even the faint glimmer of a lamp, yet they were never fatigued by the overwhelming brightness of these apparitions.

It is easy to suppose that curiosity rather than piety was often the motive which led many to desire the enjoyment of these touching spectacles; but such eagerness was not always gratified and especially whenever these visits tended to produce impressions hurtful to Lidwina.

One day while a near relative of Lidwina, who entertained a very unfavorable opinion of the virtue of the saintly invalid and the new curé of Schiedam were at her bedside, the sufferer as by some secret instinct had a presentiment of an approaching apparition of her angel. Lidwina bade the two visitors to retire and to leave her to herself for two or three hours. Her relative left the room as also did the curé; but the latter returning glided softly into Lidwina's chamber and concealed himself there. Lidwina thinking herself alone gave free vent to the affections of her heart and according to her custom addressed most amorous and pressing invitations to the heavenly visitor whom she was expecting. The angel responded to her prayers and she did not fail to behold his radiant beauty; but instead of drawing near he remained afar off with an expression of severity on his countenance. "Unhappy me," sighed Lidwina, "I have displeased you, oh my amiable brother; but please tell me the fault I have committed that I may detest it and be again restored to your friendship." "The fault is not yours, my sister," replied the angel; "but I see in your room there some one who has come to assure himself of the reality of the graces God has been pleased to bestow upon you." After saying these words the angel disappeared and Lidwina, inconsolable at his departure, gave forth such cries of sorrow as drew the priest from his concealment and obliged him to retire. "Ah! Father," she said, "what have you done; how much your doubts have cost me!"

III.

The excessive apprehensions of the curé of Schiedam were for Lidwina a source of still more poignant grief; for like all other holy souls she hungered for the bread of the Eucharist, but was deprived of it by the priest during entire months. When the curé visited her shortly before the feast of our Lady's Nativity, he found her in tears and on enquiring the reason of her grief, she answered: "Oh Father, if I, your unworthy daughter, possessed like you the key of the tabernacle and you hungered as I do for the Holy Eucharist, I would not refuse you." The priest appeared to be moved and promised to bring her Holy Communion. While the saintly virgin was congratulating herself and preparing her heart, her angel came to her and said: "Courage, my sister, behold a new tribulation awaits you; the curé will come on the morning of Our

Lady's Nativity, but instead of giving you the body of your Saviour, he will give you only simple bread."

The priest, as he afterwards confessed before the ecclesiastical judges, brought to Lidwina an unconsecrated host. Though she could tolerate no nourishment on her stomach, the smallest bit of bread or drop of water provoking the greatest nausea, still she never experienced anything of the kind in receiving the Holy Eucharist. But hardly had the host given her by the priest rested on her tongue when she rejected it from her mouth, recognizing it by the ordinary signs to be merely bread and thus addressed the priest who seemed to be much astonished: "Ah! Father, why do you thus deceive me? Even if I had not learned it from the angel, my mouth itself would have attested that you gave me not Jesus, my Saviour, but a morsel of bread." The priest retired in confusion but still persisted in refusing to allow her to communicate.

Three months afterwards on the day of the Immaculate Conception, Lidwina being devoured by her desire to communicate, complained to her angel of the hardness of the priest. The angel answered: "Consolation is at hand, my sister; the feast of the glorious apostle Thomas will not pass without your seeing Jesus with your corporal eyes and receiving Him in Holy Communion." The word of the angel was fulfilled.

Two days before the feast of St. Thomas, as evening faded into night, the chamber of Lidwina was filled with so dazzling a light that the neighbors gathered from all sides thinking the house was being consumed by fire. In the bosom of this light, Lidwina perceived towards the foot of her bed a cross and nailed upon it, a beautiful child. As the cross rose slowly in the air, she cried out: "O Jesus, do not quit me; I beg of you, remain and console your servant." While she thus prayed, the cross and the child descended by degrees and changing their shape took the form of a host marked by five wounds stained with blood. Those who had assembled and among them the father of Lidwina saw this host all radiant and miraculously suspended above the couch of the sufferer. The curé who had come at the request of Lidwina was also a witness of this prodigy. "Oh! Father," said she, "give me this host I beseech you." The priest at first refused but at last overcome by the prayers and tears of the holy virgin, he placed it

on her lips; she consumed it without any difficulty and remained for a long time in ecstacy.

IV.

Every day witnessed some new pledge of the angel's affection for his charge; it was he who led her in spirit, now to the regions above where she tasted the sweetness of heaven, and again to the abyss below where God's justice is shown in the purification of souls; it was with him too that Lidwina visited without leaving her bed of sorrow the scenes consecrated by the mysteries of Christ's mortal life. Before setting out on these pilgrimages the angel conducted Lidwina before the miraculous statue of Our Lady in the church of Schiedam. It was here while yet a child that she received those first graces whose influence was to extend to the future, and the angel wished to remind her that for her, as well as for all the friends of God, the channel of heavenly benediction was and always will be even to the end, the Heart of the Most Holy Virgin Mary.

There were none of the holy places of Palestine from the grotto of Bethlehem to Calvary that the angel did not frequently place before the eyes of Lidwina such as they were then; and Jesus also was there vividly represented to the gaze of the holy virgin in all the phases of those bitter sufferings he willingly underwent for love of her. It was thus that the angel fired the heart of Lidwina with love of Jesus and with an insatiable desire of constantly suffering more and more. Then he would open to her the gates of Paradise and animate her with the view of the eternal recompense so soon to follow the passing evils of this life. Lidwina returned from these visits to hell or purgatory so inflamed with zeal for the salvation of souls and so saddened at their loss or at the expiation their sins condemned them to, that blood trickled down from her eyes already spent with weeping and she was willing to accept, as in fact she did accept, every torture of soul and body to deliver or comfort the souls of her deceased brethren.

V.

For more than thirty years had Lidwina borne with love this martyrdom for Jesus and her brother; the hour of recompense was soon to arrive.

Oftentimes the holy virgin fancied herself in the shade of a large rosebush, laden with flowers some of which were already full blown, others still buds half open or entirely closed. On one occasion her angel told her: "my sister you will not die as long as there are buds on the rosebush." Her intimate friends who learnt this vision from herself used often to enquire of her: "Lidwina are the buds still closed?" to which question her usual reply was, "yes they are still closed." But one day when interrogated by the holy widow we spoke of before, she answered: "The rosebush has nothing but full blown roses; my end is near at hand." This was three months before her happy departure from this world.

A short time after this reply to the widow she heard angelic voices chanting *Alleluia*, and turning to her confessor she said: "Easter is approaching; I will sing *Alleluia* in paradise." On Easter day Our Lord Himself, accompanied by a numerous train of heavens inhabitants, visited Lidwina and condescended, as the great High Priest, to anoint with holy unction her eyes, her mouth, and all her senses. When Jesus withdrew, her angel approached and said: "For love of Jesus, my sister, you have consecrated your flesh to virginity, you have patiently suffered this same innocent flesh to be consumed by worms: it is for this reason that Jesus would Himself anoint your members and sanctify them by contact with his divine hand."

"I beg of you, O my Jesus, to have no other witness of my death, except Yourself," was a prayer Lidwina frequently addressed to her dear Lord. Jesus heard her and having learnt from Him the day of her departure, she said to those who stood about her bed, on Tuesday in Easter week: "Leave me alone to-day." All retired except little Baldwin. About four o'clock in the afternoon Lidwina addressing her nephew said: "O my dear child, if Father (she spoke of her confessor), if Father only knew what I suffer." "Do you wish me to go and call him," he asked; but Lidwina did not reply. Baldwin seeing that she scarcely breathed, ran to the house of the priest and when the curé, the child and Lidwina's friends entered her room, they found but her mortal remains; her soul had fled to heaven.

The body of the virgin soon after death appeared entirely transfigured; no trace remained of the disgusting sores that had for so long a time covered her person; one might have said that the glories of resur-

rection had already succeeded the humiliations of death. "The graces of youth," said numerous witnesses, "had nothing comparable with the beauty of the inanimate body of Lidwina and the perfume it exhaled had more sweetness than all the perfumes of this world together."

At some distance from Schiedam, a virgin whom Lidwina had tenderly loved during her life, saw her soul received with indescribable sweetness into the arms of Jesus; Jesus handed it to his most Holy Mother, and Mary to the angel. The heavenly guardian of Lidwina and a numerous host of blessed spirits clothed her in nuptial garments and gave her back to Mary, who in turn presented her to Jesus, the spouse of virgins; then the whole company ascended to the throne of God.

An angel, the brother of the angel of Lidwina, accompanies us everywhere and will follow us even to God's throne. Lidwina saw the guardian angels of others, of the just and of sinners, as well as her own. We also, looking about us with the eyes of faith, may see these brothers, these friends, so little known and ill-treated. Our unworthiness itself gives us the right, imposes on us the duty of being more grateful to our guardian than even Lidwina was; "For if," says St. Thomas, "gratitude is an obligation binding on all, it is doubly so on sinners: *Magis tenetur ad gratiarum actiones poenitens, quam innocens.*" (2. 2, q 106, a. 2.)

CATECHISM OF THE HOLY ANGELS.—*Continued.*

18. What is properly called an hierarchy?

Ans. An assemblage of holy or consecrated persons ordered among themselves and subordinate to a single head, with faculty and power to administer *holy things*.

19. What is understood by *holy things*?

Ans. Means which lead to sanctity.

20. What *means* of *sanctification* do the ecclesiastical hierarchy administer?

Ans. The true doctrine, the sacraments and the Holy Sacrifice.

21. What *means* are proper to the celestial hierarchy?

Ans. The divine light, transforming from brightness to brightness the soul and forming it to a more perfect likeness of God.

22. Among the angels themselves are the lower orders illumined by the higher?

Ans. Yes ; the first order receives the sanctifying action of this light immediately from God ; the first communicates it to the hierarchy next in order, and this one to the third, and so on.

23. Have all the angelic choirs the same measure of divine light ?

Ans. St. Denis replies : “ All that is met with in the lower orders is in the higher ones, but with *excess* : all that is possessed by the higher orders is in lower ones, but with a sort of diminution.”

(To be continued.)

Primitive Innocence Renewed.

(Continued.)

21. There flourished in England, in the eighth century, a holy virgin, named Wereberga, daughter of the most pious king Wulphere, and St. Ermenilda, she became a nun and later on superior of her monastery, and after the death of her father, numbered her own mother among her religious. Of the many miracles wrought by this holy virgin the following is one of the most celebrated.

The fields surrounding the monastery were so much infested by wild ducks, that the farmer who had charge of the lands went to the Superior to complain of the damage done by the greedy birds. The Abbess quite undisturbed by his story, simply answered, Go, and collect all those ducks, and then bring them here to the monastery. The man was astounded at such an order, not knowing whether the Abbess was in earnest or was only jesting with him. “ How can I collect them ? ” said he, “ since they fly away just as soon as I get near them.” “ Go directly,” said Wereberga, “ and do as I say.” The man, in whose estimation the Abbess was a saint, was afraid to disobey her ; so he went to the fields and to every flock of ducks that he met, he cried : “ Come, come with me to the Superior.” To his great surprise the ducks went before him with as much docility as a flock of sheep, and bending their necks to the earth marched quietly into the monastery. There they remained silently during the night, but as soon as morning dawned they began to quack loudly as if to ask for liberty. The Saint, who was most gentle towards all creatures, ordered that they should be allowed to go ; but at the same time enjoined upon them that they

should never return to injure her fields again. Immediately, they all flew away; but after a while they came back, and setting themselves upon the monastery raised a great clamor. Hearing this unusual noise, Wereberga went out and discovered that the ducks were calling for some of their number which had not been liberated with them. She caused search to be made and found that one of the servants of the monastery had secretly taken for himself one of the birds and had hidden it away. So the Saint set it free with the others, after imposing upon it the same condition of not returning; and then she saluted them saying, "Ye birds of heaven, bless the Lord." At these words the flock rose in the air like a cloud and flew off, never to appear again on the property of the monastery. Well may irrational creatures obey this holy virgin, says the author of her life, since she is so assiduous and attentive to obey in all things her Creator.

22. In the life of Ulpia, or Vulfa, a Belgian virgin who lived in the eighth century, we read that she was accustomed to rise in the night to praise God in an oratory at a short distance from her little cell. But, once having been deprived of rest at her regular time by the unusual noise of the frogs, which were very numerous in that place, she overslept herself and did not rise till an hour later than was her custom. Grieving over this, she fell upon her knees and addressed to God this prayer. Omnipotent Eternal God! I pray Thee cause the croaking of these frogs to cease; close their throats so that their voices may never more resound in this place. Impose silence, I beg of Thee, not only on these now living, but also on those that may come after them, large and small, so that the peace of this solitude may no longer be disturbed. Then turning to the frogs she spoke to them thus. "Because you made so much disturbance last night and thus prevented our customary devotions, I command you, in the name of God, to keep a perpetual silence, —not only you, but all those which may come after you." The holy hermit Domitius, who was present, answered, Amen. The result was in conformity with the prayer and the command of the Blessed Ulpia.

23. Saint Aventino was a native of Aquitaine, who flourished in the sixth century. His influence over wild animals is thus referred to by the author of his life. A ferocious bear went one night to the cave where Aventino led a solitary life, and, roaring furiously all the while, made every effort to force an entrance. The man of God, was startled

by the noise, and thinking that in a few moments more he should be torn to pieces by the wild beast, he returned to God with those words of David: *Because Thou wilt not leave my soul in hell, nor wilt Thou give Thy holy one to see corruption.* After this he continued in prayer until day broke. He then opened the door of his cave; when the beast immediately entered, no longer furious, but in the most humble attitude, bowing its head to the earth and licking the feet of the holy solitary. It next stretched out its paw which had been wounded by a large splinter that was still buried deep in the flesh. Aventino understood that the poor animal was begging to be delivered from this torment; he therefore took the paw tenderly in his hands, and drew out the splinter, washed the wound and bandaged it. He then blessed the bear and sent it back to its home in the woods.

Aventino was compassionate towards all animals, even serpents. Once, as he was walking along, he happened accidentally to tread upon a snake and hurt it. The reptile coiled itself up to spring at him, but, immediately fell back as though dead; seeing which the saint was touched, and by his prayers restored it to life, and then sent it away unharmed. The birds were in the habit of collecting around his cell, and in order that he might have something with which to feed them, he used to gather up the morsels that fell from the bread which, with water, made his scanty meal. Then he would stretch his arm through the small aperture which served him for a window, and the birds would come and light fearlessly upon the hand of their benefactor and eat the crumbs. He was also merciful towards the fish, which a companion of his solitude was in the habit of catching and bringing alive to him. The servant of God instead of using them for his own food, took them to the river and put them in, saying: "Return poor things, to your liberty."

24. We read the following anecdote of St. Armand, who was a Belgian bishop. This prelate was the friend of the holy abbot Gislino, who, with his monks, led a life of the strictest poverty. One day, when Armand went to visit the monastery, to console himself with pious conversation, and the monks with words of edification, these good religious discovered, to their consternation, that there was no food in the house either for themselves or their guest; so the good prelate was obliged to leave the house without having broken his fast. Grieving over this,

the monks accompanied him as far as the river which he had to cross to reach his own dwelling. Just as Armand, after the most friendly salutations on both sides, was about to separate from Gislino, and was putting his foot into the little boat, a huge fish, large enough to supply a meal for many persons, jumped from the water upon the shore. Much moved by this extraordinary circumstance, all joined in praising and thanking God who had thus provided for their wants. Then began an amicable contest between the Abbot and the Bishop, for Gislino attributed this unexpected interposition of Providence to the merits of the prelate; while he, on the contrary, maintained that it was due to the virtues of the abbot. The point remained undecided. After the frugal repast was over the bishop stepped into the boat and the monks went back to their monastery.

We read also of this holy prelate, that, towards the close of his life wishing to make the pilgrimage to Rome for the third time, he invited the blessed Humbert to go with him. The two holy men procured a pack horse to carry their knapsacks. One day when they had left the high road to seek a less frequented spot for a little refreshment and repose, a bear came out of the woods, attacked the horse and tore it to pieces. The holy pilgrims, hearing the noise, ran to see what was the matter, and fearlessly seizing the guilty beast, they bound it and commanded it to carry their knapsacks in place of the poor pack horse which it had killed. The bear obeyed their order and served them most faithfully during the rest of the journey. When they came near the Holy City, the Sovereign Pontiff who knew by revelation that they were not far distant, sent word to them that they should set the bear at liberty and not enter Rome, the seat of religion, with an appearance of ostentation rather than of devotion; thus too, he added, they would avoid the crowds of people sure to be attracted by so novel a sight. The holy travellers obeyed the command promptly, liberated the bear, which, before going away did them homage as best he could. The two pilgrims were suitably received by the Pope and having despatched their business, and implored the Divine assistance in their visits to the different sanctuaries, they returned to their own country rejoicing.

25. The holy priest Orso, a Scotchman, bought a piece of land while the crops were ripening. When the harvest time came, he gathered only a portion of it into his barn, leaving the rest in the field for the poor and

the birds. For he remembered the words of the Prophet: "To thee is the poor man left: thou wilt be a helper to the orphan;" and also that sentence of the Gospel: "Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them." And these little creatures, as if they knew their benefactor, would go to him in the most tame and friendly way, lighting upon his head and shoulders while he held out food to them in his hand, and after they had eaten, he would send them away. When he took food himself, he wished always to have the poor of Christ and the orphans at his table, expecting from the Lord the fulfilment of that promise: "Come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat."

Record of Contemporary Events.

All of our readers are already aware of the death of our saintly Father Pius IX, and of the feelings with which the intelligence of the sad event was received throughout the entire world. All, irrespective of religious distinctions or political parties, have felt that this was no ordinary death, nor even simply the passing away of a great sovereign. It was no exaggeration on the part of the Daily Telegraph when it said that: "The news of the death of Pius IX would drape two hemispheres in the garb of mourning, and would leave countless millions of noble souls in the old world and the new sitting sadly in the shadow of sorrow." He was indeed the venerable head of the Catholic Church, who for thirty-two years swayed its destinies with a firmness inspired by a zeal for the glory of God, yet tempered by the sweetness of charity. He it was who, in the van of the believers in the evangelical revelation, bore aloft the standard of faith which defied the gusts of party interests and human passions, and floated unsullied amid the flames of so-called criticism and human science. For the noble hearts and generous souls without the Catholic communion, he was the highest expression of justice, right and good. For the wicked of whatever name or class he was an enemy and an obstacle: yet even they, though they withheld their allegiance, still tendered him the tribute of merited respect, for they

knew that he was superior to hatred and interest, and that neither fear nor a desire of revenge found a place in his heart. In consequence of this his decease has made a sensible void everywhere; and the demonstrations of mourning manifested on all sides were genuine and sincere.

The date of which our last number of the *Messenger* went to press did not permit us to enter into any details concerning the career of him who now lives among us only in the love we cherish for him, and in the abiding good which his zeal has wrought.

The *Osservatore Romano*, the official organ of the Holy See, thus describes the last moments of Pius the IX:

"About 11.00 A. M. yesterday, Feb. 7th, the painful news was spread through the city, that his Holiness our Lord Pope Pius IX had been attacked during the preceding night by a sudden access of humors, so that his precious life was seriously threatened.

"It may be easily imagined what sentiments this unexpected and extremely afflicting intelligence excited in our heart. Without delay we hastened to the Vatican; and there we learned, alas, that there was just cause for the public alarm. The breathless anxiety of this solemn hour bereft us of all strength and will to attend to our duties as journalist, and our whole attention was absorbed by this one fact.

"The Blessed Sacrament was exposed in all the Parochial Churches of Rome, and at the feet of the Host of propitiation, the good people in crowds laid their supplications, that the God of Mercy would spare the life of our Father and have pity on Rome and on the Church. But a bitter trial awaited the Church of Jesus Christ, the Catholics, and the city of Rome, at a moment when their hopes had been raised, and devoted children were rejoicing, at the gradual, but assured convalescence of a Father so loving and so loved.

"Last evening Feb. 6th, the attending physicians detected the symptoms of a slight fever in the Holy Father. During the night the repose of the august patient had been frequently broken. At three o'clock in the morning, a soothing potion was administered, and revived the Holy Father: he rallied and returned to his usual condition.

"But towards five o'clock, a great agitation manifested itself, accompanied by a chill and an alarmingly rapid respiration. At half-past eight his pulse became rapid but feeble; and the bronchial tubes were encumbered with a copious catarrh. Despite these aggravating symptoms, his mind continued clear and his spirit serene. It was at this time that Mgr. Marinelli, (Sacristan to the apostolic palace) administered the Viaticum to the Supreme Pontiff. An hour later the same prelate administered to him the Extreme Unction. At ten o'clock his pulse was scarcely perceptible.

"The order had been issued to expose the Blessed Sacrament in all the Parochial Churches of Rome; this fact roused the fears of the people,

who could with difficulty reconcile themselves to the idea that their misfortune was so imminent. From all sides they came crowding to the Vatican. Those who were enabled to gain admittance read in the saddened countenances of those who were present or had preceded them, the realization of their worst forebodings.

"The malady was making rapid progress. The body commenced to grow cold and the extremities assumed a livid hue. Another hour passed. Respiration was becoming more and more difficult, and was attended by a rattle, a most sorrowful omen.

"Still the Holy Father's mind continued clear and peaceful as before.

"The vast anti-chambers were filled with the attendants of the Papal Court, who, mingling with their Eminences the Cardinals, members of the diplomatic corps, residents of Rome, and visitors of every quality, no longer disguised the expression of their hopeless grief.

"At this moment the Holy Father taking a crucifix which he kept under his pillow, blessed all those who stood around his bed.

"At twelve o'clock (noon) the physicians noticed that the breathing had become abdominal.

"All the Cardinals assembled in the room and gathered around the dying Pontiff, and his Eminence Card. Bilio, Grand Penitentiary, and Card. Martinelli, kept in close attendance upon him. Then, in the midst of profound silence interrupted only by sobs, began the recommendation of the passing soul; and whilst the act of contrition was being recited, the Holy Father summoning all his strength, repeated devoutly but distinctly the closing words of the formula: 'With Thy holy help.'

"The respiration becomes more embarrassed, the rattling deeper and more decided. The Holy Father preserves all the faculties of his mind; and indicates by signs how much he regrets to be unable to express in words his feelings towards those who surround him. Then Cardinal Bilio requests him to give his blessing to the Sacred College of Cardinals there present. His Holiness raises his hand and blesses them.

"About 4.30 the cyanose moves from the periphery towards the centre; the eyes begin to grow dim and . . . the Pontiff is in his agony.

"Words fail us to describe the harrowing spectacle which these halls presented during the two long hours through which this agony lasted—these halls full of the majesty of the Head of the Church, silent spectators of his sorrows, and the witnesses of his daily and earnest prayers. It seemed as though it could not be that this life was about to become extinct.

"From time to time words of holy comfort were whispered in the ears of the dying Pontiff by the attending Cardinals; prayers followed prayers, and the treasures of God's infinite mercy were invoked upon the head of this Father who was about to be separated from his most

loving children. In the anti-chamber the crowd was momentarily increasing. All were kneeling, and in tears were praying with an anxiety which grew keener as the fatal moment approached.

"The suppressed sobs and prayers of the attendants were distinctly audible. The slow and bating rattle could also be heard. At half past five o'clock Cardinal Bilio recited the Dolorous Mysteries of the beads, while the attendants responded in a subdued voice broken by sighs.

"As he began the fourth. Mystery, those who stand beside the bed of the dying Pontiff rise; the rattle ceases; a parting tear glittered on the forever-dimmed eye of the Father of the Faithful, and the words of the last absolution are repeated. At this moment the bell proclaims that it is the hour of saluting the Mother of God, whom Pius IX. declared Immaculate; and at this moment as if answering the summons of the Immaculate Virgin, the immortal soul of the 9th Pius, passed away from this exile of tears. What a solemn moment!

"The Cardinal Grand Penitentiary in a voice choked with emotion, intoned the "*Requiem æternam dona ei Domine.*" At these words the spectators could no longer restrain the expression of their sorrow. All eyes are suffused with tears: sobs and exclamations of deep grief are heard on all sides. All, Cardinals, prelates, servants, members of the Noble Guard press around the bed of the deceased, eager to kiss again the hand which had so often blessed them—that hand which had so profusely dispensed consolation on every side, and above all, that hand which was ever extended to the greatest as well as to the least."

The above is a faithful rendering of the account as found in the *Osservatore Romano*. We continue to narrate the events which followed, and we draw from the most approved sources.

Whilst the Holy Father was approaching the end we have described, the greatest excitement prevailed among the people without the Vatican. A great number of the stores and shops were closed. All the doors of the palaces of the aristocracy and the ambassadors accredited to the Holy See were also closed. The sorrowing people filed in two lines, one stretching towards the Vatican, the immense court of which was soon encumbered with a multitude of people and vehicles; the other moving in the direction of the different churches of the city. Sadness was on every face, prayers and sighs on every lip. As soon as the afflicting news went forth from the Vatican that the Father of the Faithful was no more, the people broke out into expressions of sorrow and astonishment interrupted by sobs and wails. The entire city assumed an aspect of affliction which was truly distressing to witness. Then was to be seen how truly, how dearly the Pontiff was loved by his people, for they mourned, as children mourn who have been bereft

of a Father ; they mourned the loss of him who was their Prince, their Benefactor, their Pontiff.

But we must return to the Vatican where we left the body of Pius the IX. lying on the pallet of death.

When there was no longer any room for doubt as to the death of the Pontiff, the physicians drew up the following certificate :

“ We, the undersigned, do hereby testify, that his Holiness Pope Pius IX., for a long time affected with a slow bronchitis, has come to his death by pulmonary paralysis, this day, Febr. 7th, at forty minutes past 5 o'clock.”

DR. ANTONINI, Physician.

DR. CECCARELLI, Chirurgical.

DR. PETACCI, Assistant.

DR. TOPAI, Assistant.

The body of the deceased was then laid out with the most religious care by Prof. Ceccarelli, and transferred to an apartment in the northern extremity of the palace in order to preclude the danger of decomposition. The countenance of the Holy Father had resumed its wonted expression of serenity and meekness, and the momentary traces of suffocation had completely vanished ; and, were it not for the deathly pallor of the face and the lacking lustre of the eye, one might have believed that he lay in a peaceful slumber.

The corpse was then, according to pragmatic custom, intrusted to a detachment of the Noble Guard, who alone watch beside the body from the moment that life is extinct, until the day of the burial ; meantime, the Penitentiaries of the Vatican Basilica chanted their psalms in the adjoining apartments.

The following day, Friday, Febr. 8th, the College of Clerici Camerali, in company with other dignitaries of the Holy See waited upon Card. Pecci, Chamberlain of the Holy Roman See ; and shortly after, his Eminence attended by the said College, his Excellency, Mgr. Marchi, Master of the chamber of his Holiness, the Most Illustrious and Right Reverend Mgrs. Casali del Drago and Della Volpe Camerieri Secreti Partecipanti of his Holiness descended to the apartment which contained the last remains of the Pontiff, in order to perform the office of authenticating the body. As soon as they entered the apartment, they knelt down, adoring the inscrutable decrees of Divine Providence and contemplating with tenderness that form which seemed to repose in tranquil slumber. After a short prayer, Card. Pecci rose and intoned the *De Profundis*, to which all the attendants responded. The formula of absolution was then pronounced and the body of the deceased sprinkled with holy water.

At the conclusion of the prayer, Mgr. Pericoli, one of the Clerici

Camerali and Dean of the College of Prothonotaries Apostolic, read the following act of the authentication of the body. We translate from the Latin text.

"This morning, Feb. 8th, at eight o'clock A. M., the Rt. Rev. Cardinal Pecci, Chamberlain of the Holy Roman Church, accompanied by the College of Clerici Camerali, by his Lordship, the vice Chamberlain, by his Lordship, the Auditor of the Reverend Apostolic Camera, by the Procurator General, by the two Secretaries and the Chancellors of said Camera, proceeded to the private apartments of his Holiness, and in one of these, found on his deathbed, the corpse of his Holiness."

"Having certified to the death of the Holy Father, and recited the prescribed prayers for the repose of his blessed soul, his Rt. Reverend Eminence requested of the Most Illustrious and Rt. Reverend Mgr. Macchi, Master of the Chamber of his Holiness, to deliver to him the *Fisherman's Ring*, which was forthwith consigned by the aforesaid Master of the Chamber into the hands of the Most Eminent Cardinal, in order that he might present it to the Congregation of Cardinals; his Rt. Reverend Eminence immediately signed the deed of transfer.

"This done, at the request of the Card. Chamberlain, the deed was drawn up by the Most Illustrious and Rt. Reverend Mgr. Pericoli, Chierico Cameriale and Dean of the College of Prothonotaries Apostolic: and this deed was endorsed with the signature of the Most Eminent and Rt. Reverend Card. Chamberlain, of the others named below, of the two Camerieri Secreti of his Holiness, the Most Illustrious and Rt. Reverend Mgrs. Casali Del Drago and Della Volpe, in the quality of witnesses."

Pursuant to the orders issued by his Eminence the Chamberlain, the clerk of the Reverend Apostolic Camera met in special congregation in presence of his Most Reverend Eminence, and conformably to the established rules, made a distribution of the various offices.

At this solemn act were present, besides the above named personages, Mgr. Vannutelli, acting Secretary of State, the Princes Barberini and Altieri, Captains of the Noble Guard, and all the officers of said Guard. At the close of the ceremony the Cardinal withdrew to his apartments. The body of His Holiness lay on a small iron couch, adorned with red silk, covered with white counterpanes, and set around with four lighted tapers. His features were no longer contracted by painful suffering, but wore that expression of preternatural goodness peculiar to them during life; his lips seemed still to smile with that winning paternal affability which had so often consoled and encouraged.

Friday, the 8th, was indeed a sad day for the entire city. The silence of the tomb reigned over it: business was suspended and the very streets seemed to mourn with the affliction of the citizens. Without any preconceived plan, without any invitation on the part of the authorities, all the warehouses and business places were closed during the entire day, not only in the great thoroughfares, but even in the by-streets the most retired. The Bank did not transact any business, and in the evening, by order of the government, the theatres and public places of amusement were closed in token of general mourning.

At eight o'clock in the evening, that is to say, twenty-six hours and twenty minutes after the Holy Father had ceased to breathe, Dr. Cec-

carelli, the chirurgian to his Holiness, attended by his colleagues who had assisted the Holy Father during his illness, and by the other physicians of the Pontifical Palaces, as well as by the pharmacist Langeli, who attends the same palaces, proceeded to embalm the body of the deceased. They employed the double method of injection, and the preservation of the bowels. The operation was successful, and was completed on Saturday, 4.30 A. M., Feb. 9th. The body was then laid upon a small couch and entirely, with the exception of the face, covered with white silk. Towards 10 o'clock it was dressed in the ordinary white robes, with the red mozzetta (a very short cloak) bordered with ermine, and the head covered with the camauro. The hands were joined on the breast and clasped the crucifix which they had pressed in the last agony.

At 11 o'clock the doors of the apartment were thrown open to the visitors, who, from all parts of the city, flocked to the Vatican eager to pay the last tribute of love to their venerated Father and Pontiff. Two soldiers of the Noble Guard, with arms draped in mourning, took their station erect and immovable at the foot of the mortuary couch.

Not one of all the personages directly or remotely connected with the Pontifical court, who did not press forward to pray beside the last mortal remains of the Holy Father, and to look for the last time upon his august face. The same eagerness was manifested on the part of the most distinguished citizens. A religious silence prevailed. Every heart was touched, even the stoutest told, in the moistened eye, the deep but silent grief which moved them. Every one sought the consolation of kissing the feet of the august deceased. This continued until 4 P. M.

Then, to the great disappointment and grief of the large crowd which had been unable as yet to gain admittance to the chamber of the dead, the doors were once more closed, and the attendants proceeded, according to the ritual, to apparel the body in the Pontifical robes, and to transport it to the Chapel of the Blessed Sacrament in the Vatican Basilica.

At 6.30 P. M. the Sediari, or body-servants of his Holiness, raised the couch on their shoulders and the funeral procession began to move. In front, marched the Familiars of the Sovereign Pontiff; following them, between two files of the Swiss Guard, walked the clergy with lighted tapers. Then came the other Familiars of the Vatican, succeeded by a detachment of the Swiss Guard, which marched immediately in front of the pall-bearers, who supported the body of Pius IX. On either side of the pallet of the dead, and bordered by two lines of the Noble Guard, walked the Penitentiaries of the Vatican Basilica, bearing lighted tapers. Next came the Major-Domo of his Holiness, the Master of the Chamber, the five Mgrs. Camerieri Segreti Partecipanti; his Lordship, the acting Secretary of State; the Marquis Sacchetti, Grand Purveyor; Marquis Serlupi, Grand Esquire; Com. Filippini, Private Steward to his Holiness. This portion of the Pontifical household was followed by his Grace the Duke Castelvécchio, Commandant of the Noble Guard; Prince Altieri, Captain, and the remaining officers of the same Guard.

Then began the procession of the Cardinals, who, two and two, bearing lighted tapers in their hands, recited the Psalms. After the Sacred College walked Prince Orsini, Prince Assistant at the throne; Prince Chigi, Marshal of the Conclave; Prince Ruspoli, Grand Master of the

Sacred Hospital; the Marquis Cavalletti, Senator of Rome, and a multitude of the aristocracy of Rome. They were followed by the Camerieri Segreti of his Holiness, with many other members of the nobility. The cortege was closed by a detachment of the Palatine Guard.

The great distance which separates the Pope's apartments from the Vatican Basilica was thronged by a multitude of citizens, who, unable to find place in the church already crowded with people, had ranged themselves in two lines on either side of the corridors and stair-ways. At 7 o'clock the funeral train entered the Basilica, where it was received by the Most Reverend Chapter of the Basilica, who, with tapers in hand, were in waiting. The Cardinals surrounded the body, when it was deposited in the place prepared for it; the Cantors intoned the prayers prescribed in the ritual, and Mgr. Folicaldi, Canon of the Vatican Basilica, pronounced the absolution. The piety of the assistants, no less than their grief, was the best assurance of the good order which prevailed, as well as of the dignity of the ceremony. The funeral train then disbanded, and the crowd retired from the Basilica. The Noble Guard alone remained, in virtue of their right and their duty, to watch beside the sacred deposit, in company with the Priests, who, night and day, until the interment, recited the prayers for the dead.

On the Sunday and Monday following, the body was exposed in state in the Basilica of St. Peter, and placed at a convenient height, that all might approach to kiss the feet. The couch was placed in the interior of the chapel and so disposed that the feet extended beyond the enclosing lattice.

The concourse of people who flocked to perform this act of filial veneration was so great and unexpected, that it became necessary to modify the actual programme and defer the interment from Monday until Tuesday evening, in order to gratify the eager devotion of the visitors.

The particulars which we have detailed above were gathered in part from the official account printed in the *Osservatore Romano*, and partly from a private communication sent us from Rome.

Already on the midnight of Saturday, a crowd of visitors had taken up their position on the grand stairway, each eager to be the first to enter the temple, which, however, was to be opened only on the following morning at 7 A. M. Although the weather was nipping cold, yet it did not deter the faithful from flocking to the church eager to gratify their filial love. At 7 o'clock the trellised gates were opened, and in a few moments the portico, which is capable of accommodating four thousand persons, was literally thronged with people, so that the later comers were obliged to be content with a position on the outer esplanade and on the stairway. Yet the cold was intense, and they had to wait during two long hours. Of the five immense gates which give access to the portico, the middle one is never opened except on the occasion of a Jubilee. The rumor was circulated that only the gate on the extreme left would be opened, hence the surging mass of visitors had congregated in front of this gate, where each jostled the other in his eagerness to secure a favorable position. At last the great bell tolled the lapse of those two lingering hours; the grating of the workmens' saws was heard on the extreme left gate, and thither moved the dense throng of people. However, to avoid acci-

dent and preserve good order, instead of this gate, the other three, before which the crowd was less compact, were noiselessly opened, and finally, when it could be done with safety, the fourth also was unbarred.

As soon as the people entered the church they found that at each of the many altars a Requiem Mass was being celebrated, each succeeding each until long past noon, for the three days during which the body was exposed in the chapel of the Most Holy Sacrament. A posse of carbineers restrained the people and allowed them to approach the feet of the deceased one after the other.

The faithful filed uninterruptedly in front of the body, pausing only to kiss the feet. Within the rails were a number of priests who received the beads and other objects of devotion to be laid a moment on the blessed body of the common Father of the faithful. But as the hour advanced the crowd increased. The posse of soldiers became inadequate to the needs, and a large detachment of troops of the line was called in, and drew up in a solid square in front of the lattice of the chapel. At 10 o'clock the multitude had increased to such proportions that it was found necessary to take further precautions. Of the exterior gratings only one was opened to allow an egress, all the others were closed. Occasionally, however, the extreme left gate was opened to give admittance to groups of a limited number of people, in proportion as others made their exit by the gate on the extreme right.

In the choir chapel, in the centre of which a rich catafalque had been erected and embellished with the Pontifical insignia, a solemn Requiem Mass was celebrated by Mgr. Samminiatielli, Private Almoner to his Holiness.

Without St. Peter's the concourse of people was so great that the memory of man could recall no parallel to it. The immense piazza, which can conveniently accommodate a hundred thousand persons, and the adjacent avenues to a considerable distance from the Vatican, were filled with vehicles and persons of every grade. This crowd, which began to gather at 8 o'clock A. M., continued to increase until evening. By 4 o'clock P. M., the number of people had become so great that it was difficult any longer to maintain the required order; all movement became impossible. It was, therefore, resolved to refuse admittance to any more that day.

Monday witnessed a repetition of the events of the previous day. With the early dawn the people began to pour in, and continued until evening, to fill the churches, the portico and the immense streets. Pontifical High Mass was chanted by Mgr. Folicaldi, Archbishop of Ephesus. In consequence of the immense concourse of people who were obliged to withdraw without having obtained admittance, it was resolved to postpone the interment until the following day.

The rain and the cold of Tuesday (Feb. 12) could not suppress the devotion of the faithful, who flocked with the same eagerness as on the previous days. A Pontifical Requiem Mass was celebrated by Mgr. Tavani, ex-Delegate Apostolic to the Republic of Ecuador.

At 4 o'clock P. M. the gates of the Basilica were shut, and the people were obliged to withdraw. The ceremony of the interment was about to begin, and none but the elite of society were allowed to assist at it. Entrance to the temple was to be had through the interior door

of St. Peter's, which faces the Vatican Palace, and was granted to such only as had been honored with special tickets of invitation.

The interior of the Basilica, presented its wonted appearance, relieved only by the mortuary couch of Pius IX which was placed in the middle of the chapel of the Blessed Sacrament, (which is as spacious as an ordinary church,) surrounded by twelve candelabra, each mounted with twelve large tapers, and defended by the Swiss and the Noble Guards. The ceremony was performed in the Choir chapel (which is still larger;) of the three tribunes of this edifice, one was occupied by the Diplomatic Corps in attendance on the Holy See; the other, by the aristocracy of Rome; and the last, by the wife and family of the President of the Republic of Costa Rica, his Excellency Gen. Guardia.

Towards 6 o'clock, the Cardinals who were gathered in the Hall of the Consistory of the Vatican Palace, descended to the church and proceeded to the chapel of the Blessed Sacrament. As they passed by the body of the deceased, each paused to press his lips for the last time to the feet of the venerated Pontiff. Shortly after, the entire chapter of the Basilica, proceeded in procession from the sacristy to the same chapel, where Mgr. Folicaldi, vested in the black cope and white mitre, assisted by the Pontifical Masters of Ceremonies, sprinkled the corpse with holy water. The usual prayers having been said, the *Miserere* was intoned and continued by the choir of the Capella Giulia.

At 6.45 the procession began to move, the pontifical cross leading. Then followed the Seminary and the chapter of the Vatican, alternately chanting the *Miserere*. This part of the procession was closed by Cardinal Borromeo, Archpriest of the Basilica. Then came the Cardinals, walking two and two, the Cardinal Chamberlain, the clergy of the Basilica and the members of the Anticamera. Then, borne by the Chaplains of the Basilica alternating with members of the Noble Guard, and between files of the Noble and Swiss Guards, was carried the body of the deceased Pontiff. It was followed by all the prelates of the Pontifical Court, the dignitaries of the Apostolic Palace, the Camerieri Segreti, both ecclesiastics and laics, and many noble personages who were attached to Pius IX by ties of love, duty or gratitude. The procession was closed by an armed detachment of the Palatine Guard.

The cortege, leaving the chapel of the Blessed Sacrament, proceeded along the left side of the Basilica. While passing the statue of St. Peter, its pace perceptibly slackened, and it seemed as though Peter, the first of the Popes, was blessing his successor, whose years in the Pontificate of Rome, had surpassed his own. Arrived at the high altar of the Confession, the procession turned and wound along the right side of the Basilica to the door of the chapel of the Choir. There the position of the bier was reversed, that the head of the deceased Pontiff might enter first, such being the rule of the Church for ecclesiastics. The venerated remains having been deposited in the middle of the chapel, the Cardinals and prelates imprinted a last kiss upon the sacred feet.

While the singers were chanting the prayers prescribed by the ritual, Mgr. Folicaldi, Canon of the Basilica and Archbishop of Ephesus, clad in pontifical vestments, blessed the coffin of pine which was to enclose the remains of Pius IX, sprinkled it with holy water, and incensed it. Then Mgr. Ricci, the Majordomo, his hands trembling with emotion,

extended a white veil over the corpse, and Mgr. Martinucci, Chief of the Pontifical Masters of Ceremonies, enveloped it completely in the pall upon which it was resting. The Chaplain and officers of the Noble Guard reverently holding the pall, raised the body and placed it within the coffin. Two Masters of Ceremonies drew over the body a veil of red silk, covered it carefully with the extremities of the pall, and Mgr. Folicaldi pronounced the last absolution.

The coffin was of pine, covered with red velvet. The corpse was dressed in pontifical robes, that is in alb, tunic, dalmatic of red silk, chasuble of red silk and gold, and gold mitre. The Majordomo put into the coffin three velvet purses of medals. These medals are struck every year by the reigning Pontiff, and thus serve to show the number of years of his Pontificate. One purse contained medals of gold, another, medals of silver, the third, medals of bronze, A parchment, on which was written a record of the glorious deeds of Pius IX. and which was enclosed in a metal tube, was put into the coffin after the purses. This done, the lid was fastened down, and the coffin was encircled with a long, violet colored ribbon, crossed and sealed with wax. Five different seals were imprinted: two by the Majordomo, another by the Cardinal Chamberlain, a fourth by the Cardinal Archpriest of the Basilica, and the fifth by the Chapter of the Vatican. A second lid, of metal, was fastened upon the first, for the purpose of preserving the seals intact.

While the coffin was being sealed, the Notary of the Vatican Chapter read the formal act registering the proceedings, beginning with the fact of the Pontiff's death and ending with the closing of the coffin. This act was publicly signed by two witnesses, the prelates Milella and Pericoli, Canons of the Basilica. Then the pine coffin was placed in another of lead. The lid of this was fastened down, and upon it six seals of lead were imprinted: two by the Majordomo, two by the Cardinal Chamberlain, one by the Archpriest, and one by the Chapter. The two cases were placed in a third of wood, the cover of which bore near the upper extremity a cross, and near the lower, the Papal Arms surmounted by the triple crown. The *keys* were wanting, as they are emblematic of jurisdiction, and this power pertains only to the living Pope. In the centre was the following inscription on a metallic plate:

Corpus
Pii. IX. P. M
Vixit. An. LXXXV. M. VIII. D. XXVI
Eccles. Univer. Præfuit
An. XXXI. M. VII. D. XXIII
Obiit. Die. VII. Febr.
An. MDCCCLXXVIII.

At 8 P. M. the body was carried in solemn procession of the Cardinals and the Chapter of the Basilica, followed by Mgr. Folicaldi in pontifical vestments, to the temporary resting-place,* provided for the remains of deceased Pontiffs.

* This place of temporary interment has been established to allow time for the preparation of the monument, where the ashes are finally to rest. The will of Pius IX tells us where and how he wished to be buried. We give the exact text of the will, without comment, as it testifies of itself to the profound humility of a great saint:—

* My body, after my death, shall be buried in the Church of S. Lorenzo, without the Walls,

This is a receptacle over the door to the left of one of the *Cantarie* of the tribune, just opposite the monument of Innocent VIII. The singers entoned the Psalm *Benedictus Dominus Deus Israel*, and the coffin was raised, by an apparatus designed for the purpose by the architect Vespignani, to the level of the opening made in the wall to receive it. While they were chanting the Versicle: *Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis*, the case was slipped into the cavity, and the workmen began their task of closing it with brick and covering it with a marble slab, on which were engraved the words:

PIUS IX. P. O. M.

At 8.45 P. M. the chanting of the *Requiem* announced that the ceremonies were over, and the assembly dispersed, leaving only a few members of the Noble Guard who, in testimony of their affection and reverence for the venerated dead, would not depart until the work of the masons was completed and the scaffolding taken down.

On the three following days, February 13, 14 and 15, were celebrated in the Vatican Basilica the last three of the six Solemn Pontifical Masses prescribed by the ritual. During the days which immediately followed the death of Pius IX., funeral services were held successively in all the churches of Rome. Everywhere were seen the same pious concourse of people, the same devotion and mourning, the same large number of communions offered up for the repose of his soul. It is impossible to describe all these ceremonies in detail. But we cannot pass over in silence the solemn services in the Sistine Chapel, celebrated for the dead Pope by the College of Cardinals. The ritual prescribes three of these services, and they were performed on Friday, Saturday, and Sunday, the 15th, 16th and 17th of February.

In the centre of the Sistine Chapel was erected a magnificent catafalque, surrounded by wax lights and surmounted by the Pontifical tiara. On the four sides of the catafalque were the following inscriptions:

PETRI. Annos
In. Romano. Sede
Unus. Superavit.

Mariam D. N.
Immaculatam. Rom. Pont Magisterium
Inerrans. Decrevit.

Beneficentia. Ingenio. Moderatione
Omnium. Ad. Sui
Admirationem. Erexit

Optimi. Principis
Nomen. Et. Famam
Est. Meritus.

just below the little arch which supports the stone called the *gridiron*, that is to say, the stone on which are still to be seen the stains caused by the martyrdom of the holy Levite. The cost of the tomb must not exceed the sum of four hundred Roman scudi." He had himself composed the inscription for his tomb; it is as follows:

Ossa. Et. Cineres. Pii. P. IX
Sum. Pont. Vixit. Ann. ----
In Pontificatu. Ann. ----
Orate. Pro. Eo

Finally, in the same will, he ordains that the hatchment, or *Stemma Gentilizio*, affixed to his tomb be a simple *death's head*.

At these funeral services were present all the Cardinals, with the Cardinal Chamberlain at their head, the Archbishops, Bishops, Prelates, Prothonotaries, Abbés and Generals of Religious Orders, and all the other dignitaries of the Roman Court. The tribunes were filled with members of the diplomatic Corps, the Roman nobility and many illustrious strangers who had come to Rome expressly to assist at these ceremonies. On the first day Cardinal di Pietro, sub-deacon of the Sacred College, pontificated, and the absolution was given by Cardinals Sacconi, Guidi, Bilio and Schwartzenberg. Other Cardinals officiated on the two other days.

As Pius IX. died on the evening of February 7th, the ten days prescribed for the funeral solemnities were completed on the evening of the 17th. During this time the Cardinals were also occupied in preparing for the Conclave. We were unwilling to interrupt our sad narrative of the death and obsequies of Pius IX., by the details of the election of Cardinal Pecci, Archbishop of Perugia, to the pontificate, under the title of Pope Leo XIII. They will form the subject of an article in our next number.

General Intention.

THE PROFESSORS AND STUDENTS OF CATHOLIC UNIVERSITIES.

St. John Chrysostom, speaking in general of Christian professors, says: "There is no painter, there is no sculptor, nor artist, be he who he may, that can be compared with the man who knows how to form the minds and hearts of youth." This is a work far surpassing the finest creations of human art—to reproduce in living souls the living image of Jesus Christ. There is no beauty to be compared to this, of a mind enlightened with divine faith and a heart expanded with divine love. Such a supernatural beauty of the soul is the representation and living image, though small in its way, of the Eternal Word Himself, who is the Light of Light proceeding from His Father, and the Principle of Substantial Love, the Holy Ghost. This Eternal Word, Light of Light, and Principle of Love, is represented in every Christian soul which is illumined with science and faith, and is inflamed with religious charity.

Therefore the Church, in the words of St. Paul, constantly says: "My little children, of whom I am in labor again, until Christ be formed in you," (*Gal. iv., 19*). In baptism, she sows the germ of this new life, to be led by the soul in Christ. She consigns that life to the Christian parents, to be tended in the bosom of a religious family, and to receive there a primary education. Then she expects Christian masters will develop the holy trust consigned to them, by a religious and enlightened secondary education. Lastly, she desires that the holy trust be perfected, and the Christian man formed to the perfection of science and religion in a Catholic university.

It would indeed be a strange monstrosity to see a man developed, all head and no heart; or one part of the head without the other. This is what is done when the mind is instructed and the heart not formed; and when the mind is cultivated with science, but without the knowledge of religion. The better parts of education are cut off and thrown aside; and we have a monstrosity left, and a vicious one, which makes it the very object of its existence to attack religion and piety by means of its irreligious, impious science. In opposition, we need a science which is both intellectually religious and morally pious. Let us pray, therefore, for the prosperity of Catholic universities already existing, or struggling into existence. They need the full infusion of the Holy Spirit.

Divine Heart of Jesus, I offer to Thee, through the Immaculate Heart of Mary, all my prayers, actions, and sufferings of this day, for the same intentions for which Thou dost daily offer Thyself a Victim on our altars.

I offer them in particular for the schools in which young Christian men are completing their education, with the intention of defending, in the midst of the world, Thy rights, O Divine Heart, and those of Thy holy Church. Grant Thy protection to these institutions, so useful in Thy cause; and enlighten with Thy light, animate with Thy spirit, both professors and students. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

Thanks are returned for several favors received, particularly for the conversion of a man who had neglected his religious duties for upwards of twenty years; of two non-Catholics who have been baptized; of a young man who has returned to the Church and has received the Sacraments. Also, for a grown up person who was recommended some time ago and has made his first communion. May the Sacred Heart of Jesus be praised and thanked for ever for all his blessings.

Hearty thanks are returned to the Sacred Hearts of Jesus and Mary, for the wonderful restoration of a dying Priest, of whom the attending physician said "No human power can save him." He is now able to say Mass in the parish church.

The following petitions, recommended to the prayers of this Apostleship, have been granted, for which thanks are returned to the Sacred Heart. Two young men sick for over two years have been cured; five situations obtained; the conversion of a lady; return to his duties of a gentleman; removal of an obstacle to a vocation; for the reforma-

tion of seven persons and of several drunkards; for the restoration of health to three persons; for seven special favors.

Please return heartfelt thanks to the Sacred Heart for two spiritual and three temporal favors; for the recovery of the health of a religious who had been several times recommended to the prayers of the Apostleship.

Most grateful thanks to the Sacred Heart for the reformation of eight nominal Catholics who had not attended to their religious duties for many years; also of two drunkards; for the restoration of health to four persons, and for the success of an undertaking.

During the past five years, the subscriber has had frequent occasions to return thanks to the Apostleship of prayer for many favors received from the Heart of our dearest Lord.

Thanks to the Sacred Heart for many and great favors obtained through the prayers of the Apostleship, and for an increase of pupils since we recommended the school to the prayers of the Associates.

We beg to return thanks to the Sacred Heart for the return of a young man to his family, and to the practice of his religious duties. I desire to return most heartfelt thanks to the Sacred Heart for the restoration of health to a dear brother, a young priest whom all considered incurable, and he seemed to be in a dying condition one year ago, but now, thanks to the most Sacred Heart, he is able to attend to his duties as a priest and religious. A business matter was recommended to the prayers of the Associates, and before one month it was most satisfactorily adjusted.

Please thank the Sacred Heart for favors received a short time ago.

We return most grateful thanks to the Sacred Heart for the success of two examinations; for the restoration of health to a young lady, and for three special favors, all of which had been asked through the prayers of the Apostleship.

I desire that sincere thanks be returned to the Sacred Heart for favors bestowed on me and mine within the last ten years, especially for the recovery of my health, which took place immediately after I sent my petition last June.

Please return thanks for a favor obtained by one of our Sisters, and for special favors granted during the past month.

Please return thanks to the Sacred Heart of Jesus for the conversion of three persons who had neglected their Easter duties; for the recovery of two persons; for success in business, and for getting a situation.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for April, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for April, 1878.

From	Date.
Allegheny, Pa.....	Feb. 25.
Augusta, Ga.....	Mar. 5.—G. O.
Baltimore, Md.....	Feb. 14.
" ".....	" 17.
" ".....	" 25.—G. O.
" ".....	Mar. 10.
Bangor, Me.....	Feb. 21.—G. O.
Boston, Mass.....	" 20.
" ".....	Mar. 1.—G. O.
" ".....	" 7.
" ".....	" 11.—G. O.
Bothwell, C. W.....	" 4.—C. A.
Brooklyn N. Y.....	" 3.—G. O.
Callaghan's, Va.....	Feb. 13.—G. O.
Carroll, Md.....	Mar. 9.
Catonsville, Md.....	" 11.
Cedar Hill, Neb.....	Feb. 17.—C. A.
Chelsea, Mass.....	Mar. 1.—C. A.
Church Point, N. S.....	Feb. 15.—C. A.
Cincinnati, Ohio.....	" 19.
" ".....	Mar. 8.
Clarksville, Tenn.....	Feb. 14.
Cleveland, Ohio.....	Mar. 3.
Covington, Ky.....	Feb. 13.
Curdsville, ".....	" 27.
Dalton, Ga.....	Mar. 11.
Detroit, Mich.....	" 5.—G. O.
" ".....	" 7.—G. O.
Dunkirk, N. Y.....	Feb. 12.
East New York, N. Y.....	Mar. 11.—G. O.
Egg Harbor City, N. J.....	" 12.
Elizabeth, N. J.....	Feb. 14.—G. O.
Flushing, N. Y.....	" 14.
Frederick, Md.....	Mar. 6.—G. O.
" ".....	" 11.—C. A.
Georgetown, D. C.....	" 9.
" ".....	" 12.—G. O.
Georgiaville, R. I.....	" 12.
Guelph, C. W.....	" 10.
Halifax, N. S.....	Feb. 14.—G. O.
" ".....	" 25.—C. A.
" ".....	Mar. 1.
" ".....	" 8.
Harrison, N. J.....	Feb. 17.
" ".....	" 24.—G. O.
" ".....	Mar. 6.—G. O.
" ".....	" 12.

From	Date.
Hartford, Con.....	Feb. 13.
" ".....	Mar. 12.—C. A.
Holyoke, Mass.....	Feb. 23.—C. A.
Independence, Kan.....	" 12.—G. O.
Indianapolis, Ind.....	Mar. 9.—G. O.
Kenwood, N. Y.....	Feb. 24.—G. O.
Lafayette, Ind.....	Mar. 12.—G. O.
Lewiston, Idaho.....	Feb. 17.
Loretto, Ky.....	Mar. 5.
Louisville, Ky.....	Feb. 15.—G. O.
" ".....	" 19.
" ".....	Mar. 10.—C. A.
McSherrystown, Pa.....	Feb. 18.—C. A.
Marysburgh, Minn.....	Mar. 1.
Marysville, Cal.....	Feb. 16.—G. O.
Maysville, Ky.....	Mar. 10.
Meteghan, N. S.....	Feb. 21.—C. A.
Milliken's Bend, La.....	" 10.—G. O.
" ".....	Mar. 2.—G. O.
Milwaukee, Wis.....	" 10.
Mobile, Ala.....	" 10.
Newark, N. J.....	Feb. 18.
" ".....	Mar. 10.—C. A.
New Brighton, Pa.....	" 12.
New York, N. Y.....	" 5.
" ".....	" 7.—G. O.
" ".....	" 12.
" ".....	" 13.
Norristown, Pa.....	" 4.
Norwalk, Ohio.....	" 4.
Notre Dame, Ind.....	" 8.
Ottawa, Ill.....	" 4.
Parkersburgh, W. Va.....	" 11.
Pass Christian, Miss.....	" 5.—C. A.
Philadelphia, Pa.....	Feb. 19.
" ".....	Mar. 3.
" ".....	" 5.
" ".....	" 10.
" ".....	" 11.—G. O.
" ".....	" 12.
Pittsburgh, Pa.....	" 9.—G. O.
Portland, Ky.....	" 4.—G. O.
River Beaudette, C. E.....	Feb. 22.
Sacramento, Cal.....	" 7.
St. Inigoes, Md.....	" 14.—G. O.
St. John, N. B.....	" 10.
St. Joseph, Mo.....	Mar. 6.—G. O.

Letters with Intentions for April, 1878—Continued.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
St. Joseph's Island, Fla...	Feb. 23.—G. O.	Vicksburgh, Miss.....	Feb. 24.—G. O.
St. Louis, Mo.....	" 19.	Victoria, Texas.....	" 12.—G. O.
" ".....	" 21.	Vincennes, Ind.....	Mar. 6—C. A.
" ".....	" 26.	Washington, D. C.....	" 4.—G. O.
" ".....	Mar. 6.	" ".....	" 5.
" ".....	" 8.	Washington, Ga.....	" 3.—G. O.
St. Mary's, Ind.....	" 8.—G. O.	Washington, Ind.....	Feb. 15.—C. A.
St. Thomas' Manor, Md..	" 7.	Webster, Ky.....	" 19.
San Francisco, Cal.....	" 3.	Wellsville, N. Y.....	" 17.
Sault Ste Marie, Mich....	Feb. 18.	West Chester, Pa.....	Mar. 11.
" ".....	Mar. 4.	Wheeling, W. Va.....	" 5.
South Orange, N. J.....	Feb. 25.—G. O.	White Sulphur, Ky.....	Feb. 23.
Tamaqua, Pa.....	" 14.	Whiting, Kansas.....	Mar. 7.
Tarrytown, N. Y.....	Mar. 11.	Wilmington, Del.....	Feb. 13.
Torresdale, Pa.....	" 3.	Woodville, Miss.....	" 10.—G. O.
Troy, N. Y.....	" 11.—G. O.	" ".....	Mar. 3.
Urbana, Ohio.....	Feb. 14.—C. A.		

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated :

VOCATION TO THE FAITH is asked for—

276 families—1466 individuals—all non-Catholics in 8 localities—and of 25 mixed marriages—and for several persons previously recommended.

REFORM OF LIFE is asked for—

51 families—931 individuals—all non-practical Catholics of 4 localities—63 persons addicted to intemperance—conversion of 64 apostates—removal of 4 scandals—re-union of husband and wife.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

Our Holy Father the Pope—2 dioceses—7 novitiates—286 families—1184 individuals—22 parishes—9 congregations—14 colleges—2 seminaries—10 sodalities—children preparing for first communion and Confirmation—8 novenas—several preparing for ordination—7 retreats—3 classes of students—souls in purgatory—intended marriage—1 family and 69 persons lately deceased—spiritual and temporal blessings for 43 religious communities—10 missions—8 academies—3 associations—peace and good feelings in 17 families—guidance in a doubtful matter—happy death for 218 persons—vocation to the religious state for 49—and to the priesthood for 2 persons—reconciliation of 10 persons—544 spiritual favors—and others already recommended.

SUCCESS AND RESOURCES are asked for—


203 families—565 individuals—all the poor of 2 localities—8 churches—3 asylums—6 institutions—35 schools—138 undertakings—situations and employment for 200 persons—success of a mission to be given of 8 students—of a very important expedition—safe return of absent relatives and friends—safe voyage for one person—speedy settlement of a difficulty and of 16 law suits—safe delivery in impending dangers for 6 persons—restoration of 2 children to their mothers—news from absent relatives—the accomplishment of 1034 particular intentions—434 temporal favors.

RECOVERY OF HEALTH is asked for—

10 priests—15 religious—468 individuals—28 insane—all sick in 1 parish—cure of sore eyes and restoration of sight to 71 persons—relief and free use of their limbs to 29 persons suffering from severe pains.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. THE APOSTLESHIP OF PRAYER, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. THE MANUAL OF THE APOSTLESHIP OF PRAYER, an abridgment of the above. Published by the same. 35 cts.

3. DEVOTION TO THE SACRED HEART OF JESUS, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. THE PARADISE OF GOD, or, *The Virtues of the Sacred Heart of Jesus*, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. CATECHISM OF DEVOTION TO THE SACRED HEART, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. CATECHISM OF THE APOSTLESHIP OF PRAYER, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. GOD OUR FATHER, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

8, 9, 10. THE ACTS OF THE EARLY MARTYRS, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. LEANDRO, OR, THE SIGN OF THE CROSS. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1.50.

12. SIMON PETER AND SIMON MAGUS, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. TIGRANES, a Tale of the Days of Julian the Apostate; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts. ; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us; making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.


ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect*.
S. SVEGLIATI, *Secretary*.

PARTICULAR NOTICE.

 All who desire to subscribe to the *Messenger*, are requested to send their names and amount of subscription, to the Director of the Association of the Apostleship of Prayer, Rev. B. SESTINI, S. J., Woodstock College—Woodstock, Howard County, Md.

The first series of the *Messenger* will be furnished, on application to Rev. B. SESTINI, S. J., Woodstock College, Howard Co., Md., for the following prices:—Bound volumes, \$15; unbound, \$10.

Subscription and Postage, \$2.10 per Annum in Advance.

THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocess the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocess has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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The Local Directors supply gratuitously Diplomas of Aggregation to any Community, Parish, Church, Sodality, &c., that may apply for them, as also, Diplomas of Promoters.

The same Local Directors send, from time to time, to the Provincial Director, the lists of the places where the Association of the Apostleship of Prayer has been established.

THE MESSENGER

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Christ in Prophecy.

AARON.

IX.

Aaron was the brother of Moses, and was associated, by God Himself, to his great brother in the work of redeeming Israel. God said to Moses: "Aaron is thy brother; I know that he is eloquent. Speak to him and I will put my words in his mouth; and I will be in thy mouth and in his mouth." Thenceforth Moses and Aaron were the leaders of the people of Israel out of Egypt and through the desert. Subsequently God commanded that Aaron and his sons should be selected for the dignity of priests; and as to Aaron himself, the high priest, He commanded special vestments to be made for him, "unto glory and beauty." The Holy Scripture describes how God "girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire. He compassed him with many little bells of gold all round about. He gave him a holy robe of gold, and blue and purple, a work woven by a skilful artist, who was endued with the spirit of wisdom, for this purpose by God Himself. It was a robe of twisted scarlet, with precious stones, cut and set in gold. And He put a crown of gold upon his mitre, wherein was engraved Holiness, an ornament of honor, a work of power, and delightful to the eyes for its beauty. Moses filled the hands of Aaron, and anointed them with holy oil. God did choose him thus out of all men living, to offer

sacrifice, incense, and a good savor, to make reconciliation for his people. And the Lord God added glory to Aaron, and gave him the first fruits of the earth. But he did not give him an inheritance in the land; for the Lord God Himself is the inheritance and portion forever of Aaron and his sons." (*Ecclus. xlv.*) Whoever should refuse to acknowledge the authority of Aaron, the high priest, was to die by an unusual kind of death. It belonged to the high priest to offer up the great sacrifices, and to enter into the holy of holies once a year. This he did "not without blood," the blood of goats and a calf, to be offered up within, for the iniquities, offences and sins of himself and of the children of Israel. Finally, he blessed the people.

There are two things to be considered in the Priesthood of Aaron: first, his dignity; secondly, his sacrifices, and the sacraments which he administered.

As to his dignity, it was extraordinary. And it was so, because it typified the dignity of Christ. Aaron, the high priest of the old law, is the type of Christ, the High Priest of the new. He was anointed with the oil of holiness, to foreshadow the anointing of Christ with the oil of gladness, that is, with the substantial sanctity of the Eternal Word. To anoint signifies to endue with power. Hence, kings were anointed; and prophets, and priests. The power of a king, was civil and political; that of a prophet was the intellectual power to see the future and the secrets of hearts; and that of a priest, was the power to consecrate and make holy, it is the power of *sanctification* and supposes *sanctity* in the person. Christ, our Lord, is King, Prophet and Priest; and as Priest, His power of sanctification supposes in Him a sanctity which is not accidental, as with us, which may come and go; but substantial with Him; it is the Eternal Word hypostatically united to the human nature of our Lord. Therefore, is He said to be anointed "with the oil of gladness above all who are partakers with Him," (*Ps. xlv, 8*); over all who are priests under him, and with Him; over all the faithful, who are redeemed by His redemption and preserved by His mediation; over all men, who are solicited by His grace to come out of darkness, into His admirable light. Thus is Christ anointed, in a most excellent way.

The magnificent attire of Aaron represents the divine virtues of Jesus. His being distinguished by the budding of his rod, a most

glorious miracle, commemorated thenceforward by the fact, that the miraculous rod which had budded, was preserved in the holy of holies, beside the ark, under the cherubim; this miraculous confirmation of Aaron's election to the priesthood, was a beautiful sign of another miracle, which distinguishes Christ, and demonstrates that He, and He alone, is the elected one of His Father, to offer up the sacrifice of sweetness. For that miraculous rod, which was barren, and should never have borne a bud or fruit in the order of nature, represents the Virgin Mary, who, being a virgin, could never in the order of nature have had a son. But, by a sublime miracle in the supernatural order, just as that rod miraculously budded, so did she bear a son. "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: and therefore also the Holy which shall be born of thee, shall be called the Son of God;" so said the angel Gabriel to Mary, when he announced the Incarnation, (*St. Luke i, 35.*) And to this Isaias alludes, when he says (c. xi, 1): "There shall come forth a *rod* out of the root of Jesse, and a *flower* shall rise up out of this root." The rod is Mary, and the flower is Jesus.

Whatever belonged to the Tabernacle, or afterwards to the Temple, was under the jurisdiction of the high priest. And all was typical of Christ, or of the things belonging to Him. To mention just a few. The loaves of proposition, which were renewed by the priest every week, and stood in the outer part of the holy place, just before the face or throne of Jehovah within, represented the Holy Eucharist, which, while we are in this exile, pilgrims from the face of God, is our sustenance; and is such a food, as, at the same time, to be the "bread of His face," whereby, we are brought into the closest union possible with His Sovereign Majesty; until the time shall come when we enter Heaven itself, represented by the inner part of the Temple, that which was called the holy of holies.

In the same outer part of the holy place stood the table of incense, which was renewed by the priest every morning and evening. It was when St. Zachary, the husband of St. Elizabeth, was executing this office, that "an angel of the Lord appeared, standing on the right side of the altar of incense." (*St. Luke i, 11.*) This incense represents the prayers of the saints and of the faithful, which are ever rising before the face of God, in the name of our Lord Jesus Christ.

There was the golden candlestick with its seven lights, to represent the doctrine of Him, who is the true light enlightening every man that cometh into this world.

Some of these figures are referred to by the author of the Imitation of Christ, when he says in his own devout way, (book iv, ch. 11 :) "In this life I find there are two things especially necessary for me, without which this miserable existence would be insupportable—whilst I am kept in the prison of this body, I acknowledge myself to need two things, *food and light*. Thou hast therefore given to me, since I am so weak, Thy sacred Body as food for my soul and body; and Thou hast set Thy word as a light for my feet. (*Ps. cxviii.*) Without these two I could not well live, for the Word of God is the light of my soul, and Thy sacrament is the bread of life. These may be considered the two tables set on the one side and on the other in the treasure house of Thy holy Church. One is the table of the holy Altar, having the holy Bread, that is, the precious Body of Christ. The other is that of the divine law, containing holy doctrine, teaching the right faith, and leading surely even behind the veil, into the holy of holies.

But let us come to the most important features of all, whether in the old law or in the new—the sacraments and sacrifices.

With regard to sacraments, which, as the catechism says, are outward signs of inward grace, there were many such sacramental signs in the old law, yet none of them equalled in virtue any one of our sacraments, and all of them together typified only four of our seven. None of them equalled in virtue any one of our sacraments, because ours are efficacious, produce the grace of which they are the signs; whereas the old sacraments did not produce the grace which they signified. Ours work *ex opere operato*; the others did not.

Moreover, all of them together were a figure of only four out of our seven. Circumcision was a figure of Baptism, both being ordained to the removal of original sin. The Paschal Lamb and the loaves of proposition, were a figure of the Holy Eucharist, and very defective types they were of our sweet sacrament of the Altar. The multitude of purifications and expiations, represented imperfectly the sacrament of Penance. And the consecration of priests, with the anointing and vesting of them, was a figure of Holy Orders. "All things happened to them in figure," says St. Paul, (*Heb. x, 1.*) speaking of these ancient rites.

Our other three sacraments had no type—Confirmation, Extreme Unction and Matrimony. The reason according to St. Thomas is, that Confirmation signifies the fulness of grace, the perfection thereof; now the apostle says, (*Hebr.* vii, 19) that the old law never brought anything to perfection, but was only the introduction of a better hope, whereby we might approach closer to God; and so it did not typify Confirmation. Neither did it represent Extreme Unction, because this holy sacrament prepares the way for immediate entrance into glory; now there was no entrance whatever into glory under the old law; the price had yet to be paid upon the Cross. Similarly, Matrimony is a sacrament representing the union of Christ and His Church; and as Christ was not yet come, nor His Church founded, there could be no sacrament signifying that holy union as being already accomplished.

As to the sacrifices, we shall mention only three: two of them, being types of the sacrifice of the altar, while one, was a figure of the sacrifice of the Cross,

There was the daily sacrifice of lambs, one lamb in the morning, and another in the evening “for a savor of sweetness,” said the Lord “a sacrifice to me by perpetual oblation unto your generations. And I will dwell in the midst of the children of Israel, and will be their God: and they shall know that I am the Lord their God, who have brought them out of the land of Egypt, that I might abide among them, I, the Lord their God,” (*Exod.* ch. xxix.) The lamb had to be offered with a certain measure of *flour* tempered with beaten oil, and with the same measure of *wine* for a libation—bread and wine. This leads us to the second kind of sacrifice, that which was typical of the Mass.

“When any one shall make an oblation of sacrifice to the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense When thou offerest a sacrifice baked in the oven, it must be of loaves without leaven, tempered with oil, and unleavened wafers, anointed with oil. Every oblation shall be made without leaven; neither shall any leaven or honey be burnt in the sacrifice to the Lord.” (*Levit.* c. ii.) The absence of leaven and honey, signifies simplicity and purity from carnal affections. Now, the prophet Malachy, referring to these same sacrifices, expressly speaks of another, that was to be substituted in their stead, that is, the Mass. Thus, he says to the Jewish priests (c. i, 10): “I have no pleasure in you, saith

the Lord of hosts; and I will not receive a gift from your hands. For from the rising of the sun, even to the going down thereof, My name is great among the Gentiles; and in every place there is sacrificed, and there is offered to My name a *clean oblation*; for My name is great among the Gentiles, saith the Lord of hosts." This new sacrifice should be pre-eminently the *clean oblation*, and neither simplicity nor purity should ever be wanting, either in the sacrifice itself, or in those who offer it.

The third sacrifice, which we intended to mention, was that of the great day of expiation. It was full of types, all representing the great future sacrifice of the Cross. We could not do justice to this figure briefly, and we have not room at present to treat it fully. We shall therefore defer it to another occasion. For the time being, we shall just notice the personal characteristics of Aaron, in connection with Christ.

By a divine ordinance, Aaron was appointed to be the spokesman of Moses: "I know that he is eloquent," said Almighty God. And when he was made high priest, if any one contemned his authority, such a sinner had to die a dreadful death, as we see in the case of Core and his accomplices, all of whom were swallowed up alive by the earth opening beneath their feet. But with regard to Christ, Moses said to the people of Israel: "The Lord thy God will raise up to thee, a prophet of thy nation, and of thy brethren, like unto me: Him thou shalt hear. The Lord said to me: I will raise them up a prophet out of the midst of their brethren, like to thee; and I will put My words in His mouth. And he that will not hear his words, I will be the avenger, saith the Lord." So that the destruction of Core, Dathan and Abiron, by being swallowed up alive, while all their kindred were consumed with fire from heaven, is but a figure of the destruction awaiting those who will not hear the words, the gentle words, of Christ, and revere His authority, that sweet and light yoke which brings peace to the soul.

The sons of Aaron, selected to be priests under him, represent those who are priests in the new law under Christ. But unlike Aaron, who died leaving a successor, our Lord has no successor in His high Priesthood; He lives forever to make intercession for us. The garments of glory, in which the high priest was vested, had of necessity to be worn by him, when he entered the holy of holies on the great day of expia-

tion ; so that he was threatened with instant death, if he ventured to approach otherwise than radiant with jewels, glittering with gold, and moving with the sound of the little golden bells tinkling at the fringe of his robe. This only portrays the eminent sanctity of our Lord, in virtue whereof, He could approach the throne of His Father and sit at His right hand, interceding for the whole world, not without effect.

When the high priest died, exiles might return ; not before. And our whole human race, which was exiled from heaven, began to return as soon as our Lord died, and it is returning still. Behold then the virtue of our Lord's intercession and blessing ; and how, like Aaron when he stood with burning censer between the living and the dead, and made the plague cease, so Christ has stood for us, offering up the incense of His Passion, and every plague ceases—except so far as our bad will and wickedness opens sin upon us again. But again He is interceding. And again we are spoiling His work. And such is the history of the world even till now.

St. Apollonius and his Companions.

Although there was no general persecution in the first years of Diocletian, nevertheless, in several provinces of the empire, the Governors took it upon themselves to prove their zeal for the worship of the gods by imprisoning or putting to death all Christians whom, on account of their rank, wealth or influence, they chose to consider dangerous to the State. Among these enemies of the Church was Arian, Governor of Middle Egypt, who had already, on several occasions, distinguished himself by his bitter hostility against the followers of Christ. In consequence many of the faithful, fearing the violence of the gathering storm, fled from Antinoe and concealed themselves in out-of-the-way localities at the first sign of its approach. Others, however, especially they who belonged to the clergy, deemed it their duty to remain in the city, that, by word and example, they might animate their weaker brethren. A great number of these soon fell into the hands of the Governor. Among them was Apollonius, a deacon—a person much beloved by all who knew him, on account of the many virtues which adorned his blameless life. When he found himself in a dungeon, and

saw the frightful instruments of torture prepared for himself and his fellow-prisoners—forgetting that his strength in the midst of sufferings was not to proceed from his own weakness, but from the grace of God, who permitted him to be tried in this manner—he grew despondent, and began to look about in what way he might best escape the dread ordeal.

There was at the time in the city a fashionable young man, a famous flute-player, the delight of the people, and a favorite of the Governor, because, by his musical talent and cheerful disposition, he was ever ready to contribute to the amusement of the public. This Philemon, for such was his name, prompted by curiosity, went to the prison where Apollonius was detained. Seeing the prisoner sad and disheartened, he endeavored to cheer him up by making light of the torments to which he was soon to be subjected, and comforted him by the thought, that the greater were the bodily pains which he should have to suffer, the sooner they would free him from all the other miseries of this life. After listening to him for a while, the poor deacon said :

“ It is quite easy for thee to speak in this manner, for thou art free to roam about, and to act according as it may suit thy fancy ; but if thou wert in my situation thou wouldst not thus make light of these matters.”

“ I know not but I might,” said Philemon. “ If fate had so ordained that I should be in thy condition I would willingly enough submit to its decree.”

“ Well, then,” said the prisoner, “ I am a Christian and may not offer incense to idols ; but I will give thee four pieces of gold if thou go and offer incense in my stead.”

The musician, to whom money was always useful and welcome, at once took the gold coins and said :

“ Now give me also thy cloak, for, if I present myself as I am before the Governor, every one would laugh at the absurd conceit of attempting to pass myself for a Christian.”

Apollonius exchanged his cloak with the garment of the musician, and bade him god-speed. But no sooner had Philemon put on the cloak than he felt within him a sudden change of heart. Thus disguised, and leaving his flute with Apollonius, he hastened to the place where Arian, seated on his tribunal, was interrogating some Christians

who had that day been brought before him. As he entered, Philemon made the sign of the cross, and cast a scowling look at the idols, before which some Pagans were burning incense. This look, and the cloak which he wore, naturally attracted the attention of the Governor, who said to his attendants:

"Whom have we here? He seems not well pleased with what he sees in this place."

"Very likely he is a Christian," suggested one of the officers, "and his garment seems to prove it."

"If he is a Christian," said Arian, in a loud voice, and looking at Philemon, whom he did not recognize, "let him come forward and offer sacrifice, like a true worshipper of the gods."

"I am a Christian," said Philemon, "and as such do not offer sacrifice to your demons."

"I command thee to sacrifice," repeated Arian, in a louder and more angry tone. "If thou dare disobey me I will subject thee to more terrible sufferings than, as doubtless thou didst see or hear, were lately inflicted on those friends of thine, Asclas and Leonides."

"I will not sacrifice to devils," boldly replied Philemon, "and I am willing to suffer, for the love of Christ, every torment endured by those noble and generous Christians of whom you speak, that, like them, I may secure for myself everlasting happiness."

This aroused the wrath of the Governor, and he shouted at the top of his voice:

"Obey my commands at once, or thou art doomed to present and everlasting destruction."

"There is no destruction," calmly replied Philemon, "but everlasting life and bliss for them that obey Christ our Lord, by laying down their life in this world for His sake."

Arian was so taken by surprise, when he heard this answer, so calm and dignified, that he knew not what to reply. Besides, there was something so strange and sweet in the voice and countenance of the Christian, that it moved the hearts of all who heard him to sympathy. Lowering his voice, the Governor said to one of his attendants:

"Go, invite Philemon, the flute-player—tell him that we have here a young Christian, whose stony heart I desire him to soften by the sweet melody of his music."

The officer immediately went in search of the musician, who was seldom far away from the residence of the Governor. He sought in vain ; none seemed to know where he might be found. Returning, accompanied by Theonas, Philemon's brother, the officer reported that he had looked to no purpose for the favorite of the Governor. Arian then, with some vexation, said to Theonas :

" But where on earth can thy merry brother be ? "

Theonas, who understood full well the pleasant disposition of his brother, and had suspected from the beginning that, probably, he was engaged in some innocent diversion not unusual with him, had at once recognized him even in his disguise, and answered :

" Why, your Excellency, there he is standing before you. "

Arian thereupon ordered him to remove the hood of his cloak, and, so soon as he recognized the features of his favorite, he smiled and said :

" This is a trick successfully played, and I cannot blame thee for it, since thou wast born to amuse us all. Yet, I would rather thou hadst refrained from exposing me to the risk of being laughed at by the Christians here present, who, perhaps, do not understand the privilege thou hast of making us enjoy at all times a practical joke. Now, then, to make up for whatever blame thou mayest have incurred, go and burn some incense before our great Jupiter here, so that all may plainly see that thou wert not in earnest when thou didst answer us after the fashion of these deluded Christians. "

" But I am not joking, your Excellency, " said Philemon, " and I spoke the truth when I said that I would not sacrifice to your idols. The grace of Christ, the God and Saviour of men, has really given me a new heart and mind, and I say again—I am a Christian. "

This reply, so unexpected, overwhelmed the feelings of the Governor. He turned pale, and, afraid lest what he had just heard might be but too true, he looked for a while, in silence, at one who had ever been so dear to him ; then, assuming his wonted air of authority, he said slowly and solemnly :

" Philemon, I charge thee, by the health and prosperity of our Emperor, tell me, is it in earnest and sincerity that thou professest thyself a Christian ? "

" Why does your Excellency, " replied Philemon, " charge me by the

health and prosperity of your Emperor, which are weak and transitory things? I solemnly declare, by the abiding truth and glory of Christianity—I am a Christian.”

Arian now found himself altogether in an embarrassing position. He naturally felt disinclined to go to extremes with his former favorite, and, at the same time, he saw his authority at stake, since he had already assumed the character of a persecutor of the Christians. Wherefore, to extricate himself in the best way he was able from this difficulty, he addressed himself to the multitude of citizens who were standing around his tribunal :

“What shall I do with this man, O people of Antinoe?” said he. “Shall I give him time to deliberate, so that he may see the folly of his way of acting, or shall I despatch him at once, after subjecting him to some tortures to punish him for the crime of forsaking the worship of our gods?”

But, moved with compassion, they all cried out as with one voice :

“No, no; do not deprive us of the delight of our city. We all love him still, in spite of his mistake; his kind and cheerful conduct has won for him the affection and admiration of all the citizens.”

The Governor, whose troubles were by no means removed by this answer, then said to Philemon :

“Hearest thou what the people are saying? Assuredly, thine must be a heart of steel, if it be not touched by these affectionate expressions of thy fellow-citizens. Wherefore, I beg thee, offer sacrifice to the gods and become once more the joy of the people, whose very amusements at the approaching festivals depend upon thy staying among them.”

“These worldly rejoicings,” replied Philemon, “of which you seem to make so much account, and which you say are near at hand, are contrary to the spirit that leads us to never-ending joys. Therefore, I gladly bid farewell to all earthly amusements, which, when they are passed, leave nothing but sorrow, that I may have the happiness of rejoicing forever in the company of Christ, my God and Saviour.”

Arian, who was quite well acquainted with the teachings of the Christians, now availed himself of this knowledge, and said :

“Since thou art so obstinate, and as I still entertain a feeling of pity for thee, it is my intention to put thee to death with the least possible

delay. But I know full well that it is the teaching of the followers of Christ, that no one becomes initiated into the mysteries of their religion without first receiving baptism at the hands of one of their priests; hence, I can assure thee, that thou art no Christian at all, except by an outward imitation of their obstinate disobedience to the commands of our rulers. Wherefore, as thou art not yet baptized, I will dispatch thee to the next world, not as a Christian, but as a faithless pagan—an enemy of our gods, and yet no friend of Christ.”

When Philemon heard this he was sorely perplexed, and, not knowing how to refute the reasoning of the Governor, he answered :

“ You have kindled a great fire in my breast, O Governor. I am at a loss what to do.” Then, turning to the throng of spectators, he added : “ You have heard the words of Arian ; if there are any Christians among you, I beseech your charity, send for some priest to baptize me, for a great sadness has come upon me ”

But so great was the dread in which they all stood of Arian’s cruelty that no one ventured to take heed of his request. The Governor, perceiving this, said :

“ Thou seest now, O Philemon, that no one is rash enough to oppose our will and command. Wherefore, I once more order thee to offer sacrifice, before it is too late.”

Deeply afflicted at the sight of the timidity of the Christians, and annoyed by the self-satisfied and triumphant air of the Governor, Philemon, lifting up his eyes and his hands toward heaven, cried out in a loud voice :

“ O Jesus Christ, my Lord and my God, suffer not that this sadness continue in my heart ; guide my steps, and show me how I may receive the baptism to become in very deed a Christian.”

No sooner had he uttered the words than a cloud, descending from heaven and surrounding him, he was baptized in the sight of all the wondering multitude. Filled with gratitude for this marvelous intervention of heaven, he boldly addressed the Governor, saying :

“ Behold, O Arian—and ye also, O faint-hearted men—without your help, my Lord and Saviour, who fears no man, hath vouchsafed to pour down His grace upon me. Now then, O Governor, understand, at last, that I am a Christian. Protected by Christ, I fear nothing ; act against me according to your good pleasure ; if there be still any delay, the fault will be yours.”

(To be continued.)

The Popes and the Persecutors of the Church.

MAXIMIAN.

V.

The year 235 dawned most disastrously for the Church of Christ. Maximian, a barbarian by birth and in conduct, had hardly ascended the throne when he inaugurated the most severe measures against the Christians. Extremely avaricious by nature, to satisfy his greed for gain he did not hesitate to despoil their very temples of their idols, and to send the most illustrious patricians into exile, that he might enrich himself with their possessions. He had proposed to himself the total destruction of the religion of Christ, but, seeing that all previous persecutions had utterly failed, and wondering at the marvellous organization of a Church, which was able to withstand such assaults, he persuaded himself that the surest means to destroy the entire body forever, would be to deprive it of its head. He therefore directed all the fury of his wrath against the bishops and priests, but more especially against the Sovereign Pontiff, Saint Pontianus, who governed the Church in those days, having succeeded St. Urban five years before. By order of Maximian, he was exiled to the then inhospitable land of Sardinia, where, together with a priest named Hippolytus, he was beaten to death, consummating his martyrdom on the 9th of November, A. D. 235.

In the mean time the persecution was prosecuted in Rome and the suburban districts. Here Maximian's agent was Vitalian, a perverse minister, who had been left in command of the Prætorian Cohort, which garrisoned the city, and who carried out but too faithfully the cruel design of the Emperor.

At this period the Christians already possessed many churches, which had been erected in broad daylight during the late interval of peace, and particularly during the reign of Alexander Severus. The fury of the pagans was now directed against these asylums of prayer, some of them were profaned, some burned, and some levelled to the ground.

Maximian now flattered himself he had gained a complete triumph over the unconquered Spouse of Christ. Pontianus was dead, a large

number of prelates and ecclesiastics had been killed or dispersed, the faithful were either butchered or hidden away in the bowels of the earth, and the temples of the living God were destroyed.

But even in the midst of such desolation, the chair of Peter did not remain vacant; for, after the brief Pontificate of Anterus, who reigned but one month, and then fell a victim of persecution, a new lustre was shed around it by a miraculous intervention of Providence in the election of his successor.

Notwithstanding the fury of the persecution, the clergy and the faithful had assembled for the new election, but found themselves in much perplexity concerning the choice of a suitable person. While they were deliberating there came to Rome a citizen, named Fabian, unknown among men but dear to God for his many virtues.

He had led a frugal and hidden life in the neighboring country, and now came to the city to transact some business. Hearing of the coming election he resolved to be present at it, without ever dreaming what it would prove to be for him.

While the assembly were discussing, with scrupulous care the merits, wisdom and virtues of several of the most distinguished men of the Roman Church, a dove suddenly appeared in the air and, in the sight of all, flew down and alighted upon the head of Fabian. The assembly were much affected by this occurrence, and, moved interiorly by the Holy Spirit, of whom the dove is the symbol, all, with one accord, declared this stranger to be the elect of heaven. Thus Fabian became Pope, and proved to be a very celebrated as well as holy Pontiff.

But, while the merciful Providence of God, by such extraordinary means, provided for the safety of the Church and encompassed with the splendors of His power that throne which had been made the object of so pitiless a war, the impious persecutor paid the penalty of his crimes. The people, tired of his mad tyranny, rose against him and proclaimed the two Gordians Emperors.

At the same time, while Maximian and his son were besieging Aquileia, which had closed its gates against them, the Senate declared them enemies of the public good and issued a decree for their execution. The order was carried out by the very soldiers on whose support they had relied, and to satisfy whose cupidity Maximian had, by execrable means, accumulated so vast an amount of treasure. Their bodies were

left a prey to the dogs, and their heads were sent to Rome to serve as memorials of the vanquished tyranny of so abominable a monster.

The iniquitous Vitalian, Prefect of the Prætorians and faithful executor in Rome of the tyrant's cruelties, had been assassinated a short time before. He was murdered in his own house by some cut-throats sent to him with pretended orders from Maximian. These men also slew several of his principal officers who had taken part in his inhuman cruelties. Thus God removed forever from the face of the earth the wretched men who had vowed to exterminate His Church and destroy its august Head. These events occurred in the year 238, the third of the Pontificate of Fabian.

The two Gordians governed the Roman Empire but a short time. They had been elected in Africa, and in Africa, too, they fell, losing their lives through the agency of Copellian, one of Maximian's generals. Shortly after, they were succeeded in Rome, by Maximus and Balbinus, who were, in turn, killed by some of the Pretorian Guard. This powerful body of soldiery then raised to the throne, the young Gordian III., nephew of the first of that name.

In the midst of these bloody disturbances, the Church of God was left in peace, and had a respite of about twelve years, from the accession of Gordian, who governed most wisely under the sage guidance of his father-in-law, Imsiteo, and during the short reign of the two Philips, whom some writers have reckoned as the first Christian emperors.

Primitive Innocence Renewed.

(Continued.)

26. Theodore was a youth, who held the most honorable employments under Licinius; he was of noble mien, and stood in high repute for military valor, as well as for other splendid qualities, but in spite of all these advantages, he was put to death by the tyrant for the faith of Christ.

This most worthy young man, devoted himself to lead to the true faith the citizens of Enchata, of which place he was Prefect; he found that idolatrous people quite disposed to listen to his words, on condition that he would deliver them from the ravages of an immense serpent

which infested the neighborhood of their city, and sparing the life of neither man nor beast, became the terror of all the country around.

The servant of Christ, relates Bonita, the author of his life, addressed to our Lord the following prayer. "Omnipotent Lord Jesus Christ, King and Master of all things, who didst come into the world for us sinners in order to deliver us from the jaws of the devil by Thy most Precious Blood, and who dost hearken to all that invoke Thy name, be propitious to me, who, although unworthy, do most humbly supplicate Thy mercy, that Thou wouldst deign to deliver this people from the ravages of this serpent, and grant that all may know and recognize Thee to be the true and living God, wonderful and all powerful in Heaven and on earth." When he had finished this prayer he was overcome by sleep, and dreamed he saw a young man clothed in white, of a most beautiful and brilliant countenance, who spoke to him thus: "O Theodore, true confessor of the Lord Jesus Christ, know that your prayer has been heard. Rise, and armed with the helmet of salvation, the buckler of holy faith and the life-giving cross suspended around your neck, take your lance and go forth intrepidly in the name of God, to kill the dragon." The vision then disappeared.

Awakening from sleep, the man of God, rejoiced and strengthened by the angelic revelation, without loss of time, gave orders that the best horse in his cavalry battalion should be saddled and set out for the spot where the monster was concealed. Soon after quitting the city he came to an open meadow, and there he stopped. A noble Christian matron, named Eusebia, who was returning to the city, accompanied by her domestics, saw Theodore in the dangerous field and, moved with pity for him, without thinking of her own danger, went at once to warn him of the cruel risk he ran. But Theodore, who had come expressly to meet the serpent, was not influenced by the entreaties of Eusebia, but, on the contrary, told her that, instead of endeavoring to dissuade him from his enterprise, she should rather pray God for his happy success. The pious matron replied: "'Tis very true that He who was crucified can overcome the serpent as well as grant success to you His servant." So saying, she withdrew, praying for him. Theodore made his way to the cave of the serpent, descended from his horse, kneeled upon the ground and raising his hands to heaven, prayed thus: "My Lord Jesus Christ, who art one with the Father and Holy Spirit, who, from noth-

ing, hast drawn all things visible and invisible, who hast bound the infernal serpent in the abyss of hell, give me now Thy conquering strength and the assistance of Thy right arm that I may capture and slay the dragon which lives here, that, by this means, the inhabitants of the neighboring city may see and believe that Thou art the true God, who livest and reignest forever and ever." Then turning towards his horse, he addressed him as though speaking to a man: "We know the good will of God towards all creatures, animals as well as men, therefore, in His name, you will lend me your assistance, that we may overcome this enemy." Springing upon his horse, he made three turns, around the cave, after which, halting at its mouth, he provoked the serpent with a loud voice to come out, saying: "Oh! wicked and insatiable dragon, I command you in the name of the Eternal King, our Lord Jesus Christ, to come forth." As he spoke, a great commotion was heard within the cave, and soon appeared the immense head of the serpent, erect and swollen, its jaws wide open, its eyes darting fire; the animal crawled towards him and coiling its long body, prepared to spring upon him. The valiant soldier instantly urged his horse upon the monster, which he transfixed with his lance, inflicting a mortal wound. The creature at first resisted, lashing the ground violently with its tail, but soon all movement ceased and then the blessed champion of Christ poured forth his gratitude in these words: "O God, Eternal King and Redeemer of the world, who in Thy might dost govern both heaven and earth, without whom no creature can have being or life, be all homage ever rendered to Thee by all creation. To Thee together with the Father and the Holy Spirit be all glory, majesty and power forever; and since thou hast been pleased to aid me to slay this monster, I beseech Thee now help me to lead the idolatrous people of my city to the knowledge of Thy most holy truth.

The news of this wonderful deed soon reached Enchata, and an immense crowd of men, women and children came pouring out to see with their own eyes the lifeless remains of what had so recently been their terror. On the way, they met the Prefect Theodore on horseback, his lance still moist with blood. They saluted him with all kinds of rejoicings, calling him their glory and their joy, the ornament of Enchata, and saying: "You were willing to expose your life, trusting in the name of your God, to liberate us from this fearful and hitherto

invincible animal." While the people were giving expression to their gratitude, the valorous soldier of Christ turning his horse and proceeding to the cave, was followed at once by the crowd. But scarcely had they caught sight of the enormous carcass, when they were seized with terror and so paralyzed that no one dared advance another step. Then the magnanimous leader, spurring his horse, mounted upon the lifeless body of the animal, and showed himself to the distant spectators. "You see now," said he, "what is the power of my Lord, Jesus Christ, in whose name this most formidable beast was killed; cast away therefore the senseless worship of your images and embrace that faith, which has liberated you from such an enemy." By these, and other similar words of exhortation, the blessed Theodore so touched the hearts of that pagan crowd that many of his hearers renounced idolatry upon the spot, confessed Christ and were baptized, praising and glorifying God so wonderful in His Saints.

27. There lived in Palestine, between the fourth and fifth centuries, an Anchorite, St. Martinianus, who having met with considerable intrusion in his first solitude, went towards the sea in search of another retirement less accessible. When he came to the shore, he asked a boatman, whom he met, if he knew of any island upon which no man dwelt. "Why do you ask me that," inquired the man. "Because I am looking for a place in which I can live in solitude." "Then," said the boatmen, "I know of a reef which is the terror of all who behold it." "That is the place for me," said Martinianus, "I will go there." "Why," asked the man, "how will you find food there?" "Let us make a bargain," said Martinianus, "You will bring me provisions of bread and water twice a year and also some palm branches of which I will make baskets and you will sell them." The compact was made and the holy man lived for six years upon that rock, in the open air, exposed to heat and cold, rain and storm. Then, during a tempest, a vessel was wrecked not far from the rock, and all on board were drowned except one girl, who saved herself by clinging to a plank, which bore her safely towards the rock of Martinianus. When she reached it, and saw the solitary, she began to cry out: "Servant of God, help me! stretch out your hand and save me from death." The holy man, who had before experienced the wiles of the devil, saw in this occurrence a snare of the enemy. Raising his eyes to heaven, "Lord," said he, "do not permit that I

offend Thee ;” then, stretching out his hand, he saved the girl. When he had drawn her upon the rock, he said to her : “ We two cannot dwell here together. You see there, the bread which serves for my nourishment. From this time until the return of the boatman, use it for your food, and when he comes, tell him about the shipwreck and how you were saved and he will take you back to your home. God save you ! do not fear, he will have care of your soul and help you unto the end.” Then Martinianus blessed the sea, with the sign of the Cross, saying this prayer : “ Lord God, Thou who dost command the winds and the sea, which obey Thy voice, come now to my help that I may not perish.” He then threw himself into the sea, when lo ! two dolphins suddenly appeared, and placing themselves on either side of him, bore him up over the water towards the land and left him upon the shore. The astounded girl gazed steadfastly upon the wonderful spectacle, until it disappeared from her sight. Martinianus when he set foot upon land at once thanked God and begged Him to be his protector for the future. The holy man’s prayer for the girl was realized, but not in the manner he expected. In that total solitude, God spoke to her heart, and the desolation of her state was changed into so much sweetness, that when the boatman came at the appointed time, she would not consent to renounce her solitary and austere life upon the rock, here she lived holily, and died six years later.

28. At the time when Totila, the barbarous king of the Goths, desolated with fire, sword and plunder the provinces of Central Italy, St. Lawrence was bishop of Apulia ; he was a holy prelate who had received the gift of prophecy. Totila, hearing of this, wished to prove the truth of such a report, so he sent some of his soldiers with orders to bring the Bishop to him, and with them he sent a wild, ungovernable horse, upon which they were to force him to mount. The blessed Lawrence received the soldiers most kindly and although perfectly aware of the deception practiced upon him, nevertheless accepted their invitation without demur, and confiding in the salutary sign of the Cross fearlessly mounted the horse. When to the great surprise of all, the animal became as meek and gentle as a lamb and going at a moderate pace carried the holy prelate safely to the king. Totila, although of so fierce and savage a nature, could not conceal his wonder, nor do less than

greet the venerable bishop, with manifestations of reverence, while he listened with willing ears to the sweet and salutary words of life, which fell from his lips.

Flowers of Ecclesiastical History.

A VISION OF JUDGMENT.

BONIFACE TO EADBURGA.

To the most favored virgin, Eadburga, mother beloved, model of monastic life, * Winfred wishes health in Jesus Christ.

You asked me, cherished sister, to narrate the wondrous visions of that person who was raised from the dead. The abbess Hildelida first reported them to me; and lately I myself travelled with that friend and brother, who was raised from the dead, and on our way he related everything to me in order.

He began then by saying, that owing to the violent pains of his disease, he was suddenly disengaged from the burden of his body; and at that instant of death, it was just as if his eye had been covered with a thick veil, and, in a twinkling, the veil was removed, and everything bright as day,—things which before had not been seen, had been covered and unknown. Before his eyes stood the whole universe in one view, all lands and peoples and seas. And while angels of great brightness and splendor received his soul on its departure from the body, and sang with sweet and harmonious voices: “Lord, rebuke me not in thine indignation, nor chastise me in thy wrath:” his eyes could not bear the effulgence of their glory; and they raised me in the air (he said), and I beheld all round me in the whole world, a burning fire, and flames of great dimensions shooting to an immense height, just as if the whole earth were wrapped up and to be burnt in an instant. But a holy angel, by making the sign of the Cross, kept it ever down; for when the sign was made the flame subsided. I was dreadfully tormented by the heat, my eyes especially, the more so as the splendor of the heavenly spirits was itself too dazzling. But an angel, magnificent to view, placed his hand on my head to protect it, and he saved me from hurt.

Then did I behold a great multitude of souls just departing this life, all gathering as they died in the same place where I was; and so mul-

* Winfred is the Saint's first and proper name.

titudinous were they, that I never could have imagined there were so many human beings on the face of the earth. Yet these were only such as just then died. There were countless hordes too of wicked spirits, and also a glorious multitude of blessed angels; and I saw how the wicked demons and the holy spirits disputed for the souls as these left their bodies, the demons heaping on accusations and adding on to the weight of their sins, while the good angels relieved and helped and brought many excuses for them.

Then did I hear what they said of myself. Lo! all the sins and evil deeds which I had done from my youth, and which I had neglected to confess, or had forgotten, or had never thought were sins at all, all these called out, every one with its own voice against me, and accused me awfully; and, in particular, every vice of mine stood forth in full view, and spoke out each one for itself:—

“I,” said one, “am thy concupiscence, with which, often and often thou hast desired things unlawful, against the law of God!”

Another: “I am thy vain glory, with which thou hast bragged before men!”

Another: “I am thy lying, with which thou hast lied and sinned!”

Another: “I am thy idle talk, with which thou hast talked idle words!”

Another: “I am thy sight, with which thou hast seen unlawful things and sinned!”

Another: “I am thy obstinacy and disobedience, with which thou hast disobeyed thy superiors!”

Another: “I am thy sloth and drowsiness, with which thou hast slept over sacred studies!”

Another: “I am thy vain thoughts and useless cares, with which thou hast busied thyself beyond measure, in church and out of church.”

And others spoke likewise, revealing all that I had forgotten to confess, or had never dreamed was sinful.

And the bad spirits, chiming in, accused and bore testimony, specifying times and places, and proving the truth of what my vices had said.

Then did I behold a man whom I had wounded, while yet I was a secular, and who was still living on earth—I beheld him brought forward in witness against me; and his bleeding and gaping wound, and the blood itself cried out against me, and laid at my door the crime of

shedding blood. And so my vices and crimes being added on and massed together, the devils all called out that I belonged to them without a doubt, and certainly was of the same condition as they.

Then spoke out some little virtues of my soul, such as though imperfectly and unworthily I had nevertheless tried to cultivate. They tried to excuse me now.

One said: "I am that obedience, which thou didst show to thy superiors."

"I am thy fasting, with which thou didst subdue thy flesh."

"I am that pure prayer, which thou didst pour forth in the sight of God."

"I am that service and kindness, which thou didst so sweetly show to the sick."

"I am that divine psalmody, which thou didst offer to God for thy idle conversation."

And so every virtue against its rival sin spoke out aloud, excusing me; and those angelic spirits with their heavenly brightness, magnified my virtues, making much of them, and defending me to the best of their power. And they did so make those virtues shine, and stand out in excellent form and majesty, that certainly I had never practiced them at all so worthily as it appeared I had.

I have given just the beginning of St. Boniface's letter and his account of the risen man's vision. Some other time, I may tell what remains and is well worth hearing, about purgatory and hell—places of no small interest to us, but about which we know scarcely more than about the Mantchoo Tartars, or the savages of Polynesia.*

The Angelic Year.

May.

Among the saints whom the Church honors on the first of May, there are six whose history reveals to us the principal offices of charity which the angels exercise towards the children of God. They preside at their birth; they jealously guard their chastity; they encourage their apostolic zeal; they strengthen them in their struggle with hell and with

* From Migne, vol. 81, where the trustworthiness of the vision is amply discussed.

the world; they fly to their aid when perils threaten the body; they console them in their last hour, accompany their soul to heaven and finally watch over their tomb.

I.

The Angel of St. Brienc.—St. Brienc, the apostle and bishop of Lower Brittany, towards the beginning of the sixth century, was born of noble but pagan parents. When the child was about to enter this world, an angel appeared to his mother and said: "You will give birth to a son who shall be blessed by God, adorned with heavenly graces and destined to propagate the Christian faith in these countries, and you and your husband shall abandon the worship of idols." The mother communicated this vision to her husband but he refused to believe it. Three nights afterwards the angel appeared to the father, reproached him for his want of belief and foretold in the same terms the glorious future of his son. There could be no doubt any longer, so when day came the father and mother called together their friends, related what they had heard from the angel, broke their household gods in pieces and distributed half of their goods to the poor.

Brienc was grounded in virtue and science under the guidance of the blessed Germain, bishop of Paris and later on when the hour of his apostolate sounded, the angel came to give him the signal for setting out. After the labors of a long life, at the age of ninety, he received notice from the Guardian Angel that his recompense was near at hand. He summoned his priests, consoled them, encouraged them to continue their apostolic warfare and expired praising God. At the same instant a holy man named Macanus saw the soul of this great bishop rising rapidly towards heaven, under the form of a dove and four angels accompanying it in its flight. Simanus, another disciple of St. Brienc, on the same day enjoyed a vision somewhat similar; a brilliant ladder extended between heaven and earth and St. Brienc in his ascent was preceded and followed by angels.

II.

The Angel of St. Amator and of St. Martha.—St. Amator the only son of noble and rich parents, from his tender years had an ardent desire to remain a virgin. He dared not however resist the will of his parents who chose for him a spouse, also from a noble and wealthy

house and who like Amator desired to belong to Jesus Christ alone. Her name was Martha. All was prepared for the celebration for the marriage when, during the night, Amator perceived an angel standing near him, holding two crowns of flowers in his hand, who thus addressed him: "Young man, young woman, behold these two crowns, pledges of the eternal recompense which God prepares for you, if you consecrate your virginity to Him." At the same hour, Martha in her sleep, saw and heard the self-same things. The following day they communicated to each other their generous thoughts and travelled together on foot to the bishop, St. Eladius, to beseech him to consecrate them forever to the service of Jesus Christ. Martha straightway entered into a monastery and Amator after having practised all the virtues of a cleric and perfect priest was elected bishop of Auxerre. These two saintly imitators of the purity of the angels passed from this world to heaven in the first years of the fifth century.

III.

The Angel of St. Marculphe.—Marculphe had already received the holy order of priesthood from the bishop of Coutances and was preaching the Gospel with great ardor, when he received a visit from an angel during sleep, who thus spoke to him: "Peace be with thee, Marculphe: thy works are agreeable to God and that which pleases him the more in thee, is that not content to labor for thy own salvation, thou burnest with a desire to procure the salvation of others. But, know that our Lord wishes to make use of thee to draw a great number of souls from the mouth of the demon; go then, find king Childebert and obtain from him a grant of land in this region of Coutances, there to build a monastery and assemble together brothers, who under thy guidance will serve God perfectly." Marculphe obeyed the angel and the monastery of Nauteuil was peopled with holy religious. Marculphe was buried in the church of the abbey. The Archbishop of Rouen having come some time after to visit his tomb, desired to bring away with him some relic of the saint. When the sepulchre was opened in his presence to gratify his pious desire, the voice of an angel was heard addressing the Archbishop: "Take from the bones of the blessed Marculphe whatever you desire, but touch not his head." This holy abbot lived in the sixth century.

IV.

The Angel of St. Hypoliste.—Hypoliste, a priest who lived in the fourth century, travelled through the neighboring provinces of Naples in quality of an apostle, until being seized by order of the emperors, he was condemned to divers punishments. One day after he had already submitted to cruel tortures and whilst he was awaiting others in the middle of a public square and beneath the eyes of an enraged multitude, an angel came to him and uniting his prayers with those of the saint, animated him with such courage, that the priests of the idols and the pagan populace no longer hoping to overcome his constancy, after satisfying their fury in a thousand ways, completed their work of destruction by blows of sticks and stones.

V.

The Angel of St. Arège. (About the middle of the sixth century.)—The noble and pious parents of Arège offered him to God when still very young, beside the tomb of St. Vincent de Cavaillon and from that time his angelic life merited for him the special protection of the angels who more than once defended him from the violent attacks of the demons.

Later on when as bishop of Gap, Arège was descending by night the swollen stream of the Durance, his little boat struck upon an elevated rock which rose in the middle of the river and went to pieces. The bishop and his deacon Januarius were about to perish; an angel followed both of them as they were being borne down by the current and in the twinkling of an eye placed them on the summit of the rock. The holy bishop and his companion chanted psalms during the whole night, dwelling in a particular manner on these verses: "With expectation I have waited for the Lord; and he was attentive to me. . . . And he set my foot upon a rock."

At the dawn of day both banks of the Durance at this place were covered with a multitude of Christians filled with admiration at sight of the miraculous deliverance of their pastor.

While still a young cleric Arège had already conceived a great liking for holy vigils and the chants of the choir, and this his fervor God recompensed at the approach of his last hour. Grievously ill, he lay

upon his bed taking some repose when he was awakened by the sound of angels' voices, which seemed to come from a chapel close by, dedicated to the ever blessed Virgin Mary. The holy bishop had been left alone; he arose and hastened to the chapel where he found a multitude of angels assembled together, singing the praises of our Lady. They invited him to join them and he obeyed.

In the meanwhile, the servant of the bishop, Probus, having entered the room of his master and not finding him there ran to the chapel also attracted thither by the chanting. The spectacle that met his gaze terrified him and fixed his eyes immovable on the ground; he waited until the vision disappeared and the saint of himself returned to his room. To the pious interrogatories of Probus, Arège refused to reply and commanded him not to mention what he had seen to any one; this injunction Probus faithfully observed until after the death of the holy bishop.

VI.

The Angel of St. Evermar.—This holy pilgrim of the seventh century, being put to death by a cruel lord was buried by his murderer in the very forest he had so often traversed on his way to Tongres to honor the tomb of St. Servat.

Upon the spot where the body of Evermar reposed was built in after years a chapel dedicated to St. Martin and at the time when the bishop Euraclius governed the Church of Liege, it was in charge of a holy priest named Anselm, but by some called Ruzelin. At this epoch no one knew either the history or the name of Evermar, the pilgrim, but it was now that God chose to glorify him.

An angel appeared to Anselm in his sleep and after having recounted the pious life and precious death of Evermar, added: "At such a spot in the chapel of St. Martin, you will find by digging to a certain depth the body of the holy martyr. Go therefore to the bishop Euraclius and tell him what you have just learned." But Anselm when he awoke saw only a vain dream in this manifestation of the divine will and soon forgot it. A year afterwards and on the same night the angel again appeared to him, reproached him for his want of faith and pressed him to do as quickly as possible what he had commanded the previous year. Anselm still hesitated to act on the faith of a dream.

Another year rolled by and on the same night the angel visited him during his sleep for the third time. The countenance of the envoy of God, hitherto so sweet and so majestic, now breathed only indignation: "Learn to-day," said he to Anselm, "and that to the grief of thy flesh, that my preceding apparitions were not meant to deceive thee," and saying these words he scourged the priest most severely.

When day came, Anselm all covered with the marks of the flagellation, repaired to the bishop of Liege and related what he had heard. Euraclius presided at the excavations in the chapel of St. Martin and soon the desired spot was reached and the bones of Evermar, the pilgrim, discovered. When the diggers had laid bare the venerable relics, they exhaled a perfume so marvellous that those who assisted at the ceremony were penetrated with devotion and heavenly joy and no longer doubted the truth of the apparitions of the angel; numerous miracles besides soon confirmed the sanctity of Evermar.

From our birth to our death, from death to our resurrection, an angel watches over us with friendship ever active and faithful. Let us then, at least on certain days, at certain moments of our mortal life, mindful of the love of our Angel Guardian, say to him: *I thank thee.*

CATECHISM OF THE HOLY ANGELS.—*Continued.*

24. What character is common to the Thrones, the Cherubim and the Seraphim?

Ans. They *contemplate* God.

25. What is the peculiar and special characteristic of each of these three orders?

Ans. The Thrones in virtue of their *perfect purity receive* God, the object of their contemplation; God resides in them as on a *throne*.

The Cherubim in virtue of their *perfect science, know* God, the object of their contemplation.

The Seraphim in virtue of their *perfect charity, love* God, the object of their contemplation.

To possess, to know and to love, are the three elements necessary to perfect contemplation.

26. Does it follow from this that the Thrones *possess* God without *knowing* or *loving* him; that the Cherubim *know* him, but do not *possess* or *love* him?

Ans. No; any more than it could be concluded that the Seraphim love God without *knowing* him. Excelling in *love*, the Seraphim necessarily excel in the *possession* and *knowledge* of God, but it does not follow from this that *to possess* or *to know* is their distinctive characteristic. Possessing God, knowing God, the Thrones and the Cherubim love God, but love is not therefore a mark peculiar to them.

Forever blessed and loved be the Holy Angels!

(To be continued.)

My Sister's Marriage.

My sister, Macrina, had a peculiar notion about marriage. It was, that as she had been born only once and should die only once, so she for her part could be married only once, and therefore would not marry at all. This was the plea she used to preserve her virginity. I will show how she managed to establish this plea, and succeeded in being allowed to profess the state of virginity.

Her early years up to the age of twelve were spent at her mother's side, and under her mother's tuition. Though she had a nurse, yet her mother was her nurse proper. With regard to the other eight children, of whom I was one of the eldest, mother used to say that she had borne them once in her womb, and only once; "but as to Macrina," said mother, "she has never ceased to be part of myself." In her lap, then, my sister learnt her lessons, not out of the fashionable poets, and impure comedians, and dangerous narratives, and trifling stuff; but out of the inspired word of Holy Scripture, and the Psalms particularly, which the little girl kept always near her.

Her mind quickly enlarged. But when she reached the age of twelve, a new revelation broke upon our eyes. It was that of her beauty. It proved of little avail that she and her mother tried to conceal it; the world witnessed it in spite of their arts, and young men began to flock and pay their respects, and try to prove agreeable, and win my father's good will. For it was generally said that in the whole of Pontus there was not such a beauty, as Macrina, daughter of Basil.

My father cautiously selected his man, without letting the girl know; and the approved suitor forthwith started as it were a new life at the

bar, where he was already distinguished, but where he now distinguished himself surpassingly. He lived and worked in the hope of my sister's hand. Alas! others too were looking for the same prize; and envy found means to cut off in the pride of his youth the excellent future husband of my accomplished sister.

There was mourning. And then for the first time was Macrina informed that he had been her intended. Now, she was told, let her select for herself.

But she answered: "If I was betrothed to him, I am betrothed for life."

"He is dead," my father replied.

"No, dear papa, he will rise again. And I must live and die true to him."

"In the next life, daughter, where we shall neither marry, nor give in marriage, you will see him again. But in this life you must choose a partner."

"Papa," said the girl, "I was born only once, I shall die only once, I am betrothed only once and forever."

Her mother then asked: "Dear Macrina, what do you want to do?"

"Not to marry, mother. I am espoused to Jesus Christ; but I will stay with you for awhile as before;" and the maiden won her mother to her side by kissing her.

Her father consented, and the spotless virgin was mistress of the field. Soon afterwards Basil died; and then sweetly caressing her venerable mother, she invited her to come and live a holy, perfect life among the virgins consecrated to God. This my mother could now do: her husband was dead, her four other daughters were all settled in affluence, her eldest son, Basil, was bishop, Naucratus had departed this life full of merits, Peter and myself were in the ecclesiastical state.

Mother and daughter therefore retired into a monastery; and Macrina stood ere long beside the death-bed of her holy parent, in the house of sanctity, and received her last sigh and blessing. She told me afterwards, how mother had bestowed a blessing on every one of us. It fell to my own lot next to stand beside a death-bed, that of Macrina herself, then superioress of the sacred virgins. I had become bishop of Nyssa, and happening to be in those parts at a council of bishops, I turned out of my way to visit her, after so long a separation.

I will not dwell on the sweet things which transpired at that death-bed. Only it was evident that my virgin sister, who lived and died in

such sanctity among those consecrated virgins, had really in her whole life celebrated espousals with Jesus Christ alone. And if others had promised her to a mortal man, that did but furnish her with an excuse for being promised to no other man.*

The School of Christ.

OF JUSTICE TOWARD OUR NEIGHBOR.

I.—OF HAVING A GOOD OPINION OF OUR NEIGHBOR.

Son, on every occasion be thou the advocate of thy neighbor: Let every one of you, saith the Apostle, please his neighbor unto good, to edification. (*Rom. xv, 2.*)

This is not always pleasing to the world; because it is wholly placed in wickedness, and careth little for its neighbor.

But it will be better for thee in the future, if, for thinking well of thy brother, thy simplicity is laughed to scorn; than if, by thinking ill of him, thou obtainest glory before men.

Think even better of thy neighbor than of thyself: thou knowest thine own evil inclinations, but the weaknesses of thy brother thou knowest not.

Follow the example of parents, who always have a good opinion of their own offspring.

If thou exceedest herein, thou shalt be less exposed to harm than they are; for they prove more easily a stumbling-block by their false judgment, than a source of edification.

Art thou not more inclined to excuse any one, the more nearly he is related to thee by blood? Whence is this, except that naturally thou lovest him more?

Do the same, for the sake of God, in regard of thy neighbor, who hath been committed unto thy care: it is not proper that herein grace should yield the preference to nature.

Hence the Apostle saith: As it is meet for me to think this for all of you: because I have you in my heart. (*Phil. i, 7.*)

Have thy neighbor in thy heart, and thou shalt have for him the same feelings as for thyself.

* From St. Gregory of Nyssa, son of St. Basil and St. Emily, and brother of St. Basil the Great, St. Peter, bishop of Sebaste, St. Macrina: a family of saints.—*Life of Macrina.*

Dost thou not wish that all men should think well of thee? and when thou hearest this, dost thou not rejoice?

The Apostle rejoiced, because the Philippians thought well of him.

Therefore he saith: I rejoiced in the Lord greatly, that now at length your thought for me hath flourished again, as ye did also think. (*Phil.* iv, 10.)

That thou mayst similarly rejoice in thy conscience, always interpret the sayings of thy neighbor in a favorable manner.

Have a ready excuse for his actions: if thou canst not exculpate his doings, excuse his intention.

Thou shalt not however excuse open wickedness; but do not easily suppose evil.

Every one is deemed good, until it be proved that he is wicked.

Such above all ought to be thy disposition in regard to superiors: interpret their words and actions according to the Spirit of God.

Why do ye think evil in your hearts. (*Matt.* ix, 4.) Be not like the Scribes, who accused the Lord of blasphemy, because He forgave sins.

If thou beholdest others exceeding in some things, attribute the same to their zeal: if thou actest otherwise, thou showest that thy conscience is already defiled.

My Son, as there is naught more lowly, so there is naught more useful, than to accuse one's self, and to excuse one's neighbor.

II.—OF RASH JUDGMENT.

Son, how common it is, to judge one another! How many there are who judge their brother's conscience, and overlook the sinfulness of their own!

So soon as any one speaketh—so soon as he doeth aught worthy of attention, sentence is passed upon him:

His words are criticized, his doings are condemned: and they that would gladly excuse him are silent.

If in very deed ye speak justice: judge right things, ye sons of men. (*Ps.* lvii, 2.)

How canst thou judge rightly who didst not hear the other side? nay, who art influenced by the sayings of the detractors alone?

Judge not according to the appearance; but judge just judgment. (*John* vii, 24.)

How shalt thou judge justly, who knowest not thyself? They that judge so freely of others, should first set straight their own conscience.

Unto them it is that Christ said: Why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thine own eye? (*Matt. vii, 3.*)

Or how sayest thou to thy brother: Let me cast the mote out of thine eye: and behold a beam is in thine own eye? (*Ibid. 4.*)

Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brother's eye? (*Ibid. 5.*)

Thou seest, son, that it is not good to judge any, except one's self; when thou judgest another, thou doest an injury to God, who is the Judge of the living and the dead.

Thou holdest not His place upon earth; and, therefore, it is better for thee to abstain from every judgment, lest thou mayst be forced to hear: With what judgment ye judge, ye shall be judged. (*Ibid. 2.*)

Wherefore, judge not, and ye shall not be judged: condemn not, and ye shall not be condemned. (*Luke vi, 37.*)

Stand ever in dread of thine own Judge, and thou shalt not be inclined to judge thy brother.

Thine own Judge knoweth whatsoever passeth within thee; but thou knowest not the heart of thy brother.

Leave judgment unto Him, who shall judge the heavens and the earth.

For we shall all stand before the judgment-seat of Christ. (*Rom. xiv, 10.*)

But who art thou who judgest thy neighbor? (*James iv, 13.*) Behold thou art dust and ashes: corruption and the food of worms—thyself laden with iniquity.

Wherefore thou art inexcusable, O man, whosoever thou art who judgest. For wherein thou judgest another, thou condemnest thyself; for thou doest the same things which thou judgest. (*Rom. ii, 1.*)

Therefore judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts: and then shall every man have praise from God. (*I Cor. iv, 5.*)

My Son, every one of us shall render an account for himself to God; let us therefore no more judge one another. (*Rom. xiv, 12, 13.*)

Record of Contemporary Events.

In the previous number we spoke exclusively of the death and solemn obsequies of Pius IX. In this, we shall confine ourselves to the election of the new Pope, Leo XIII., endeavoring to give a brief sketch of the conclave and its result.

On the death of a Pope, the spiritual government of the universal Church, as well as the temporal government of the Papal States, devolves by right on the Sacred College of Cardinals, until a new Pope shall be proclaimed. No measure can be taken but by the vote of the Cardinals. However, as this authority cannot be actively exercised by an entire body, the exercise of it is confined to four Cardinals, the Camerlengo (or Chamberlain) of the holy Roman Church, the Dean of the Cardinal Bishops, the Dean of the Cardinal Priests, and the Dean of the Cardinal Deacons. The Camerlengo has been appointed by the late Pope, who, in all cases, makes choice of one of the most illustrious Cardinals living to fill this post, which is the most important in the Sacred College. The other three are the choice of Providence, being merely the seniors in the three orders of Bishops, Priests and Deacons. These four Cardinals are to the entire College very much what the Executive of any modern government is to the Legislature.

Still, these four are not invested with the same kind of jurisdiction, or for the same length of time. The Cardinal Camerlengo is principally and almost exclusively engaged with all that regards the temporal government, the administration and financial business of the Holy See, and his authority continues till the new election has taken place. He is assisted in his high functions by the prelate who is secretary to the Sacred College, and who, during this temporary government, takes the place of Secretary of State. The Cardinal Deans exercise their authority by turns, each for a day, and so return into office every third day. But all the acts of the entire congregation of Cardinals, all the decrees, orders, official letters, resolutions, mandates, are signed by these four Cardinals together.

On the death of Pius IX., the Cardinal Camerlengo was Cardinal Pecci, Archbishop resident at Perugia, whence he was called to Rome to occupy this high position by a consistorial act of Pius IX., dated September 21st, 1877. The other three Cardinals were Amat, Asquini and Caterini; but, since Card. Amat was not only very old, being eighty-two years of age, but was also very ill, his functions devolved by right on Card. Di Pietro, sub-Deacon of the Sacred College.

During the nine days of the late Pope's obsequies, (called the *Novendiales*,) counting from the first day after his death, the Cardinals

are required by the apostolic constitutions, particularly that of Clement XII., December 24th, 1732, to meet each day in general congregation, and treat of the matters which are assigned for each of these days respectively, besides such others as circumstances may call for. We shall give a brief resumé :

On February 8th, the first congregation was held in the great hall of the Vatican. All the Cardinals present in Rome attended, except their Eminences Amat and Panebianco, who were ill. In this preparatory congregation Mgr. Lasagni, secretary of the Sacred College, read the Pontifical constitutions, which regard the government of the Church during the vacancy of the Holy See, the formation of the Conclave, the election of the Pope, the penalties against simony, the rites and ceremonies to observe. After this reading all the Cardinals took a solemn oath that they would observe these ordinances and arrangements. Then the Fisherman's ring of Pius IX. was broken. All the seals of the apostolic chancery were consigned to the Sacred College along with all petitions addressed to the late Pope, which had not received an answer.

Two prelates were elected, one to deliver the funeral oration of Pius IX. on the last day of the obsequies, the other to give the inaugural address to the new Pope. A commission of five Cardinals (Pecci, Di Pietro, Simeoni, Sacconi and Borromeo), was appointed, who, with the assistance of two architects, Vespignani and Martinucci, were to superintend the arrangements for providing the Conclave with apartments in the Vatican palace. It was resolved to open the Conclave on February 18, that is to say, immediately after the ten days fixed by the constitution of the Council of Lyons, 1272.

On February 9th, Saturday, at 10 o'clock, the second congregation of Cardinals was held in the same hall. The Sacred College confirmed in office all Pontifical employés, and, considering the exceptional situation of the Holy See at present, decided that all the former servants of the Pontifical States should, as Pius IX. had generously decreed, continue to receive their pay during the vacancy of the See. The Cardinals then examined and approved the plan of the Conclave, as drawn up by the commission appointed for that purpose. The execution of the plan was to commence on the Monday following.

On the evening of this same day, at 5 o'clock, Prince D. Mario Chigi, hereditary Marshal of the Holy Church, and Guardian of the Conclave, entered solemnly on the exercise of his duties, and proceeded to take possession of his rooms in the palace. He visited the Cardinal Camerlengo, and took the oath of fidelity to his duty and obedience to the Sacred College.

In the three following congregations, on February 10, 11 and 12, the election took place of various officials, ecclesiastical and secular, who

were to be admitted into the Conclave, whether for the service of the college or for the proper performance of ceremonies. We shall give a sketch of these after a while.

In the sixth congregation, February 13th, each one of the Cardinals had his own cell assigned him. The distribution was made by lot. A number of cells, corresponding to the number of Cardinals living at the moment of the Pope's death, was designated, and the names of the Cardinals and the numbering of the cells being placed in different urns, a name was drawn out at the same time as a number; so no partiality could be shown for those who were present over the others who were absent.

In the seventh congregation, after seeing whether any one of the Cardinals desired to have a third person with him in the Conclave, besides the two allowed him by constitution, and granting the necessary permissions, the Conclave selected other officials and servants.

February 15, two Cardinals were elected, to examine and approve each one of the persons whom the electors desired to bring into the Conclave with them. For this purpose each Cardinal had to hand in the surname, first name, grade, office and other qualifications of the assistants whom they intended to bring.

February 16, the ninth and last congregation required by Papal bulls, was concerned with electing, by secret vote, the three Cardinals who should superintend the enclosure, good order, etc., of the Conclave.

In these two latter congregations the ambassadors and representatives accredited to the Holy See were received with all the honors due to their high rank, and in the name of their respective powers expressed solemnly their condolence with the Sacred College over the death of Pius IX. Each of them was received separately, addressed the Cardinals in terms appropriate, and was answered by Cardinal Di Pietro, sub-Deacon of the Sacred College.

We give the list of officials admitted into the Conclave, some few by right of office, and we mark their names with an asterisk; others chosen by the Cardinals, as explained above.

*Secretary—Mgr. Lasagni, in his capacity of secretary to the Sacred College; he was accompanied by his substitute, Mgr. Cordelli, and by his assistant, Mgr. Marini Nicolas. *Governor—Mgr. Ricci-Paracciani in his capacity of Major-Domo to His Holiness. *Marshal—Prince Chigi, who chose as assistant-Captains, Sign. Manni, Tosi, Alessandri, Leonardi. *Sacristan—Mgr. Marinelli, Bishop of Porphyra, as being Sacristan of the Sacred Palace; he was accompanied by his under-Sacristan, Rev. P. Pifferi. Confessor—The same Mgr. Marinelli. *Master of Ceremonies—Mgr. Martinucci, as having served the late Pontiff in that capacity; he was accompanied by five others, the first

being under-Master of Ceremonies, the four others being Deans of the College of Pontifical ceremonies. Mgrs. Balestra, Comagnoli, Cataldi, Fortoli, Accoramboni. *Auditor—Mgr. Passerini, as being auditor to His Holiness. Commissary—Sign Dedominicis Tosti, advocate, with his substitute, Sign. Seifoni. Physicians—Drs. Antonini and Petacci. Surgeon—Dr. Ceccarelli. Architect—Count Vespignani, with his assistant, Caval. Martinucci. Purveyor—Command. Sterbini. Dispenser—Caval. Saraceni. Apothecary—Fra Maye, of the Brothers Hospitallers of St. John.

Besides, there were added ten artisans of different trades, to meet any necessity during the Conclave; a number also of domestics and servants, chosen from the body of attachés of the Pontifical Palaces.

Thus was everything prepared on the part of the Cardinals. The material part of preparing a cloister perfectly closed from without, and well arranged within, was advancing well. Moreover, by a special intervention of Divine Providence, no doubt due to the prayers of Pius IX., no difficulty was thrown in the way either by foreign governments or even by the Italian government itself. On the contrary, while this great act was pending, the government of Humbert took prudent measures for the preservation of order, and won applause for itself from the official journal of the Holy See. The Cardinals from abroad had already arrived in Rome during the nine days, excepting Card. Cullen, who fell ill on his way; Card. Brossais St. Marc, dangerously ill; Card. McCloskey, who was on the ocean, and the Cardinal of Lisbon, who arrived on February 19. On the eve of the Conclave, there were present in Rome sixty Cardinals out of sixty-four.

On the close of the funeral solemnities over the remains of Pius IX., which we described last month, the Cardinals proceeded to meet in conclave. On Monday morning, Feb. 18, according to the rites prescribed, they assembled at 10.15 A. M., in the Pauline chapel of the Vatican, and assisted at the Mass *de Spiritu Sancto*, celebrated by Cardinal Schwartzberg, Archbishop of Praga. When the holy sacrifice of the Mass was finished, Mgr. Mercurelli, secretary of Pius IX., for correspondence with princes, read a Latin oration, in which he exhorted the Cardinals to make a choice, not in accordance with human views and passions, but according to the Spirit of God, as demanded by the necessities of the faithful, and the universal good of the Church of Jesus Christ. There were present the members of the diplomatic corps accredited to the Holy See; also the representatives of the Roman aristocracy.

Later on, the Card. Camerlengo received the oath of fidelity, taken by those officials of the Conclave who are not enclosed with the Conclave itself.

At 4.30 P. M., all the Cardinals re-assembled anew in the Pauline Chapel. The magnificent prayers of the Pontifical ritual, specified for the occasion, were recited, and immediately afterwards they passed in procession to the Sistine Chapel, chanting the *Veni Creator Spiritus*. There the Card. Sub-dean of the College addressed them a touching exhortation to accomplish faithfully their great duty of electors. The Pontifical constitutions on the election of a Pope were read; and then each one of the Cardinals took an oath at the foot of the altar to observe them religiously. After the Cardinals, Mgr. Majordomo, as governor of the Conclave, took the same oath, as well as all the Patriarchs, Archbishops, Auditor of the Rota and Clerics *di Camera*, who, during the session of the Conclave, had charge of all communications and relations between the Cardinals and the public. Finally, the Marshal took the same oath.

The Sacred College then retired within the enclosure prepared, and each Cardinal took possession of his cell. A little afterwards, the three deans, accompanied by the Pontifical masters of ceremonies, made a visit round all the enclosure within, while the Governor made a similar visit without. This double visit being over, the Marshal and his captains, visited every part to ascertain that no stranger remained within; and being quite satisfied of this, he retired from the limits with his captains, shut and locked the only door from without, while the Cardinal Sub-dean locked it from within; each keeping his own key.

Whilst the Cardinals rest for the night, to begin the election next morning, we may take a summary view of the method determined by Pontifical bulls for the election of a Pope.

The only electors are Cardinals of the Roman Church, having the holy orders corresponding to their class, of Bishop, or Priest, or Deacon, and the right of active suffrage in the Conclave, which right is conferred by the Pope, in the ceremony of "opening the mouth" of a Cardinal.

Every one is eligible to the dignity of Pope, no matter what his nationality, rank, or age. Though this is perfectly true in theory, yet practically speaking, for many centuries, the one elected has been chosen from among the most eminent Ecclesiastics, sometimes a Bishop but more frequently a Cardinal. Since the schism of Avignon, which resulted from the predilection of a French Pope for his native country, only Italians have been honored with the dignity of Pontiff; this, of course, is independent of any constitution or obligation of any kind.

That a Pope may be canonically elected it is necessary that the voting be carried on in perfect secrecy, and should it happen, as actually did happen at the last Conclave, that the name of a voter be discovered from the exterior of his "schedula" or voting ticket, the whole

vote is annulled. It is absolutely required that two-thirds of the Cardinals actually present at the Conclave unite upon the same candidate, and the voting must be repeated until this majority is attained. Only those Cardinals are excluded from voting who, for any cause whatsoever, are absent from the Conclave. Should a Cardinal be present but confined to his room by sickness, he may still cast his vote, even though prevented from joining the others in the hall where the voting is carried on.

The Cardinals assemble in the hall twice a day, morning and evening, until a Pope has been elected. At the beginning of each session lots are drawn for three *Scrutators*, who are to count, read and proclaim the voters, and three *Infirmarians*, whose duty it is to obtain the suffrages of the sick Cardinals, if there be any. Then follows what is called a *Complete scrutiny*, that is a voting by written ballots, *completed*, if necessary, by another of *accession*. Should the requisite two-thirds not be obtained at either of these votings, the billets are burned, and the Cardinals retire to their rooms until it is time to assemble again.

The simple scrutiny is made in the following way. Each Cardinal, disguising his hand writing, writes on the middle of a slip of paper: "Eligo in Summum Pontificem Dominum meum Cardinalem N. N."—"I elect my Lord Cardinal N. N. to be supreme Pontiff." At the upper extremity of the paper he writes his own name, and at the lower a secret cypher, which consists of a number and a word. He folds and seals the schedule above and below, so that only the formula in the centre is visible. The oldest Cardinal then rises, the others following in the order of seniority, and holding his hand aloft with the schedule between his fingers, advances to the foot of an altar on which the Blessed Sacrament reposes. There he kneels, and takes the following oath, which he repeats every time he votes: "Testor Christum Dominum, qui me judicaturus est, me eligere quem, secundum Deum, judico eligi debere, et quod idem in accessu præstabo"—"I call to witness Christ our Lord, who is to judge me, that I elect him whom I judge ought according to God to be elected, and that I will do the same at the accessus." Then he ascends to the platform of the altar, and drops his ticket into a large chalice there prepared. If there be a Cardinal ill in his chamber, the Cardinal Infirmarians go to him with a box, which is locked and perforated with a hole for the admission of his voting-paper. He drops his ticket into the box which is carried back to the hall and opened by the Dean of the Sacred College.

When the voting is over, the Cardinal Senators cover the chalice with a paten and shake it well so that the tickets may be well mixed. The schedules are counted and should they fail to correspond exactly with

the number of voters, they are burned, and the process must be gone over again. If the number is correct, the names voted for are read aloud, and marked on papers prepared for the purpose, and if any Candidate has obtained the majority of two-thirds, the Conclave is ended. If no one obtains two-thirds, the Cardinals proceed at once to the second voting by *accession*. In this ballot by accession, they are not free to vote as they please, but are bound, under pain of having the whole vote cancelled, to give their vote to some one already voted for. If a Cardinal wishes to change his first vote, he writes upon a ticket, similar to that used in the scrutiny, these words: "Accedo Domino meo Cardinali N. N."—"I transfer my vote to my Lord Cardinal N. N." If he wishes to leave his first vote unchanged, he writes: "Accedo Nemini."—"I transfer my vote to nobody." These schedules are dropped in the chalice, taken out, read, etc., as before. If the necessary two-thirds are not yet obtained, the schedules used at the scrutiny and at the accessus are burned, and the Cardinals retire to their cells until summoned to the next session. If, however, a majority is announced, certain formalities still remain to be gone through. Three Cardinal *Revisors* have been chosen by lot to oversee all the proceedings. It is their duty to count the voting papers, to make sure that they have been properly sealed, to see whether any Cardinal has voted for himself, or whether at the *accession* any one has written out the name of him for whom he voted at the *scrutiny* instead of writing "Accedo Nemini." It is easy to discover whether the accessus has been conducted properly, since it is only necessary to open that part of the ticket on which the cypher has been written, and to put side by side those which bear the same cypher. The names of the voters are still unknown, and so the secrecy of the vote is not violated. Any irregularity in the accessus annuls the entire vote. The investigation for the purpose of discovering whether the Pope elect has voted for himself is made only in the case when he has received an *exact* two-thirds vote. The reason is, because if, in this case he had voted for himself, his vote, being intrinsically null, would have to be subtracted from the whole number of votes cast for him, he would fail of having received the requisite majority, and it would be necessary to resort to another election. It is evident that this examination is not necessary when a candidate has received more than the two-thirds required. When the investigation is made, this is the manner of proceeding. The Cardinal in question makes known to the Revisors the cypher he has been using, they open the corresponding schedules, and discover at once whether there has been any irregularity. When all is found to be regular, the voting papers are burned, and this time some humid material is burned with them,

that a dense smoke issuing from the chimney may announce to the people of Rome, that a Pope has been elected.

This summary explanation finished, let us return to the Cardinals whom we left in their cells at the Conclave on the night between the 18th and 19th of February. On the morning of the 19th, they assembled in the Sistine chapel where the sessions were to be held. Before beginning the work of the Conclave the Cardinals, sixty in number, addressed a protest to the Ambassadors accredited to the Holy See. In order to vindicate the rights of the Holy See and of the church, to do reverence to the memory of Pius IX, and also to assure to the future Pontiff the hearty concurrence of the Sacred College and full liberty of action, they declared their sentiments in regard to the temporal sovereignty of the Popes. The document is very dignified and moderate in tone, but full of precision and energy. We give the most important part of it, translated word for word from the *Osservatore Romano* : —

“ It is known by all that the oaths taken by each and every member of the Sacred College, when they are raised to the dignity of Cardinal, prescribe to them the most strict duty of defending and guarding the rights, the prerogatives, and even the temporal possessions of the Church, at the cost of whatever sacrifice, even of their own blood. These oaths have now received a solemn confirmation. For scarcely had the Cardinals assembled in general congregation after the death of the lamented Pontiff, when they unanimously repeated, in the presence of God, the oaths already made, and once more declared their adhesion to them, and also renewed all the claims and protests published by the deceased Sovereign both against the occupation of the States of the Church, and against the laws and decrees, promulgated to the injury of the same and of the Apostolic See.”

This over they set about the work of the election. For two or three weeks after the election the newspapers were filled with detailed reports of the proceedings of the Conclave, but even the best informed were often at fault. This is not surprising if we remember that the Cardinals take an oath to observe the strictest secrecy. We would know absolutely nothing of the details of the election, were it not for the indiscretion of some one (we know not whom), into whose hands the notes of one of the Cardinals happened to fall, and who copied from them an account of the three sessions which were held during the 34 hours that the Conclave lasted. We publish these notes almost word for word, adding a remark or two which may serve to make them more intelligible :

TUESDAY MORNING—First session began at 9 o'clock and ended at 2.

SCRUTINY.

Cardinal Pecci received.....	18 votes.
“ Bilio “	6 “
“ Franchi “	5 “
“ Panebianco received.....	2 “

The other 29 votes were scattered among various persons.

This scrutiny was cancelled, because one of the Cardinals had, through mistake, used a seal with his own armorial bearings when fastening his *schedula* (voting paper).

TUESDAY EVENING—Second session began at 3½ o'clock and finished at 7.

	Votes in the Scrutiny.	Votes in the Accessus.	Total.
Cardinal Pecci.....	26	8	34
“ Bilio.....	7	2	9
“ Monaco la Valletta.....	4	1	5
“ Panebianco	4	2	6
“ Franchi.....	3	0	0
“ De Luca.....	3	0	0
“ Martinelli	2	0	0
“ Simeoni.....	2	3	5
“ Di Canossa.....	1	0	0
“ Caterini	1	0	0
“ Guidi.....	1	0	0
“ Ferrieri	1	0	0
“ Ledochowski.....	1	0	0
“ Manning.....	1	0	0
“ Mertel.	1	0	0
“ Moretti.....	1	0	0
“ Parocchi.....	1	0	0
Total votes given.....	60	16	59

In the last column there is certainly a mistake, due probably to the copyist. The total should be 60 instead of 59. The second column shows that in the accessus 16 Cardinals changed their first votes of the scrutiny and 44 *nemini accesserunt*, that is, left their original votes unchanged. Of these 60 Cardinals who voted, 59 were present in the Sistine Chapel. One, Cardinal Amat, was ill, and gave his vote to the Infirmarian Cardinals, who, in this session, were the Cardinals Sacconi, Michalowicz and Serafini. The Scrutators were, in this session, Cardinals Berardi, Simeoni and Consolini.

After the accessus the Cardinals quitted the Sistine and betook themselves to the principal entrance of the Conclave, where they received and welcomed the Cardinal of Lisbon, Moraes Cardoso, who had just arrived, and who took part in the voting next morning.

WEDNESDAY MORNING—The Cardinals enter the Sistine Chapel about half-past nine. After a Low Mass, the question is discussed, where the proclamation of the new Pope, after his election, shall take place.

SCRUTINY.

Cardinal Pecci received.....	44 votes.
“ Bilio “	5 “
“ Monaco “	2 “
“ Panebianco received.....	2 “
“ Simeoni “	2 “
“ Di Canossa “	1 “
“ Ferrieri “	1 “
“ Martinelli “	1 “
“ Moretti “	1 “
“ Schwartzenberg received.....	1 “
“ N. N. received.....	1 “
Total.....	61 “

There was one vote cast the writer does not know for whom.

As Cardinal Pecci received more than 41 votes, which constitute the necessary two-thirds of the 61 votes cast, he is elected. The accessus was unnecessary. Only three Cardinals were absent, viz: Cardinals Cullen, McCloskey and Brossais-Saint-Marc (since dead).

In this session the Infirmarians were the Cardinals Garcia Gil, Mertel and Oreglia. The Scrutators were Cardinals Régnier, Michalowicz and Franzelin. The *Recognitores* (who had to reëxamine the voting papers to see that everything was in order, and the election quite regular), were Cardinals Caverot, Deschamps and Bonaparte.

(To be continued.)

General Intention.

A HAPPY PONTIFICATE FOR LEO XIII.

On the day of his consecration, September 29th, A. D. 440, standing in the midst of a people whose hearts were throbbing with emotion and joy, Leo the Great raised that majestic and paternal voice which was for twenty years, to resound to the ends of the earth, to crush heresies, to save the Roman world from the barbarians and the barbarians themselves from barbarism, and to pour life and vigor into a new society reared on the wreck and ruin of a fallen empire. “Let my lips,” he cried, “proclaim the glory of the Lord! Let my soul, my mind, my flesh, my tongue bless His holy name! It would be ingratitude, and

not modesty, to pass by, in silence, the blessings of God. By the sacrifice of praise to the divine majesty let me inaugurate the new ministry of the pontificate . . . the Lord hath looked upon my lowliness; His blessing hath sought me out . . . and He hath wrought great things in me . . . I beseech you, by the bowels of the mercy of Jesus Christ, to help by your prayers him whom your voice has brought from afar to this dignity, that the spirit of grace may abide with me, and that your judgment may be without repentance. . . . Well beloved, whatever be my unworthiness, let us not forget that the foundation-stone of the Church stands ever unshaken amid every storm and outlives the ruin of every human thing."

Whilst the great Pontiff uttered these words so full of personal modesty and of triumphant confidence in the divine promises given to the Church, he looked forth upon a world wasted by barbarism and covered with bloody battle-fields. And so, to-day the thirteenth Leo, whom our loyal greetings have welcomed to the same undying throne, looks forth over a world full of treachery and deceit, and thick-set with dangers greater, perhaps, than any that the Church of God has ever had to face before.

And how is it with the venerable pontiff whose hand grasps the helm of that bark freighted with all our hopes! In the face of the combined forces of earth and hell, are his hands free to do battle as he would for the cause of God? No, he is alone, betrayed, spoiled and fettered. Like Peter in the prison at Jerusalem, like the Popes in the catacombs, like the glorious Pius IX., Leo XIII. is surrounded by the enemies of God, who watch his every step and guard every avenue—he is truly a prisoner in his palace; his hands are bound. But the speech and the spirit of the Pontiff are not bound—"the word of God is not bound."

Pius has left to Leo the mantle of his spiritual royalty, with his "double spirit" of gentle firmness; he has left him his indefectible authority, independent and supreme. He has left that authority not only in its substantial integrity, as he had received it from those who went before, but now, since the Vatican council, bright with a new splendor and graced with a boundless love such as bygone ages never knew. Our Sovereign Pontiff knows the supernatural glory of that divine authority, and is prepared to wield it with a great heart and a steady hand. We shall render to him the loving and loyal obedience we gave to Pius IX.

Never, perhaps, in the Church's history, was there a more clearly providential election; never a more universally enthusiastic greeting. What, then, may we look for from a pontificate at the very first step of

which the hand of God is so visibly manifested? "What an one, think ye shall this be? For the hand of the Lord was with him."

Let us take heart; if the Christian world is true to its duty of prayerful support, this new Leo will conquer and disarm the Attilas of Revolution and Cæsarism.

Let us all pray earnestly and together, that God may grant to Peter and to the Papacy a triumph greater even and more glorious than that of the first Leo.

"At all times, prayer has been the divine weapon used by the true children of Christ to overcome the enemy of souls. And now, when the enemy of all good is making his last effort to quench the faith, to sow the seeds of error and to ruin society, it is more necessary than ever to awaken in Christian hearts the love and desire of prayer; so that striving in close array, in the strength of the Heart of Jesus, we may repair the evil done by impious sects to religion and to the Church."*

Divine Heart of Jesus, I offer to Thee, through the Immaculate Heart of Mary, all my prayers, actions, and sufferings of this day, for the same intentions for which Thou dost daily offer Thyself a Victim on our altars.

I offer them in particular for the worthy successor of Pius IX., our new Pope, Leo XIII. Lord Jesus, defend him against the assaults of revolution and of Cæsarism. May he check the onward march of our modern Attilas, and win for Thy holy Church the peace and triumph she asks of Thee. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

Please return thanks to the Sacred Heart for the restoration of health to two persons; and for a remarkable improvement in the dispositions of two individuals; for seven special favors; and for the conversion of a man who had not been to his religious duties for many years. All the above favors were recommended last month. Fervent thanks are

* Card. Pecci's recommendation of the *Apostleship of Prayer* to the clergy and faithful of the diocese of Perugia, in the *Ordo Divini Officii*, 1867.

returned to the Sacred Heart for the amendment of two inebriates recommended in January; both are now working steadily. Please return thanks to the Sacred Heart for favors received by two religious; for the edifying death of one person; for five temporal and many spiritual favors; for great improvement in the health of two religious; and for the return of a boy who had been absent two years.

Thanks are returned for the reform and happy death of one person.

Please return thanks to the Sacred Heart for the conversion of a Protestant lady who had been recommended to the prayers of the Associates; and for a great spiritual grace granted to a whole family.

Thanks are returned to the Sacred Heart, for the following answers to petitions sent to be inserted in the *Messenger*. A young man who had been sick two years and a half, has been cured; two persons have obtained situations; a man, addicted to intemperance, has reformed; property which was thought to be lost, has been recovered.

Most grateful thanks are returned to the Sacred Heart for the truly edifying death of my father; also for the conversion of a lady to the Faith. She was recommended to the prayers of the Apostleship, about 18 months ago.

Please record in your next number of the *Messenger*, the unbounded thanks of a family for a sorely needed temporal blessing that was asked in your pages for nearly two years. It has just been granted in the most complete manner and under the most desirable circumstances.

Thanks to the Sacred Heart for a great favor asked and obtained last month.

Most grateful thanks to the Sacred Heart for the removal of business difficulties; for a good position for a lady, and for two temporal favors.

Please thank the Sacred Heart for three favors that had been recommended, and for several others not specified.

Grateful thanks to the Sacred Heart for most timely assistance afforded to a poor family in great distress, for whose relief the prayers of the Apostleship have been solicited; the reform of two persons is also gratefully acknowledged. A lady returns thanks to the Sacred Heart for very special graces granted to her husband in his last illness; thanks also for the happy death of another who had been recommended.

Thanks are returned for the success of an undertaking; for twenty special favors obtained through the Apostleship; for the conversion of a Protestant, and for the protection of a family, all were recommended to the Apostleship last month.

A Pastor returns thanks for the success of an undertaking which he attributes to the influence of the Sacred Heart; also for the partial cure of a disease.

I beg of you to thank the Sacred Heart for granting a particular spiritual favor which we recommended a short time since. With feelings of the deepest gratitude, I return thanks to the Sacred Heart of Jesus that I have at last found my long lost son. For years I have petitioned the Sacred Heart, I have hoped almost against hope that he yet lived, I have written, I have advertised, I have telegraphed, I have grieved and prayed with a breaking heart at hope deferred, but at last a letter comes to assure me that he yet lives. Thanks are returned to the Sacred Heart for the conversion and perseverance of several persons; and for the partial recovery of sight.

Favors obtained in answer to requests sent to the *Messenger*, the first day of last May.

A mother returns thanks to the Sacred Heart, for the reconciliation of her two sons, who had not spoken to one another for about two years; they met some time afterwards, and were as friendly as if no misunderstanding had existed; thanks also for two situations obtained.

I most fervently thank the dear Heart of Jesus for the following favors which had been recommended to the prayers of the Apostleship: Five persons have obtained employment; a lady has been successful in temporal affairs; a member of the Apostleship, an old mother who had not heard from her son for nearly fourteen years, and for whom I sent a petition nearly five years ago, has lately heard from him.

We return thanks to the Sacred Heart for a very great change in one person; for obtaining a situation; for obstacles conquered in entering a religious community; for the reformation of an intemperate person; for the recovery of health, and for four other favors.

Thanks to the Sacred Heart for several who have returned to their duties after being a long time away; also for many conversions.

We return most grateful thanks to the Sacred Heart for the reform of three persons lately recommended to the prayers of the Apostleship.

I wish to offer thanks to the Sacred Heart for certain favors obtained this month.

Sincere thanks are returned to the Sacred for a great blessing bestowed on a congregation in having a resident Pastor, and for other favors.

Thanks are returned to the Sacred Heart for the restoration of health to one person; for the reformation of a man who had not attended to his religious duties for many years, and for six temporal favors.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for May, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for May, 1878.

From	Date.	From	Date.
Abingdon Va.....	Apr. 9.	Germantown, Pa.....	Apr. 10.
Baltic, Conn.....	" 11.—G. O.	Govanstown, Md.....	" 10.
Baltimore, Md.....	Mar. 14.—G. O.	Grand Coteau, La.....	" 5.
" ".....	" 25.	Halifax, N. S.....	Mar. 10.—G. O.
" ".....	Apr. 9.	" ".....	" 12.
Bangor, Me.....	Mar. 13.—C. A.	" ".....	" 19.
Bay City, Mich.....	" 23.	" ".....	" 25.—G. O.
Bellefonte, Pa.....	Apr. 9.	" ".....	Apr. 3.—C. A.
Binghamton, N.Y.....	Mar. 27.—C. A., G. O.	Harlem, N. Y.....	" 11.
" ".....	Apr. 2.—C. A., G. O.	Harrison N. J.....	Mar. 26.
" ".....	" 7.—C. A.	Hart'ord, Con.....	Apr. 12.
Boston, Mass.....	" 8.—G. O.	Horn's Mills, N. H.....	" 9.
" ".....	" 11.—G. O.	Independence, Cal.....	" 12.—C. A.
Bridgeport, Ala.....	" 5.—G. O.	" Kan.....	" 7.
Brooklyn, N. Y.....	" 9.	Indianapolis, Ind.....	" 9.—G. O.
" ".....	" 12.	Ionia, Mich.....	Mar. 24.
Cairo, Ill.....	" 8.—C. A., G. O.	Jackson, Miss.....	Apr. 6.—G. O.
Calvary, Ky.....	" 2.—G. O.	Las Cruces, N. Mex.....	Mar. 24.—G. O.
Canton, Ohio.....	Mar. 22.	Lawrence, Mass.....	Apr. 11.—G. O.
Cape Girardeau, Mo.....	" 14.	Lebanon, Ky.....	Mar. 26.
Charlestown, Mass.....	Apr. 11.—G. O.	Louisville, Ky.....	" 19.
" ".....	" 12.—G. O.	" ".....	Apr. 5.—G. O.
" W. Va.....	" 1.	Loretto, Ky.....	" 2.—G. O.
Chatham, C.W.....	Mar. 10.	Marinette, Wis.....	Mar. 19.
" ".....	" 18.—C. A.	Marysville, Cal.....	" 22.
Chicago, Ill.....	" 18.—G. O.	Maysville, Ky.....	Apr. 1.—C. A., G. O.
Cincinnati, Ohio.....	Apr. 2.	Memphis Tenn.....	Mar. 12.
" ".....	" 7.	Milwaukee, Wis.....	Apr. 7.—G. O.
Cleveland, Ohio.....	" 9.—G. O.	Mobile, Ala.....	Mar. 17.
Curdsville, Ky.....	" 1.	" ".....	Apr. 10.
Dallas, Texas.....	" 1.—C. A., G. O.	Mount de Chantal, W. Va.....	Mar. 23.—G. O.
Davisville, Cal.....	" 1.	Mount Vernon, N. Y.....	Apr. 7.
Denver, Colo.....	" 8.	Nazareth, Ky.....	Mar. 12.—G. O.
Detroit, Mich.....	Mar. 31.—G. O.	Newark, N. J.....	" 20.—C. A.
" ".....	Apr. 10.—G. O.	New Boston, Ohio.....	Apr. 2.
Dunkirk, N. Y.....	" 8.	New York, N. Y.....	Mar. 19.
Dunlap's Creek, Va.....	Mar. 28.	" ".....	Apr. 8.
Earlington, Ky.....	Apr. 1.	" ".....	" 10.—G. O.
East Cambridge, Mass.....	Mar. 17.—C. A.	Parkville, N. Y.....	" 8.—G. O.
Edina, Mo.....	Apr. 1.	Pass Christi, Miss.....	Mar. 13.
Edgefield, Tenn.....	Mar. 25.—C. A., G. O.	Philadelphia, Pa.....	" 16.
Eel Brook, N. S.....	Apr. 3.—C. A.	" ".....	" 21.
Egg Harbor City, N. J.....	" 10.	" ".....	" 25.
Elizabeth, N. J.....	Apr. 11.—G. O.	" ".....	Apr. 1.
Frederick, Md.....	" 3.—G. O.	" ".....	" 4.—G. O.
Gap Mills, W. Va.....	" 7.—C. A.	" ".....	" 7.

Letters with Intentions for May, 1878—Continued.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Philadelphia, Pa.....	Mar. 10.—C. A., G. O.	Sweet Chalybeate Spr'gs	
"	" 11.	Va.....	Mar. 17.—C. A.
Portland, Ky.....	" 8.—G. O.	Torresdale, Pa.....	Apr. 1.
Red Bluff, Cal.....	Mar. 6.—G. O.	"	" 8.—G. O.
Saginaw City, Mich.....	" 12.	Towanda, Pa.....	Mar. 15.
"	Apr. 9.—G. O.	Trevilian's Depot, Va.....	Apr. 10.—G. O.
St. Louis, Mo.....	" 5.	Vicksburgh, Miss.....	Mar. 19.
"	" 8.	"	Apr. 9.
St. Mary's, Ind.....	" 8.—G. O.	Waco, Texas.....	" 2.—C. A.
San Felipe, Cal.....	Mar. 27.—G. O.	Washington, D. C.....	" 12.
San Francisco, Cal.....	" 4.	Water Valley, Miss.....	" 7.—C. A., G. O.
"	Apr. 5.—G. O.	Webster, Ky	Mar. 12.—G. O.
San Jose, Cal.....	Mar. 21.—G. O.	West Philadelphia, Pa....	" 15.
Santa Clara, Cal.....	" 4.	"	Apr. 11.
Santa Fe, N. Mex.....	" 7.—G. O.	White Sulphur, Ky.....	" 7.—C. A., G. O.
Sault Ste Marie, Mich.....	" 25.	Williamsburg, Texas.....	Mar. 26.
Sharon Hill, Pa.....	Apr. 4.	Woodville, Miss.....	" 29.—C. A.
South Orange, N. J.....	" 10.	Wooster, Ohio.....	Apr. 2.
Springfield, Ill.....	" 10.	Xenia, Ohio.....	" 9.

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated :

VOCATION TO THE FAITH is asked for—

All non-Catholics in six localities and 1 academy—129 families—1103 individuals—and for several persons previously recommended.

REFORM OF LIFE is asked for—

158 families—1049 individuals—66 intemperate persons—all the bad Catholics in 1 locality—32 apostates—return of a son to his mother.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

Our Holy Father the Pope—4 religious orders—1 diocese—315 families—1342 individuals—all who are preparing for first communion—souls in purgatory—several preparing for ordination—the souls of 31 persons lately deceased—12 spiritual retreats—7 parishes—16 associations—9 congregations—5 schools—24 scolarities—spiritual and temporal favors for 3 novitiates—1 college—8 academies—35 communities—happy death of 21 persons—peace and charity for 20 families—47 vocations to the religious state—special direction in choosing a state of life for 57 persons—protection of a family—reconciliation of a married couple and 18 individuals—1827 particular and spiritual favors, besides several intentions previously recommended.

SUCCESS AND RESOURCES are asked for—


238 families—644 individuals—2 congregations—3 asylums—3 churches—1 hospital—3 missions—33 schools—43 undertakings—employment for 162 persons—success of 14 novenas—2 important affairs for the glory of God—11 classes of students—18 examinations—happy issue of 5 affairs—news from 3 absent friends—safe and prosperous voyage of 6 persons—recovery of money—safe return of a husband and a brother—settlement of difficulties—to avert a great trouble from a family—speedy termination of 11 law suits—403 temporal favors.

RECOVERY OF HEALTH is asked for—

6 priests—28 religious—11 families—582 individuals—inmates of 1 asylum—25 insane persons—cure of sore eyes and other painful maladies for 59 persons.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. THE APOSTLESHIP OF PRAYER, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. THE MANUAL OF THE APOSTLESHIP OF PRAYER, an abridgment of the above. Published by the same. 35 cts.

3. DEVOTION TO THE SACRED HEART OF JESUS, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. THE PARADISE OF GOD, or, *The Virtues of the Sacred Heart of Jesus*, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. CATECHISM OF DEVOTION TO THE SACRED HEART, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. CATECHISM OF THE APOSTLESHIP OF PRAYER, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. GOD OUR FATHER, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

8, 9, 10. THE ACTS OF THE EARLY MARTYRS, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. LEANDRO, OR, THE SIGN OF THE CROSS. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1 50.

12. SIMON PETER AND SIMON MAGUS, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. TIGRANES, a Tale of the Days of Julian the Apostate; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts.; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.


ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect*.
S. SVEGLIATI, *Secretary*.

PARTICULAR NOTICE.

 All who desire to subscribe to the *Messenger*, are requested to send their names and amount of subscription, to the Director of the Association of the Apostleship of Prayer, Rev. B. SESTINI, S. J., Woodstock College—Woodstock, Howard County, Md.

The first series of the *Messenger* will be furnished, on application to Rev. B. SESTINI, S. J., Woodstock College, Howard Co., Md., for the following prices:—Bound volumes, \$15; unbound, \$10.

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THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocese the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocese has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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The Local Directors supply gratuitously Diplomas of Aggregation to any Community, Parish, Church, Sodality, &c., that may apply for them, as also, Diplomas of Promoters.

The same Local Directors send, from time to time, to the Provincial Director, the lists of the places where the Association of the Apostleship of Prayer has been established.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

JUNE, 1878.

Vol. 5, No. 6.

Devotion to the Sacred Heart in Schools.

And they brought him also infants that he might touch them. Which when the disciples saw, they rebuked them. But Jesus, calling them together, said: Suffer children to come to me and forbid them not, for of such is the kingdom of God. (*Luke xviii, 15, 16.*)

There is nothing more beautiful in the life of our Divine Lord on earth, than the tender, thoughtful love which he everywhere shows for children. He refers to them in the touching parables with which He is wont to instruct his disciples. He pleads for them and protects them, when the Apostles wish to drive them from His presence. He holds up their innocence, their humility, their artless, trustful love, as models for those who would gain His favor: "Unless you become as little children, you shall not enter into the kingdom of heaven." He shows a continual solicitude for their welfare, and He promises to love those who shall love them—"He that shall receive one such little child in my name, receiveth me Take heed that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of My Father who is in heaven."

Can we imagine that He has allowed this marked affection to grow cool, now that He sits enthroned beside His Eternal Father in His kingdom? And if not, can we suppose that He wishes to withhold from the young those immense, those invaluable treasures which are stored up in the devotion to His Sacred Heart. If we except grown

men and women who are struggling hard to break with a life of sin, or to save themselves from relapsing into it after they have once escaped from its terrible slavery; there is no class of persons for whom the practice of this devotion is more peculiarly necessary than for young people during the whole period of their school-days. The great world is continually unfolding to them new and enticing phases of danger. Each successive temptation carries with it a novelty harder to resist than the more violent attacks of the fierce passions of after years. Special graces are required to guide the ordinary child unscathed through all these perils. An earnest, straight-forward love of virtue and a degree of moral courage by no means insignificant are absolutely necessary for the spiritual safety of youth in our days; for vice has become so shameless and untiring in braving the public gaze, that all the watchful care of parents and teachers can scarcely hide its filth and nastiness from the innocent souls committed to their charge. Our little ones cannot walk over the short distance between home and the school house, without daily hearing and seeing things, which, if reflected on, must leave a stain upon their purity.

Now, what can better foster in children the strength to resist these temptations, than a devotion which presents to them the Heart of Jesus loving them with an infinite love, suffering for their sins and the sins of others with the bitterest anguish, and imploring some return of love for love, some slight reparation for the crimes and ingratitude of men.

One of the most important accessories to the devotion to the Sacred Heart—especially since it has been united with the Apostleship of Prayer—is intercession with God for the interests of the Church, for the conversion of sinners, and for the wants of the faithful. Hence, next to great saints, children should be looked on as the most useful members of the Arch-confraternity; for their prayers have an influence with the Most High which cannot be exaggerated. In their sorest days of trial, when all hope of human aid had vanished, and even heaven seemed deaf to their prayers, the inhabitants of Bethulia gathered together all the little ones of the city and sent them to the temple to pray. They felt confident that God could not refuse a petition offered up by so many pure and fervent lips. And their confidence was rewarded with success; the hosts of their enemy were shattered and the city was saved. Father De Smet, the fame of whose labors amongst the Indians of the western

prairies is world-wide, never entered on any important work, until he had first written to various congregations of nuns, and obtained from them a promise that they would interest the children under their charge in the success of his enterprise. A venerable white haired priest, one of the most successful missionaries of our century, who had converted many thousand protestants, and had brought countless sinners to a life of virtue, frequently used to assert that the prayers of children are amongst the most powerful aids of the missionary. He assured the writer of this article that he attributed most of the good that he had accomplished, to the novenas, which were made yearly in several parochial schools for the success of his pious labors. His acquaintances were sometimes astonished at the magnitude of works which he set on foot without any apparent resources; and some of his more intimate friends occasionally remonstrated with him. He gave but one answer: "This undertaking is for the glory of God; and, you know, the children are praying for me."

Now, if what we have been saying is true, how comes it that many who are burning with eager zeal to propagate the devotion to the Sacred Heart, overlook altogether the little ones of Christ's flock, in their endeavors to extend the Arch-confraternity? The answer generally given to this question, is, that children cannot understand the scope of the devotion, and that even if they could, they are too full of levity and thoughtlessness to practice it with that fervor which it, above all other devotions, requires. This is an objection which we have heard more than once. But it has no foundation in fact, and we fear that he who uses it has never tried to sound the depths of that most interesting, most mysterious, most complex of human things—a child's soul. Our Lord wishes pure and loving hearts, hearts that are meek and humble like His own. He wishes sympathetic hearts, hearts that can suffer for those to whom they are devoted. And where will you find this purity, and affection, and meekness, and humility, and sympathy, more strikingly developed than in a boy or girl brought up under Catholic influences.

And can children suffer patiently for those whom they love? Ask the little one who deprives herself of some dainty to bestow it on her favorite brother; or the school-boy who undergoes, unflinchingly, a severe punishment rather than inform on his guilty playmates. You may, perhaps, smile at these examples, kind reader, but they suppose in

the child an amount of moral heroism, which we, old as we are, sometimes find it hard to excite in our own bosoms. But it is easy to find more striking instances. Take the ragged, shivering, hungry lad, who to support a sick mother, hawks the daily papers through our streets from early morning until late at night, when the mercury is down to zero, and the snow lies thick upon the pavements, and a bitter, piercing north-wester is sweeping through the city, and driving in doors all those whom necessity does not force to be abroad. Or take those legions of child martyrs who have cheerfully gone to death—and the terrible death too of scourging and burning, and drowning—rather than deny their holy Faith. To sympathize with suffering, to return affection for affection, to despise ingratitude, to burn with indignation against injustice and crime—all these are peculiar characteristics of the child. If dormant, they can easily be aroused; if destroyed through the evil influences of bad company, they can be created anew by kindness and care.

But what has this to do with the devotion to the Sacred Heart? Well, we answer, that a child can and will bring all these qualities to the practice of the devotion, and will add to them an intelligence and practical zeal that might well astonish older persons. This is not a mere assertion; the writer speaks from experience; he is not ventilating a new theory of his own.

Children cannot, we allow, grasp all the theological significance of the devotion with the acuteness and exactness of a divinity student. They cannot enter into its full spiritual meaning with the penetration of an ascetic. They cannot comprehend all its more subtle bearings on the interior and exterior life of the christian, and on the great issues of the social and political world. But they can very easily understand what is it to console and love the Heart of the Man-God, that Heart which has loved us so much, that Heart which has been so grievously wounded by the sins and ingratitude of creatures. Nothing more is essential for the child to know at first. If there were, then forbid the young and the ignorant to engage in any exercise of piety, whatever it may be; for there is not one which might not present difficulties to them. Such difficulties, however, seldom arise; for God seems to lend a supernatural light to simple minds, which he often denies to the more learned. "I thank, Thee, Father," says Our Lord, "that Thou hast

hidden these things from the wise and prudent, and hast revealed them to little ones."

That children can understand all that is essential for devotion to the Sacred Heart, and that they will eagerly practice it when once it has been explained to them, is proved by every-day facts. In numerous convents and colleges all over the world, the confraternity has been successfully established. We find, in all these institutions, young boys and girls between the ages of eight and fourteen, performing not only the ordinary practices in honor of the Sacred Heart, but, besides these, numerous other acts of piety and mortification of which many of their older associates do not even dream. In many places it is customary to suspend near the door of the chapel a box into which, at the end of the week, each one drops a slip of paper, giving the number of good actions performed for the intentions of the Apostleship of Prayer. The list of Communions, penances, prayers, acts of charity and self-denial, found in one of these boxes at the close of a month, would surprise many who imagine that children are incapable of anything but play and forced application to study. We can call to mind at the present moment, at least three such schools in which a large proportion of the pupils are weekly communicants. We have often seen some of these same pupils—merry, fun-loving, quick-tempered beings—stealing away from the playground to the chapel, to pray for a moment or two before the Blessed Sacrament. We have seen them tolerating without a murmur the rudeness and petty persecutions of their companions, or even submitting to punishment imposed on them, by mistake, for faults which they had not committed. And all this they did in order to have something to offer the Heart of Our Lord.

Thank God! there are many such schools in the United States; and the proficiency, piety, and good conduct of their pupils show that Our Divine Redeemer has kept His promise of bestowing special graces on all those who should encourage the devotion to His Sacred Heart. We hope that the day is not long distant when this devotion will be practiced as it should be, in *all* our institutions of learning. Let us instil an earnest practical love of the Hearts of Jesus and Mary, into all the members of our younger generation, and we need have little fear of shipwreck for their faith or morality. The writer has seen colleges thoroughly reformed and made schools of sanctity as well as of science,

by the efforts of one energetic man who introduced and fostered this devotion amongst the students.

Some years ago a friend of ours was in charge of a large class of young men in a well known educational institution. In the opening lecture of the session, after insisting on the necessity of labor for success, he dwelt at some length on the still greater necessity of prayer. This gave him an occasion of mentioning the promises which Our Lord made to Blessed Margaret Mary in favor of those who should honor His Sacred Heart. From this he very naturally passed to a brief explanation of the devotion itself, and finally suggested that it might be well if the students were to enroll themselves in the Arch-confraternity, and form bands of nine for the offices. The next morning a list containing all their names was handed to the professor, with a request that he should have it transcribed in the Register of the Apostleship. Several of the young men were Protestants, and, upon being asked by one of their companions for their motives in joining, answered: "Well, of course we can't go to Communion like the other boys, but we can surely love the Heart of Jesus which loves us so much, and we can try to behave ourselves better, and to do something in atonement for the insults offered to Our Lord."

By means of a little dexterous management, and a few words of exhortation spoken from time to time, the fervor of the class was easily kept up. At the end of the school year, the result was as follows: Most of the students had become weekly communicants; the protestants referred to above had been received into the Church; the custom had been adopted of making a general novena before every serious undertaking—such as examinations, competitions, etc.; the admirable conduct of the class excited particular notice, even in a college where cases of bad behavior were exceedingly rare; the diligence of the young men was such that the professor had rather to restrain them, than to urge them on in their application to study. And these were ordinary college boys, full of life and fun, and fond of play. There was not a single "mope" among them either before or after their adopting the devotion to the Sacred Heart; on the contrary the more fervent of them were the very ones who were continually in demand on the play-ground to take a leading part in some game or other. One of them, whose long and frequent visits to the Blessed Sacrament were a source of continual edifi-

cation to his professors, was as much envied by the younger students for his skill in base-ball and gymnastics as he was admired by his classmates for his ease in unravelling knotty passages of Tacitus and St. Basil. These facts will not seem strange to those who have had much dealing with youth. Pious, straightforward lads who can be trusted in all circumstances, are always cheerful.

In bringing this rather rambling paper to a close, we beg, we implore those to whom God has intrusted the direction of youth, to make strenuous efforts for the propagation of the devotion to the Sacred Heart amongst those who are committed to their charge, and for whose souls they will one day have to give an account. Their own interests should impel them to do this. Blessed Margaret Mary says: "Our Lord has in store inconceivable treasures for those who labor to spread this devotion. Their ministry will produce, even in what regards their own salvation and perfection, fruits far beyond their hopes." Let those teachers especially try this, who find it difficult to fulfil to their satisfaction the requirements of their high mission of educating the young; those who have dull, or lazy, or unruly pupils to deal with; those who are discouraged at the small fruits which even their best endeavors produce. And if at the end of a few months, they do not find that God has showered down an abundance of unexpected blessings on themselves, on their scholars, on all connected with their school—then their case will be a new and strange one. It will be in direct contradiction to universal experience.

And even though, through some such exception, their labors should not be crowned with merely temporal rewards, yet the rich spiritual blessings which they shall have gained for their pupils, will merit an imperishable treasure in heaven. They will be ranked amongst those noble apostles of the class-room, who do more than missionaries or preachers to keep alive the faith of Christ's Church. S. C.

St. Apollonius and his Companions.

(Continued.)

"It grieves me beyond expression," said the Governor, "to see thee so hardened. Thou knowest that the solemn festival of Serapis is near at hand. How great will be the disappointment, not only of thy friends

and relatives, but of all the people of the neighboring towns and villages, who were wont to be so delighted with thy musical talent; and how much will it add to their regret, when they see the very instrument of thy many triumphs in the hands of some unskilful performer!"

At the mention of this, a strange feeling seemed for a moment to seize upon Philemon: a sudden twitching was visible in his countenance. Bursting into tears, he exclaimed:

"Lord Jesus Christ, suffer not that even a thought of infidelity to Thee enter my poor heart. Thou didst hear me, all unworthy as I am, in the midst of my distress: grant that the last token of my unfaithfulness, and the memory thereof, may pass away forever, so that nothing may hinder me from being wholly Thine."

At the moment he uttered this prayer, the lightning fell from heaven and destroyed the musical instrument—which had been so long the cause and object of his pride and vanity. No sooner did this fact become known, than Theonas, the brother of Philemon, again presented himself before Arian, and accused Apollonius, the deacon, as the cause of the great change that had come over his brother; begging him to punish the author of all these misfortunes—as a warning to all Christians, who endeavored to pervert the minds of the faithful worshippers of the gods.

When Arian heard that Apollonius, the Deacon, whom he had sent to prison, was the person who had exchanged garments with his favorite, and had thus unintentionally become the principal agent in his conversion, he flew into a great passion; and forthwith he ordered his officers to bring the prisoner before him. As soon as he saw Apollonius, he cried out:

"O thou, the author of the direst mischief that ever befell us! how didst thou dare to bewitch, with thy cunning arts, him who was the joy and sunshine of our life? Didst thou not know that it was the furies that prompted thee to cast a spell upon him, when thou gavest him that cloak? But, if it was through cowardly fear that thou did choose another to cover thy deceitful hypocrisy, what evil genius induced thee to tamper with one whom all knew as our friend, and the darling of the people? Assuredly, if thou wert so afraid of us, thou shouldst privately have made known to us thy willingness to obey our commands, and we would gladly have set thee free. But now, by thy imprudence, thou hast filled us all with sadness and regret, and drawn upon thyself

the malediction of every citizen. Nevertheless, since the clemency of our rulers is ever ready to forgive wicked deeds—when true amendment is promised; come and without delay offer sacrifice to our gods, that he, whom thou hast unwittingly misled, may be persuaded to follow thy example. In this manner thou wilt secure full pardon for thy own crime, and safety, together with a return to favor, for the misguided Philemon. Shouldst thou disregard this wholesome advice, I swear by all our gods, ye shall both miserably perish.”

“It is my earnest prayer,” replied Apollonius, “that your excellency should thoroughly understand, that I publicly confess, before the people here present and before the whole world, that in all this transaction I have shamefully and wickedly sinned against my God and Saviour, by disregarding the voice of my conscience, and by listening to the suggestions of the tempter, who made me forget that my strength amidst trials was not to proceed from my own human weakness, but, as I knew full well, from the power of God, who upholds the weak and humbles the proud. I am truly sorrowful for the scandal I have given; and since in spite of my cowardice and unfaithfulness, our merciful God has turned my disgraceful conduct into a glorious triumph of His grace, I trust, that as He has made my wicked apostasy the means of gaining unto Himself a new and glorious champion of the truth, so He will mercifully pardon my sin, and take me again, humbled, repentant and sorrowful as I am, into His favor. Wherefore, be it known to all, that I myself will not, under any conditions, offer sacrifice to your demons, nor tempt, so far as it depends upon my example, this newly chosen servant of Christ to yield to your desires or commands.”

Arian's anger being now fully aroused, he commanded three of his soldiers to make Apollonius stand aside, and to strike Philemon with their fists, repeating at the same time the words: “Obey the laws, and sacrifice to the gods.” At the sight of this, the people became very indignant and tumultuous; they shouted at the top of their voices to the soldiers:

“Keep off, ye villains! Do not strike our own beloved one.”

This manifestation of their sentiments on the part of the people, was by no means reassuring to the Governor. Apparently forgetting that himself was the cause of their displeasure, he addressed the servant of Christ:

“Look to thyself, O Philemon,” said he; “see how the people are grieved, when they behold thee so slightly ill-treated by the soldiers; what will they say when thou art made to undergo the tortures at our command? Hast thou no regard for them? Wilt thou afflict them still more cruelly? If their feelings are so deeply wounded by thy ungrateful conduct, how great must be my sorrow, who have ever been thy friend and protector? Hitherto, I am certain, thou didst not understand how dear thou art to us all; now thou hast made a trial of the sincerity of our affection for thee. Do therefore, in return, give a proof of thy regard for us, by sacrificing to our gods; that thus, on the festive day of Serapis, which is near at hand, we may once more, as of old, rejoice together, and forget the past.”

To this artful appeal of the Governor, Philemon calmly made answer:

“Ye men of Antinoë, be not displeased on account of the blows which have been given me; for I suspect that, if you knew exactly the position wherein I find myself at present, you would hardly be willing to grieve or to rejoice for my sake. I have always spoken freely and candidly to you, and you will excuse me if I do so again. As his Excellency, the Governor, has reminded you of the festival of Serapis, I make it known to you all, that I will never more, by word or deed, join in a celebration of that kind; but that I live in the hope of soon partaking of a great and glorious banquet—which endures forever in heaven. You remember, no doubt, the time—before I became the leader of the Chorus—when I was a comic actor, and how, for the sake of amusing you, I allowed myself to be buffeted without stint by my fellow-actors, and how ye enjoyed the performance, while, by my behavior, I was saddening the Angels of Heaven: it is but fair that now, by patiently bearing with insults and sufferings of every kind, I shall cause the Angels to rejoice. And I pray that God may give to you, who, at one time, were my friends and admirers, the light of Faith; so that you may clearly see how much more reasonable it is that you should rather rejoice than grieve on my account.”

When Arian heard these words, he immediately ordered the soldiers to pierce the heels of Philemon, as well as those of Apollonius, with a sharp iron, and after passing strong ropes through the wounds, to drag them both through the streets of the city. After the men had executed this barbarous sentence, they again brought their torn and bleeding

victims before the Governor's tribunal. Arian, imagining that now, at last, he should be able to persuade them to comply with his commands, sneeringly said to them :

"How is this? What has become of the great God in whom you put your trust? If He is as powerful as you believe, why does He suffer you to undergo these torments? And, if He is so good, why does He not hinder me from inflicting these cruelties upon you? Listen to me, O Philemon and Apollonius; offer sacrifice to our gods; they will at once free you from further sufferings."

"If you want us to give ear to your words, O Governor," replied Philemon, be pleased to listen to what I have to say."

This awakened the curiosity of Arian, as well as the particular attention of the people.

"Whatever it be thou hast to say," promptly replied the Governor, "speak out freely; we will gladly listen to thy words."

"It is my wish," said Philemon, "that you order a large brazen vessel with a cover to be brought, and that in it you put a little child."

This proposal seemed very strange to everybody; nevertheless, as Arian thought it again some whim of his former favorite which might be easily gratified, he instantly ordered his attendants to do what Philemon desired. As soon as everything was done according to his request, Philemon begged the Governor to direct his archers to shoot a number of arrows against the vessel. Most of the arrows struck the vessel and glanced off, a few, however, remained sticking in its side. Then the martyr asked Arian to take out the child, and see how it had fared during the attack. The child being taken out, it was seen by all, that it had noways been hurt. Thereupon, Philemon, addressing the Governor and the citizens who were standing around, said :

"It was my intention to give you all, by what you have just now witnessed, a visible proof of the strength and security of a Christian soul. Even as this vessel may be pierced with arrows, so our bodies may be assailed and wounded, but the innocence of the soul that is within, ye cannot harm, so long as we are under the care of our great and merciful God. The protection which our Lord Jesus Christ grants to His servants is an impenetrable wall, and a tower of strength against every assault of our enemies, howsoever numerous or powerful they may be. Wherefore, let me repeat it once more, lest you may have forgotten

what I have said heretofore : We offer no sacrifice to your foolish idols, nor can all the cruelty ye may invent force us to abandon the Faith, upon which rests our certain hope of happiness hereafter."

This roused the wrath of the Governor to the highest degree. "No doubt, thou cunning trickster," he cried out, "this was intended as one of thy practical jokes ; but, I tell thee, it shall be thy last."

And without delay, he ordered him to be hanged on a tree, and his body, from head to foot, to be pierced with arrows.

"Let us see now," he said, "whether Christ, in whom he believes, is able to deliver him from our hands."

As soon as he was hanged up, the Martyr began to pray in a loud voice, saying :

"Come Thou to my help, O Lord Jesus, Thou the lover of truth. O Thou, the strength of the weak, deign to show to these persecutors of them that trust in Thee, that they rage in vain—so long as Thou art the Protector of Thy servants."

And when the soldiers began to shoot their arrows against him, not one of these missiles touched the Martyr's body,—for some of them fell harmless to the ground, others stuck in the tree, and many of them in a marvelous manner, remained hanging in the air. The soldiers, after awhile, said to the Governor :

"Your Excellency, we are unable to continue this work : our arrows are all shot away."

"Is he still alive ?" inquired Arian.

"He is not only alive," they answered, "but so far as we can see, he is altogether unhurt."

This astonished the Governor. Not satisfied with the answer of the soldiers, he drew near to the spot, to ascertain for himself whether what they said was really true. As he stood looking up at the Martyr, an arrow fell from the tree and put out his right eye. Racked with pain and mad with rage, Arian for some time loudly abused the Christians, and cursed the day when he had first become acquainted with them. After awhile, however, growing somewhat calmer, he ordered Philemon to be taken down, and said :

"How is this Philemon ? thou hast hardly belonged a few hours to that wretched people, and thou art already become a perfect adept in all their wicked arts. Yet, as it is on thy account that I have lost

one of my eyes, restore it to me—I beg it of thee in consideration of that affection which I have formerly shown thee. I know thou art able to grant my request; use thy skill, I entreat thee, and I promise solemnly to set thee free”

“If I were to ask my God and Saviour,” replied the Martyr, “to restore your sight, and if he vouchsafed to hear my prayer, you might, perhaps, say that it had been done by means of those magical arts, the use of which you so falsely and foolishly attribute to us. For you know well enough, that we Christians despise and abhor all practices which have the devil for their author and abettor. Nevertheless, lest you might think that we return evil for evil, or that Christ our Lord is unable or unwilling to heal you, listen to my words: When I am dead and buried, go to the tomb wherein my body is laid. Take some earth from the tomb, moisten it with water; with it anoint your eyes, and instantly you shall be healed.”

Without inquiring any more, Arian at once gave orders that both Philemon and Apollinaris, the Deacon, should be beheaded. The Christians, being permitted to take possession of the sacred remains, reverently deposited them in the same place where rested the body of the Blessed Martyr St. Asclas.

The Popes and the Persecutors of the Church.

DECIUS.

VI.

The interval of repose enjoyed by the Church after the death of Maximian was on the point of proving dangerous by being too prolonged. Origen had foreseen the coming storm, and, writing against Celsus [B. 3, n. 15] had said: “let us take care not to abandon ourselves to relaxation and an easy way of living during the time of peace, lest we become discouraged or cast down when the world again cries out war against us.” So, in truth, it is ever with poor human nature; during periods of tranquility, its forces become enfeebled, whereas they seem to be renewed in times of activity and contest. This is more expressly true of the followers of Him who said: “I have come to bring into the world not peace but the sword.”

At all times the life of man is a warfare upon earth ; how much more was it so in those primitive days when the law of the Gospel, declaring war against the prevailing pride and unbridled vices of paganism, had to be spread over all the world, and when the ever merciful God, by means of incessant persecution exercised His faithful people, and purified them in the fires of tribulation, that they might shine before the world as bright examples of holiness, and by deeds no less than by words give testimony to the superiority of the Christian code.

St. Fabian had ruled over the Church of God for fourteen years, with much glory to the faith, and profit to the people, when, A. D. 250, the seventh persecution broke out under Decius, who having assassinated the two Philips succeeded them in the empire. This prince also had learned how utterly useless it was to attempt the destruction of the Church as long as its Head was spared. He therefore resolved to scatter the flock by striking the shepherd ; and, having succeeded in arresting the holy Pontiff, he ordered him to be beheaded.

But the wicked schemes of this man of blood were thwarted by the hand of God. Although it is true that the persecution became if possible, worse than ever, so that for sixteen months the Church remained without a visible head, still the Holy Ghost, the ever living Spirit of the Papacy, seemed to watch over the Church in a special manner during those dark days of trial. The faithful scarcely perceived the absence of their supreme ruler, such was the prudence of the Roman clergy, who kept the helm of Peter's mystic bark during that stormy period, and who gave to the whole world bright examples of piety, wisdom and zeal in the cause of the Lord.

However, the absence of Decius from Rome, or rather the ephemeral usurpation of Lucius Valens, which was so brief that it seemed permitted by Providence expressly to give a new Pontiff to the Church, enabled the clergy to assemble and proceed to an election, A. D., 251. The choice fell upon St. Cornelius, an illustrious Roman, a man of the highest order of merit, and gifted with those qualities and virtues which should adorn a Vicar of Christ. He alone was ignorant of his merits, and little less than violence was necessary to insure his acceptance of the dignity to which he had been elected. It is usually so : God fearing persons, and those of sterling worth, are humble and have little confidence in themselves ; they fly honors and exalted positions. If they

sometimes allow their opposition to be overcome by the arguments of others, and accept responsible posts, it is because they fear to displease God by continued resistance ; wherefore, putting in Him all their trust, they hope to do "all things in Him who strengthens them."

On hearing of the new election, Decius was more transported by rage than at the unexpected usurpation of Valens. But his fury was destined not to be of long duration. Passing into Inesia to punish the audacity of the Goths, who had invaded that province, he perished miserably in a battle fought on the banks of the Danube. His own son was struck down before his eyes ; he himself was pierced with the lances of his enemies, and in attempting to save his life, he stumbled with his horse into a marsh and was drowned. This happened but a few months after the martyrdom of St. Fabian. The bodies remained forever buried in the mire into which they fell, an evident punishment of God, who thus avenged the blood of so many of His servants.

As, during the persecution of Decius the Pontiff St. Fabian had been the first to fall, so in that incited by Gallus, his successor, the first and most precious victim was St. Cornelius.

Gallus likewise proposed to overthrow with one bold stroke the entire Christian edifice, by striking down its chief column. But his own foolish hopes deluded him. The holy Pontiff being called before the tribunal, all the faithful of Rome escorted him, ready to lay down their lives, like those well disciplined soldiers who proudly follow their leader here in the face of the greatest difficulty and danger. The tyrant was astonished at this exhibition of Christian courage and charity, and did not dare to pass sentence of torture in the presence of such a multitude. He therefore determined to dissolve that bond of union, in which he imagined that their strength and boldness consisted in sending the Pope into exile, to a place now called Civita Vecchia.

While the Pontiff was in banishment with some priests and deacons of the Roman Church, Volusian, son of Gallus, whom that Emperor had created his colleague in the empire, discovered that many persons were in the habit of going to visit him, and that many also, among whom was St. Cyprian, consulted him by letter. He therefore ordered the return of the exile to Rome.

Not long after, Volusian had St. Cornelius brought before him in the Temple of Tellure, where the Senate were in the habit of assembling,

and in the presence of the Prefect of the city, rebuked him for showing disrespect to the gods, to the princes and magistrates, and to the laws of the empire, adding, that threats seemed to be lost on him, since he had received and sent letters disloyal to the republic. The holy Pontiff replied: "*Ego de corona Domini literas accepi, nec contra rempublicam*; I have received letters from the crown of the Lord, and not against the republic."

The Emperor, enraged at this reply, ordered him to be taken away and beaten on the mouth with leaded whips, and afterwards to be put to the most severe tortures, should he refuse to offer sacrifice on the altar of Mars.

Cereal, the custodian of the illustrious prisoner, begged leave to conduct him to his house to visit his wife, Sallustia, who had been a paralytic for fifteen years. Pope Cornelius, accompanied by two priests and another ecclesiastic, went to see the sick woman, and invoking the name of God, he took her by the hand and said: "In the name of Jesus of Nazareth arise." At these words the paralytic immediately arose, crying out, "truly Christ is God, the Son of God!" Then turning to the Pope she begged for baptism. At the sight of this miracle, the soldiers, who were with Cereal, threw themselves at the feet of Cornelius, and likewise asked for baptism. The holy Pope, seeing in all that had happened the will of God clearly manifested, first baptized them and then, offering in their behalf the Holy Sacrifice, distributed to all of them the body and blood of Christ.

When these things became known to the Emperor, he ordered all the new Christians to be made prisoners and conducted to a temple of Mars at some distance outside the Appian Gate, where they were commanded to sacrifice to the God of War. To this order they opposed a most courageous resistance, and some of them even spat upon the temple. When all efforts to pervert them had proved useless, they were beheaded to the number of twenty-one, including Pope St. Cornelius, Cereal and his wife Sallustia.

The Roman clergy soon gave Cornelius a successor in the person of Lucius I. But in those cruel times to be elected Pope was the same thing as to be sentenced to death. Scarcely had the new Pontiff assumed his title, when he was driven into banishment by Gallus; and though he was soon recalled to Rome it was only to gain the crown of Martyrs;

for, not long after he was beheaded in hatred of Christ, March 5th, A. D., 253.

But Gallus and his son paid in their turn the penalty of their cruel impiety. Towards the end of May in that same year, whilst they were marching against the rebellious Emilian, they were murdered by their own soldiers in the neighborhood of a place called Terni.

After the death of St. Lucius, Rome was without a Bishop during only seven days, for at the end of that time St. Stephen, a native of the City, was elected to the vacant See. At this time the chastisement of God fell heavily upon the persecutors of the Church, in the shape of a most virulent pestilence, which spread over the whole Empire, and several times laid it waste.

Valerian, who succeeded Gallus in 253, had in the beginning, shown himself favorably disposed towards the followers of Christ, but afterwards allowed himself to be seduced by evil counsellors. Macrimus, a wicked and unprincipled man, was the first to exert over him a pernicious influence. Later he fell into worse hands. For, desiring to know the cause of the calamities that had befallen the land, and the remedies for many evils with which the people were afflicted, he was induced by superstitious terrors to consult Magicians and Astrologers who conducted the worship of Iside and Peropide. These ministers of the devil naturally induced him to renew the outrages against the Church of God and her august Head.

St. Stephen was one of the first to fall a victim to this new persecution. He was in the Catacombs, seated in his episcopal chair and surrounded by the faithful, all intent upon the celebration of the Divine Mysteries, when the emissaries of the tyrant discovered and fell upon him and at once beheaded him. This happened on August 2d, A. D. 257.

How many and what illustrious martyrs this most inhuman persecution gave to Heaven, ecclesiastical history relates at greater length; we will merely allude to a few in passing, to keep up the connection of the events which we are narrating. The storm lasted for four years without intermission. Among the most distinguished of those who received the martyr's crown was Pope Sixtus II., who succeeded St. Stephen, A. D. 257; with him suffered Felicitas, Agapitus, Januarius, Magnus, Vincent and Stephen, holy deacons. Three days after the death of Sixtus, as the holy Pontiff had predicted, the saintly archdeacon Lawrence was

barbarously roasted alive Afterwards fell Severus, priest ; Claudius, sub-deacon ; Crescentius, reader ; Romano, door-keeper ; and a thousand other valiant champions of Christ.

After the death of Sixtus the persecution became so furious, that it almost seemed as if Satan had won the contest and Christianity was about to be swept away from the earth. For the space of a year, as in the time of Fabian, the priests and deacons of the Roman Church had to govern the flock of Christ. The agents of the devil, always exulting in wickedness, began to cry victory and the gates of hell seemed ready to prevail.

But the more the enemies of the Papacy grew furious in their efforts to blot it out forever from the face of the earth, the more God laughed at their foolish efforts and rendered them futile at the very moment when they appeared crowned with success. The invasion of the barbarians called the attention and the presence of Valerian to the eastern portion of the Empire and the Church of Rome found an interval of peace, which was most opportune for the elevation of St. Dionysius to the Chair of Peter.

The Angelic Year.

June.

THE ANGEL OF ST. ELIZABETH.

In the Benedictine monastery of Schonauge in the diocese of Treves, there lived about the year 1141, shortly after its foundation, St. Elizabeth, first as a religious and then as superior. She expired Friday, the eighteenth of June, 1165.

Her brother Egbert, a Benedictine and priest, no less remarkable for his great virtue than for his learning according to the testimony of the historians of his order, has left us a faithful narration of the miraculous favors it pleased God to bestow upon Elizabeth.

Egbert begins thus : " In the time of Pope Eugenius, upon the confines of the diocese of Treves and in the monastery of Schonauge, there lived, under the abbot Hildelin, a young professed nun, by the name of Elizabeth. Having entered at the age of twelve, she had now reached the twenty-third year of her life and the eleventh of her religious career,

when God began to bestow upon her his marvellous gifts. On all Sundays and feast days, she remained a long time in ecstasy, and then out of the fulness of her heart she would pour into the bosoms of her more intimate friends the treasures with which God in his goodness had enriched her. One of her brothers whom she tenderly loved has written in this book, under her dictation, such of her revelations as seemed most likely to procure the glory of God and the good of souls."

Throughout the interesting account of Egbert, we everywhere find near Elizabeth, her guardian angel; but her heavenly protector shows himself her guide and master in the spiritual life especially in the book entitled, *The ways of God*. As the lessons of Elizabeth's angel are applicable to all and may prove of benefit, we will narrate a few of them here.

I.

"It was in the year of our Lord's incarnation, 1156, towards the feast of Pentecost, that I, Elizabeth, saw in spirit a high mountain whose summit was bathed in light, and from whose base led up three roads to its very top. The middle one, just opposite to me, was of an azure color, like that of a serene sky; the one on my right seemed of a greenish hue and that on my left was purple red.

"On the summit of this mountain and at the end of the middle way, there stood a man of beautiful stature; his tunic was blue; a white cincture bound his loins, his face beamed as the sun and his eyes sparkled like stars; his hair had the whiteness of the purest wool and from his mouth leaped a double edged sword, while his right hand bore a key and his left a royal sceptre.

"Then my angel said to me: 'The mountain represents the height of heavenly beatitude, and the light which rests upon its summit figures life eternal. The roads which lead to the peak of the mount are the different ways which conduct the elect to heaven; the azure colored path is the way of contemplative souls who have their thoughts and their desires fixed on God and their look directed towards the treasures of heaven; the road of green is the way of active souls who apply themselves with fidelity to the observance of God's precepts in order to gain an eternal recompense; the road tinged with red, is the way of martyrs who have attained to the celestial light by their triumphs over persecution and the torments of the flesh. The man stationed at the top of the

mountain is Jesus Christ, the splendor of his countenance is a reflex of the divine light, the soft sparkling of his eyes figures the active solicitude of his love for his elect, the whiteness of his hair, his divine eternity, the two edged sword, the twofold sentence that will smite the soul and body of the reprobate; the key in his right hand signifies that he alone, at his pleasure, has power to open or close the gates of paradise; the sceptre, that his humanity has been invested with an absolute and universal royalty. Jesus wears a blue tunic, because he possesses the spirit of contemplation in its fulness; the white cincture figures the innocence of his heart and he is standing at the end of the contemplative way to express that contemplation will be the permanent act of all the saints throughout eternity.' ”

II.

“On Pentecost itself, I saw to the left of Jesus, three other roads upon the side of the same mountain. The first, which lay close to the green road, was agreeable to the eye, but the thorny and dense hedges which bordered it, so encroached upon the way and so entwined themselves over head, that it was impossible to walk there without bending continually and keeping oneself in a stooped position.

“Farther on lay a small path, very pleasing but little trodden, and which, instead of the briars of the preceding way, was lined on both sides with fresh green grass and flowers of various kinds.

“Between these two was located a large road, plain and paved with red brick. Whilst my eyes lingered with pleasure, contemplating this last road, the angel said to me: ‘You fix your gaze on this way and find it beautiful and spacious; still it is dangerous, and those who travel it easily fall.’ He continued:

“‘These three roads represent the married life, the way of those who guard their chastity intact, and the way of superiors.

“‘The way obstructed with brambles, figures the married state; it seems agreeable, and whoever walks therein according to God’s commandments will attain beatitude; but there are innumerable thorns to lacerate the traveller, unless he makes every effort to avoid them.

“‘The pleasant path, bordered with grass and flowers, is the way of continence; it is narrow, because one cannot travel it without strict watch over his heart and his senses; its soil is little beaten, because the

greater number travel other routes; finally, you see there all kinds of flowers, because ordinarily all the other virtues accompany perfect chastity.

“‘The spacious road paved with red brick, represents the way of superiors. It lies between the two others, because authority is to direct the steps as well of those who are bound in matrimony as of those who lead a single life; it is wide, to signify that greater liberty is given to superiors, which same is for them a great danger; it glistens, and few there are who walk steadily along it; the brick, which has been reddened by the fire, represent that zealous solicitude with which superiors ought to be consumed, for the salvation and sanctification of their inferiors.’”

III.

“On the octave of Pentacost, during my mid-day repose, the eyes of my heart were open, and I saw the same spectacle; and God further showed me four other roads to the right of Jesus, on the declivity of the same mountain.

“The first, close to the red way, seemed very difficult to travel as far as mid-way up the mountain, on account of the dense bushes that bordered it and intruded themselves every now and then. The second half to the summit of the mountain was covered with flowers and free from every obstacle, but was narrow and appeared to be little frequented.

“The second way had the appearance of a field, well labored, and rough with clumps of dry earth.

“Contemplating those two ways, I said to myself, it must be difficult to walk on them, and the angel replied to my thought: ‘He who travels these roads must guard his feet from all harm, for if he fall and do not rise, he will never see heaven.’

“As to the other two ways, they were not remarkable, but smooth and white like roads well beaten; nevertheless, one was smoother than the other.

“Then I said to my angel: ‘Pray explain to me this third vision.’ The angel answered: ‘The first of the four ways, the one near the red road, is the way of those who, after having spent half their life divided between the cares of this world and the service of God, at last bind themselves to Him in chastity, and advance to heaven by a road similar to that of the continent.’

“ ‘The second is the way of those who, in the midst of deserts or even among their brethren, embrace extraordinary penances, as scourging of the body, wearing hair-cloth, rigorous fasts and continued vigils; all these austerities are like the hillocks of the way; those who fall on this road, fall lamentably.’

“ ‘And the two level roads, what do they represent?’ I asked of my heavenly instructor. The angel replied: ‘One is the way of infants who were baptized and who died before the age of reason; having had no part in the malice of the world, with free and rapid strides they mounted to the kingdom of God. The other is the way of children, still innocent, but who in their ascent to God were fettered by their rising passions.’”

IV.

Farther on, Egbert recounts to the nuns of the Benedictine monastery the precious death of Elizabeth. The following is a page of his touching account :

“On the feast of Pentecost, the 23d May, 1165, Elizabeth was still among us and as joyous as ever. The following Tuesday, about the hour of vespers, she was seized with violent pains throughout her whole body, and she passed the night in agony. The following day, Wednesday, mass was celebrated in her cell, and the relics of St. Ursula and her forty companions were borne thither. During the mass Elizabeth fell into an ecstasy, and we afterwards learned that Our Lady had appeared to her in the midst of St. Ursula and the other virgins, who were attired as so many queens. As she complained to Our Lady in a most tender manner of her cruel sufferings, the blessed Mother of Jesus answered: ‘My daughter, God wishes to purify you in such a way, that on leaving this world, you will have no further torments to endure; take care not to murmur; if you were able to be burned alive thirty times a day, or reduced to ashes and to live again to be burnt anew, you would not merit the recompense that God prepares for you.’

“From that time to the eighteenth of June, the pains that tortured her did not allow her to lie down for one moment, and she remained day and night seated on her bed, consoling her spiritual children and taking an interest in all that passed in the monastery, just as if she had nothing to suffer.

"Some years before, her angel had told her, on the part of God, that she should recognize the approach of death by a certain vision; when she had it, I was not present with her, but as I entered the room she exclaimed: 'Behold, dear brother, now I die; I shall never more rise from this place.' 'How do you know that,' I asked. 'God,' she answered, 'through my angel guardian, announced it to me last night by an extraordinary vision.' Sometime previous I had written under her dictation the future vision of the angel and all hope of seeing my sister cured vanished from my soul. I could not restrain my tears; but she with a firm and serene countenance, said: 'To acknowledge the truth, dear brother, though I have loved you so tenderly, I feel no pain in leaving you; I hunger, I thirst for the Kingdom of God.'

"When the Abbot entered, she extended her hands joined in supplication, saying: 'O beloved father, I recommend to you my soul; out of your kindness, present it to God, for I am truly your daughter, and as is my duty, I love you and obey you.' The abbot with tears, replied: 'Yes, yes, with extreme joy, do I offer you to Our Lord.'

"After having exhorted her children, she embraced them tenderly and continued: 'My dear children, the Angel of the Lord who has been given me for my guardian, from my infancy even to this hour, has never ceased to heap his benefits upon me. He has not only watched over me, but has assisted me to watch over you and to cultivate your souls; therefore, I conjure you, in a spirit of gratitude, to honor him always, and that you may be agreeable in his sight, to recite every day the psalm: *Dominus regnavit, exultet terra.*'

"Elizabeth who had always present the vision promised by her charitable guardian, was heard some days before her death, sighing: 'Alas! when will I come, when will I come?' Being asked the cause of her grief, she answered: 'Behold those who descend towards me to bear me away, remount on high and withdraw without me!' These heavenly visitors during her last days frequently approached her and then withdrew, submitting the heart of Elizabeth to a severe trial. At last, her angel came to console her: 'If God thus delays your happiness,' said he, 'it is because he wishes you to be of service still to a great number of souls.' And so it was, for multitudes of visitors of all conditions came even from afar, to receive the advice of the dying saint.

"At last, Friday morning of the eighteenth of June was at hand, and she remarked to us: 'All you who love me, quit me not, for my hour is at hand.' At mid-day her quiet agony began. I asked her if she wished to communicate once more and she made a sign to me that she was not able. She spoke no more; her lips remained closed and her eyes were fixed on heaven.

"One of the sisters said to her: 'Mother, you never failed to give us notice when the hour came to lay one of your dying children on the hair-cloth; tell us then when the hour will come for you.' She made a sign that she would, and shortly after, with a motion of her hand she pointed earnestly and at three different times to the hair-cloth that was stretched on the ground. She was laid upon it and whilst they recited the litanies she calmly slept in the Lord at the same hour in which Jesus breathed his last breath on the cross. Elizabeth had completed her thirty-sixth year."

Filled with gratitude for her Guardian Angel, Elizabeth confessed herself unable to pay the debt and had recourse to the piety of others; while we, far from imploring the aid of our brothers, do not even think of aiding ourselves, and what is more bury our debt in oblivion even whilst the love of our Angel labors incessantly to increase it.

CATECHISM OF THE HOLY ANGELS.—*Continued.*

27. What characteristic is common to the Virtues, Powers and Dominations?

Ans. These three orders under the Providence of God, *govern.*

28. What characteristic is special to each of the three orders?

Ans. The Dominations command that *which is to be done*; the Powers prescribe *the manner of doing it* and neutralize the opposition of the demons; the Virtues possess the *efficacious means of doing it* and especially those that are miraculous.

29. What mark is common to the Principalities, the Archangels and the Angels?

Ans. These three orders *execute* the designs of Divine Providence.

30. What is special to each of these three orders?

Ans. The Principalities preside over the destinies of nations and empires; the Archangels over the destinies of sovereigns and princes; the Angels over the destinies of individuals.

Primitive Innocence Renewed.

29. There lived in the tenth century a holy Greek named Luke, who was called a second "Thaumaturgus." After having passed his childhood in great innocence, and wishing to lead a solitary life, he became a monk and was famous for many miracles. When he first began to live in solitude, the time he had to spare from his exercises of piety, he devoted to the cultivation of a small garden, where he raised what was necessary for his own sustenance, as well as something to bestow in charity upon the poor. The fruit of his agricultural labors was often destroyed by the deer which came down from the neighboring hills to graze in his field, and damaged it very seriously with their feet and horns. The good solitary tried to drive them off now by shouting, now throwing stones at them, but his efforts were of little avail, for as often as the animals were driven away they were sure to return after a short time. One day he was inspired to try another plan. Turning to the largest of these animals, and speaking to it as though gifted with reason, he mildly inquired, "Why do you come here so often and destroy the fruits of my labor? I have never done you any harm, and we are both servants of the same Lord God. But I, being man, and made to the image of the Divine Creator, have been placed above you and above all other irrational creatures. Now by the command of our common Creator, you shall not move from the spot where you stand, and there you will do penance for your injustice." The blessed Luke had hardly finished these words when the deer fell to the earth as though wounded by a lance. At this moment some hunters passed by, and seeing the stag fall, ran to take possession of it as their prey; but the holy man was too kind-hearted to allow them to kill it. Approaching them, he said: "No, my brethren, you have no right to this creature, for it has cost you neither fatigue nor trouble to capture it; it fell merely through weakness and you should only compassionate it." The men, admiring the meekness of the solitary, accepted his counsel, and helped him to raise the deer from the earth and set it at liberty.

Some monks who were on their way back from Rome, and who knew the reputation of Luke for great hospitality, stopped to pay him a visit. Unfortunately, it so happened that the good man had not, at that

moment, the wherewithal to exercise his accustomed liberality towards strangers, but as he was seated in their company, conversing by the seashore, two large fishes, one after the other, jumped out of the water and fell at his feet, as though they wished to offer themselves to him for the entertainment of the travellers. For this favor they all returned thanks to God, the Giver of all good gifts.

A fisherman, by the name of Demetrius, who pursued his avocations in the neighborhood of the solitude inhabited by Blessed Luke, finding himself much attracted by the goodness and suavity of the holy solitary, and having reaped much spiritual profit from his conversation and the example of his holy life, was in the habit of going, from time to time, to visit him, and offer him some of the fruits of his labors. One day as he was out fishing with his men, intending afterwards to take his accustomed offering to the holy man, they were quite unsuccessful and caught no fish. After persevering some time without success, he finally resolved to cast his line in the name of the Blessed Luke. Scarcely had he dropped his hook when a huge fish seized upon it and was drawn out to the great admiration of all. The esteem which Demetrius already felt for the holiness of Luke increased in his soul as he made a second trial, and caught another fish but one not so large as the first; however, he yielded to a temptation which now beset him, and, keeping the larger one for himself, took the other to the holy solitary who accepted it with gratitude; but, as the man was leaving, said to him, gently: "Demetrius, did you not intend by the offering of this fish to do homage to God? Why then did you like Cain keep the better portion for yourself? Why did you follow the example of Ananias and Saphira?" The man wondered greatly at the discernment of Blessed Luke, and contrite at his words repented of his fault for which he begged pardon with his face to the earth and promised to amend.

On Palm Sunday, at a very early hour in the morning the holy solitary arose and began to ascend a mountain, carrying a cross and chanting the Miserere. As he went along a viper stung his foot. The man of God put down the cross for a moment, stooped and holding his foot in one hand and the viper in the other, said: "Do me no harm and I will not injure you; let us each go his own way; we are both creatures of the same Lord without whose will we can do nothing." At these words, the viper relaxed its hold upon the foot and went away to hide

itself in its hole. The man of God feeling no bad effect from the bite continued his way.

30. The anonymous author of the life of St. Cuthbert begins the narration of his history as follows :

The blessed Cuthbert, a shepherd, was born in the south of England, of most truly Christian parents, and passed the innocent years of his infancy, advancing in age and in grace before God and man. His father in the flesh was most solicitous to teach him early to submit to the yoke of our heavenly Father, instructing him in the fear of God and assuring him of the great rewards promised to those who have been faithful in His service. Grace was not wanting to the docile boy ; as the words of his earthly father entered the ear of the boy, the Father in heaven whispered into his soul, and under such influence he endeavored from the very beginning to avoid all the allurements of the world.

When he grew older, his father wished that he should lead his herd of cattle to pasture ; this Cuthbert did with all exactness, going and returning at the appointed hours. One day he was called to dinner by his father's orders. Having no one to leave in charge of the cattle, and at the same anxious to be obedient, he solved the difficulty by taking his staff and tracing a line all around about the herd, then addressing the animals, he said : " Until I return you must not overstep the limits I have marked out for you ; this I command you in the name of the Lord Jesus." His order was faithfully observed not only on this occasion but at other times when Cuthbert found himself obliged to leave his flock ; for this favor he was careful to render thanks to God.

A June Sonnet to the Sacred Heart of Jesus.

O sweetest Heart of Jesus ! to Thy shrine
In this dear month of June, Thy saints have brought
Their offerings of word and deed and thought,
Like fairest blossoms blown in fields divine.
The blood-red roses of a Charity
Whose seed was gathered from Thy open side ;
The lilies of surpassing Purity
Amid whose petals Thou dost, pleased, abide.
Ah ! woe is me, I cannot choose but hide
My blushing face, for I have naught for Thee
Save these poor violets, these tender-eyed
And drooping blossoms of Humility ;
All wet with tears, they bloom for Thee alone ;
Ah ! make the giver and the gift Thine own !

E. C. D.

The Living Rosary and the Apostleship of Prayer.

The following article, in which the General Director of the Apostleship of Prayer, Rev. H. Ramière, explains how the Apostleship is properly connected with the Living Rosary, will be read with interest by all our associates who use the Living Rosary as a means of furthering the Apostleship.

The satisfaction we enjoyed in offering to the new Pope the homage of our associates, and of receiving for them his Holiness' first benediction, is not the only consolation we met with in our providential pilgrimage to the tomb of the holy Apostles.

The information we received at Rome enables us to calm certain apprehensions which have risen in the minds of some, owing to a somewhat mistaken interpretation of some recent publications. These publications had reference to the new powers conferred on the order of St. Dominic, with regard to the holy Rosary. We, for our part, thought we saw in such an arrangement a new motive for confidence that our work would thrive. But some of our promoters feared otherwise, and expressed their belief that the work of our Apostleship would be interfered with. We are happy now to be able to reassure them fully. The venerated Superior of this illustrious order, far from showing himself disposed to put bounds to our action, has testified on the contrary his consolation in seeing the holy Rosary so much spread by means of our Apostleship; and he offered with an apostolic liberality to procure for us all facilities we might desire. All that he said absolutely forbids our imagining that the powers with which he has been recently invested could result in the withdrawal of those other powers which are exercised by our Directors and Promoters.

Besides, when we consulted an authority still higher, we were assured that we had in no respect gone beyond the bounds of our strict right, when we applied to the special end of the Apostleship of Prayer a practice (that of the Rosary) which is, after all, the common patrimony of all the faithful.

Our associates are aware that our Living Rosary is the only Living Rosary in existence, the same to which his Holiness, Pope Gregory XVI., granted rich indulgences. We have not altered in anything its nature or conditions. For what we have done is to recite the decade of

beads for a special intention, that namely of the Heart of Jesus, and for the most urgent needs of the Church. This is not to change or alter the essence of the Living Rosary. We have at times abbreviated the name of our work and instead of the full name "the Living Rosary recited by the Associates of the Apostleship of Prayer, for the Intentions of the Heart of Jesus," have called it, "the Rosary of the Apostleship," or "the Rosary of the Heart of Jesus." But the abridgement of a name does not affect the gaining of indulgences.

Our associates therefore can rest perfectly at their ease with regard to the past, as well as the present and the future. Let us rejoice in seeing the zeal of the sons of St. Dominic put new life into the fair growth, which seemed to be in a state of decay, at the time that our work of the Apostleship made at least one branch grow green again. May they enrol in this light infantry of the Queen of heaven not *one* million of soldiers, as we have done in France alone, but ten—twenty millions. For our part, let us continue with all our strength to increase the number of tongues that celebrate the glories of Mary, and of hearts that invoke her all-powerful intercession in favor of the Church. There are still, alas! only too many hearts which do not trouble themselves with prayer at all, among whom each work can carry on its own apostleship without interfering with the other. Far then from seeing in the good done by our brothers a hindrance to what we do, let us contemplate in all only an increase of the common good, an addition to the glory of Mary, new assistance to the Church, and further merit for ourselves.

Record of Contemporary Events.

(Continued from the preceding month.)

The Recognitores found upon examination that all the forms prescribed for the election had been faithfully complied with, and they then proclaimed the result. Cardinal Di Pietro, as Sub-Dean of the Sacred College, then approached Cardinal Pecci, and in the name of the College, asked him if he accepted the honors to which he had been chosen. His Eminence answered with emotion, that he could not refuse to conform to the will of God thus manifested to him, and that he relied upon the coöperation of his colleagues to enable him to discharge with

fidelity the duties which devolved upon him. This took place at thirty minutes past twelve. Whilst the Cardinals presented to the Pontiff-elect the tribute of their homage, Cardinal Caterini, Dean of the order of Deacons, proceeded to announce the joyful tidings to the people. At one o'clock precisely he made his appearance on the grand loggia of the Vatican Basilica, and in a loud voice thus addressed the assembled multitude: "Annuntio vobis gaudium magnum. Habemus Papam Emin. et Reverendiss. Dom. Joachim Pecci, qui sibi nomen imposuit Leonis XIII. I announce to you a great joy. We have for Pope, the Most Emin. and Most. Rev. D. Joachim Pecci, who has taken the name of Leo XIII." The news was welcomed with a shout of universal acclamation. And indeed there was good reason to applaud the choice which had been made. It was a happy one, not only on account of the expedition with which the business of the election had been despatched, but especially on account of the qualities of him, whom Providence had chosen to fill the throne honored by the virtues of the late venerated incumbent. It may not be out of place here to give a brief sketch of the life of the new Pontiff.

Pope Leo XIII. was born at Carpineto on March 2d, 1810. His father bore the title of Count Louis Pecci; his mother, that of Countess Anne Prosperi. In baptism he received the name of Vincent Joachim. During his course of studies he was known by the first name; when he grew to manhood he took and retained the second. He studied grammar and the humanities at the College of Viterbo, under the direction of the Fathers of the Society of Jesus. After the death of his mother in 1824, he went to Rome and resided with his uncle, the Marquis Muti, pursuing his studies of rhetoric and philosophy at the Roman College, under the supervision of the Fathers of the same Society. His talents, application and brilliant success in the various branches of science, challenged the admiration of all; in physics and chemistry he took the first prize, and attained a distinction in physico-mathematics. Feeling himself called to the ecclesiastical state, he entered upon his course of theology in the same College. Here too the same success attended his labors, and in the third year of his course, he undertook a public defense of the questions on Indulgences and the Sacraments, and achieved such unparalleled success, though only a young man of 20 Summers, that we read in the Records of the Roman College for the year 1830, these

prophetic words: "In this disputation, this same young man has given such proofs of talent, that he seems destined for greater things." The following year, 1831, he completed his studies of theology at the age of 21, and after a searching examination, obtained the Diploma of Doctor. One of his College companions in a private correspondence a short time ago to one of his friends, writes: "During his course of studies, he denied himself the pleasure of companions and conversation, and took no part in amusements of any kind. His world was his desk; his delight, to sound the depths of the sciences. At the age of twelve or thirteen he wrote Latin prose and verse with a facility and an elegance which, considering his years, was truly marvellous."

After his theology he entered the ecclesiastical Academy of Rome, and began his studies of canon and civil law at the Roman University. Here he was remarkable not only for his talents and success but also for his exemplary modesty. About the year 1835, he was declared Doctor in both departments of his studies, and the year 1837 beheld him honored by Pope Gregory XVI. with the dignity of private prelate and *Referendario dell' una e dell' altra segnatura*. It was in this same year Dec. 23d, that he was ordained priest by the illustrious Card. Odescalchi of holy memory. Shortly after, he was sent in the capacity of delegate, to govern the province of Benevento, and later on, the provinces of Spoleto and Perugia successively. Of all the delegates he was the youngest, but his energy, prudence and administrative powers made ample amends for his years. Gregory the XVI. who had occasion to know him intimately, declared that the talents of Mgr. Pecci were such that he might be creditably advanced to fill more important charges. Somewhat later he nominated him Apostolic Nuncio to Brussels, having created him on Jan. 27th, 1843, Archbishop of Damiata. He had not yet finished his 33d year, when in 1843 on the 19th of February he was consecrated by Cardinal Lambruschini. The Historical Journal of Liege thus notices this new destination: "Feb. 1st, 1843. The Holy See has just given Belgium another earnest of affection, in the nomination of a Nuncio who is to replace Mgr. Fornari at Brussels. We are informed that Mgr. Pecci, who is appointed to fill this important post, is a prelate of uncommon merit, remarkable for his piety, learning and prudence. This is the homage tendered him by the most distinguished personages at the court of Rome, where he is regarded with affection and esteem."

Mgr. Pecci reached Brussels on the 6th of April of the same year. He early won the esteem of the king, the love of the clergy and the veneration of the people, by his engaging manners, his virtues and his superior intellect. However, his tenure of office was but brief, for in the Consistory of Jan. 19th, 1846, Gregory XVI. preconized him Archbishop of Perugia. This new nomination evidences the high repute in which he was held by the Sovereign Pontiff, for there was question of one of the most illustrious Archiepiscopal Sees of Italy, to which is attached by long custom the dignity of Cardinal; consequently to assign him this see was to elevate him to one of the most exalted of ecclesiastical preferments, though he had barely reached his 36th year; and in fact he was created Cardinal on Dec. 19th, 1853, with the title of St. Chrysogonus. In the month of May, 1846, Mgr. Pecci quitted Brussels, bearing with him from the court of Leopold, an extraordinary testimonial of esteem and good will, having received, by decree of the 1 May 1846, the Grand Cordon of the Order of Leopold, that is to say, the highest decoration in the kingdom. The Belgian Journal of History above cited, announced the new destination of Mgr. Pecci in the following significant words: "Nov. 9th, 1845. Mgr. Pecci, Apostolic Nuncio to our Court, is recalled by his Holiness, and appointed to the Episcopal See of Perugia. His departure will create a great void in our hearts, for we part with him with deep regret and we are informed that it is not without a pang on his part that the worthy prelate leaves us."

On the 26th July, 1846, Mgr. Pecci made his solemn entry into Perugia, and from that day forth did not quit his Archiepiscopal See. Before speaking of his diocesan administration, it will not be out of place to say a word about the stupid calumny printed and spread by the Protestant papers in America, and repeated without any examination by a Catholic journal. It has been said that the nomination of Mgr. Pecci and his residence at Perugia was but a feint to withdraw him from the presence and consultation of the Sovereign Pontiff, and that it had been brought about by the envy and jealousy of Card. Antonelli, who, dreading lest his influence with the Pope might suffer, would not brook the presence of any man of superior talent and independent character. Antonelli was nominated Cardinal on June 11th, 1847 by Pius IX; that is to say, eighteen years subsequent to the elevation of Mgr. Pecci by Gregory XVI., with whom the young prelate Antonelli stood in

high favor, but as is admitted on all hands, wielded no real influence. Consequently the nomination of Mgr. Pecci to Perugia can in no way be attributed to the malicious intervention of Antonelli. But once appointed to this post, Mgr. Pecci could no longer quit it, for the incumbent of the See is obliged to reside by the Sacred Canons, nor can the dignity of Cardinal entitle him to an exemption; true, an exception may be made but only on account of pressing reasons. Therefore the calumny which has been circulated concerning his Eminence is devoid of the shadow of truth.

To return to the administration of Mgr. Pecci. He ruled his Diocese for 32 years. Our space forbids us to enumerate the good works which illustrated this long career of an active life, and a zeal at once enlightened and indefatigable. His Diocese is a living monument of his charity, vigilance and generosity. During his episcopate, thirty-six new churches were erected; the plans of six others projected and in part executed, and innumerable others either restored, enlarged or embellished. From the first he turned his attention to beautifying the Cathedral; it was paved with marble, its architecture and valuable pictures restored, the famous chapel of St. Onofre embellished with storied paintings, and the sacristy enriched with many and precious relics.

Many were the charitable institutions which he founded in his Diocese; of these we may mention an Orphanage for boys, an Asylum for young girls exposed to the dangers of the world, a Home for poor women and a Retreat for indigent priests. During seasons of great want and public calamity the most salutary provisions were made for the people.

The instruction of his flock engrossed his chief attention. He restored the Grand Seminary for the clergy, improved the plan of studies and devoted his income to its support. To safeguard the Catholic doctrine against the dangers of false philosophy, he established the Philosophic Academy of St. Thomas, at which he himself often presided. He was the first to introduce the Gardens of St. Philip where children could resort on Sundays, and thus escape the dangers of bad company and at the same time be provided with religious instruction.

He neglected none of the means within the reach of a zealous pastor to foster the piety, shield the faith and protect the morals of his people. Almost every year he sent devoted missionaries to fan the fervor of his flock scattered through the different parishes, and in order to have ever

at command a body of able preachers and skilful directors of conscience, he established at Perugia the Society of Diocesan Missionaries. He himself often preached to his people. He wrote many pastorals full of exhortations to shun vice, to be on their guard against the current errors and to study the truths of our holy religion. His pastorals against Mesmerism and Protestant Schools; that on the Prerogatives of the Roman Pontiff, on the Temporal Power, the Relations of Religion to civilization, are eloquent monuments of his vast erudition and clearness on the most vexed questions.

Three times in his Diocese was Card. Pecci surrounded by the waves of revolution: once from 1848-49 when the commotion lasted nearly a year; again in 1859 when the disturbance was quelled by the capture of Perugia by the Pontifical arms; and a third time in the Autumn of 1860, when it opened with the Piedmont invasion, and was followed by the capture of the Province of Perugia by the King of Piedmont. He had much to suffer, but he was never unequal to himself; ever firm, ever constant, ever watchful and prudent, he knew how to inspire his enemies with respect for himself, the Priesthood and the Roman purple. Frequently he was called upon to protest against the antichristian laws and the abuse of power; this he did with a noble dignity which was free from all vain ostentation.

Such was the man whom God has raised up to fill the post illustrated by the virtues of Pius IX; and such were the preparations by which he schooled himself to discharge its onerous duties. What marvel then if the Sacred College so soon agreed upon his nomination? His age, 68 years, might possibly have been a bar to his preferment, were it not that the indomitable energy of his character, the qualities of his mind and his robust health made them overlook what else might have proved a disparagement. In this life of Leo XIII there are two circumstances which at first blush seem to be in conflict, but in fact serve only to throw into stronger relief his uncommon merit; the youthful age which ushered in his career, and the ripe years which wait upon its close.

We will conclude this brief notice with a testimony which is beyond the reach of imputation: it is that of Card. Donnat, who, on his return from the Conclave, thus announced to his people the result of the election: "I am no stranger to Card Pecci. During the entire session of the Conclave he was my table-companion. Whenever I visited Rome I

always had an interview with this prince of the church. You will soon recognize in Leo XIII, the virtues which have endeared to us the memory of his predecessor, the same sweetness, the same eloquence, the same affability. In him as in Pius IX meet and mingle learning and firmness of character, with rare virtue and a consummate prudence. His merit is only equalled by his humility. During the Conclave we sat side by side. I will tell you what I saw there. During the reading of the votés of the scrutiny which was to raise him to the chair of Peter, hearing his name told so frequently, when all the probabilities pointed to him as the successor of Pius IX, great tears, I saw them, coursed down his cheeks, his hand trembled and the pen which it grasped fell to the ground. I picked it up and returning it to him, said: 'Be of good heart! At this moment there is question not of you but of the church and the future of the world. If your hand trembles mine is firm.' He made no answer but raised his moistened eyes to Heaven as if imploring God's help."

Flowers of Ecclesiastical History.

MOTHER CLOTILDE AND HER GRANDSONS.

Mother Clotilde! what sweet recollections it calls up! I know not why. Except perhaps that I have met more than one venerable nun of that name, who treated me and every one else with kindness and with sweetness; and hence perhaps the charm of the name.

But I am going to tell of the first Clotilde, wife of Clovis, mother of Clodomir, and grandma of St. Cloud.

Clodomir, I have reason to think, was her favorite son; because, though not the first-born, yet he was the eldest living. And when Clovis reproached her with killing her first born, because, he said, she had him baptized, she was doubly anxious on the birth of Clodomir, lest he should either not be baptized, or being baptized, should die, as the other had done, in his white baptismal robe. He was allowed to receive the sacrament; but then oh, harrowing anguish! he fell ill, and threatened to die. Then did Clovis, the father, grow furious; and say that she had killed two children with Baptism. But the child did not die.

Clodomir became afterwards king of Orleans. His two brothers, Childebart and Clotaire survived him, kings of the rest of France. They would like to share Orleans between themselves. But Clodomir had left three sons, Theobald, Gonthaire and Clodoald or Cloud. These three little grandsons of hers Mother Clotilde loved very much, because of the love she had borne her darling Clodomir; and she kept them under the wings of her affection and protection at Paris. The eldest Theobald was ten years old; the second Gonthaire, seven; Cloud was younger still.

Their uncles Childebart and Clotaire robbed them of Orleans; and then fearing that their mother Clotilde might manage to recover the inheritance for her grandsons, they plotted together how to keep their stolen goods. Childebart was at Paris, and he sent a secret message to the other: "Come to Paris and let us take measures." Clotaire came. Both the kings let it be generally understood that they meant to restore Orleans to their three nephews. And so Clotilde, believing this, was quite happy, when she received the following message: "Send us the children, that we may place them on the throne."

She sent them gladly, saying as she kissed the three little innocents: "I shall not feel the loss of my Clodomir, when I see you wearing his crown."

The princes thus came into the hands of Childebart and Clotaire; who, on the spot, sent a nobleman of Auvergne, named Arcadius, to the palace of the queen. He held in one hand a drawn sword; in the other, a pair of scissors. Admitted to her presence, he said:

"Illustrious queen, our lords, your royal sons, await your good pleasure, desiring to know what disposition you will make of your grandsons. Behold!" he continued, holding out the sword and the scissors, "give orders now, whether they shall live shorn of their locks, or shall die by the sword!"

Long hair was the mark of royalty; and to cut off their locks was to cut them off from the throne

Clotilde was distracted with grief and terror. She uttered cries of affright and horror. She said—perhaps she did not know what she said—but the messenger returned to the uncles giving this account of his mission, that she would rather see them dead, if they could not hold the throne which was theirs.

Immediately, Clotaire, a sanguinary wretch, seized Theobald the eldest, stabbed him under the arm-pit, and stretched him lifeless at his feet. At such a sight, Gonthaire the second threw himself at the feet, and clasped the knees, of Childebert: "Save me; father! save me! let me not be killed like Theobald!"

Childebert, villain as he was, felt a motion of pity at the tears and cries of the poor helpless child, seven years of age, and turning to the wild tiger, Clotaire, who was rushing on his second victim, begged that the innocent might be spared.

The murderer glared at him: "It was you who set me at the work, and do you now flinch? Hinder me not, or I'll kill you instead!" With that he seized the helpless child, and buried in his heart the dagger reeking with his brother's blood.

It was now Clodoald's turn; but he had disappeared. Some kind officers had carried him off; and he was thus saved to cheer his grandma's heart. But when he grew up, he cut off his own locks, throwing aside all hopes of an earthly kingdom, and being ordained priest withdrew to Nuventium, two leagues from Paris, where he founded a monastery. The place was called after him, *St. Cloud*. And here was established the royal residence of the French kings.

He was only one of a throng of saints who showed to the French world at this time what consolation is to be found in religion, and what misery left behind in the world. His grandma St. Clotilde was herself, to all intents and purposes, leading a contemplative life. St. Radegundes, his aunt, received the veil, even while her husband, Clotaire, was living. St. Evroul, a lord of Childebert's court, gave his estates to the poor, and retiring to a cell was soon surrounded by fifteen other religious, and founded besides thirteen monasteries. But we should never come to an end if we only enumerated the saints who illuminated that same half savage world, which witnessed the barbarous murder of Clotilde's two grandsons.

General Intention.

THE SUPPORT AND INCREASE OF PETER'S PENCE.

Nobility binds, and to rare privileges are allied great duties. Benefits received constitute a debt, which is measured by the generosity of the giver, and gratitude is the sole title to new favors.

These thoughts are in place at a time when Providence has raised up Leo XIII to be a father to the Catholic family left orphan by the death of Pius IX.

This signal favor has been welcomed by hymns of thanksgiving in every part of the earth. It is but just that it should be so. But have these expressions of thankfulness fully paid the debt which this heavenly favor has entailed upon us? The father of two hundred millions of Catholics, spoiled of the patrimony which the piety of our forefathers had bequeathed him, looks to the charity of his children for the support which will enable him to discharge the duties incumbent upon him. The Work of Peter's Pence which assumed such magnificent proportions during the Pontificate of the Ninth Pius, will not be buried with him, but live and increase under his successor. For it is ever the Vicar of Christ, call him Leo, call him Pius, who solicits our alms; it is Peter hated and persecuted in the person of his successors; or better, it is the Master himself, Jesus Christ, Whom we assist in the person of Pius IX and Leo XIII.

This view of the institution of Peter's Pence offers us a powerful incentive to contribute our share to the support of so pious and useful a work.

I.

It is precisely from this stand-point that we must view it in order to understand and appreciate this Work. In the first place it involves an act of faith. It is not at the feet of John Mastai-Ferretti that we lay our offerings: it is not to Joachim Pecci that we tender the tribute of our homage; but to him whom the Son of God addressed, eighteen hundred years gone, when He said: "Thou art Peter, and on this rock I will build My church." He, who thus spoke to Simon the fisherman of Galilee, created in him a new personality. Without putting away his individual personality, the son of Jonas, who closed his mortal career upon the cross, was invested with a collective personality over which death should have no control. Simon the son of Jonas died at Rome under Nero; but Peter died not; he lived in the person of Saint Linus, Saint Cletus, Saint Clement: he lived in Pius IX, and thirteen days after the demise of Pius, he is found living in the person of the Thirteenth Leo. The individual personality of John Mastai-Ferretti ceased to be

on the 7th February, and we mourned, as children may mourn, beside all that remained of the earthly part of him we loved to call Father: we wept, for we loved him; loved him for the eminent qualities which enhanced the sublime functions wherewith he was clothed; loved him because he loved us, because he grudged no trials, no sufferings which were necessary to preserve intact the inheritance bequeathed him; we loved him because he proved his love to us by his favors, and because not to love him would be ingratitude. Yet it was to his second personality that we paid our veneration, addressed our obedience, our love, our offerings. It was the voice of Peter which we heard, when Pius spoke to us; upon the rock which shall not fail we based our faith; we gave him our alms that he might securely guard the lambs and the sheep which the pastor had committed to his keeping. To-day we behold that second personality in Leo XIII. There is no change there. In Joachim Pecci we recognize those qualities which challenge our veneration and win our love, but from the 20th February forth, his human personality has been vested with that new personality all divine, with which the God-Man clothed Saint Peter when he constituted him His Vicar on earth. Now we greet him as the Father of our souls, and he claims from all the members of the great family of Christ that filial devotedness which is a father's right.

II.

By tendering him liberally the tribute of our help, we will fall far short of making him an adequate return for the consolations and privileges which his spiritual paternity confers upon us. Amid the immense crowd which flocked to Saint Peter's on the 20th February, to receive the first benediction of the new Pope, there were some who were strangers to our faith and to our joy; some whom mere curiosity attracted to the Basilica. Some of them avowed, in the columns of the hostile journals of which they were correspondents, the irksomeness which they felt amid the general enthusiasm. It was like the rush of a torrent by which they were swept onward in spite of themselves. Had they been more sincere, they would not have been at a loss to discover the true cause of their embarrassment. They stood there like outlaws, without country and without family, whom chance had led to the joyous hearth of children gladdened by the recovery of a father whom they believed to be dead.

And such in truth was the cause of our joy ; a few days previous we bemoaned the loss of the father of our souls, and on that day we beheld him full of life. And these unfortunate outlaws, whose soul is bereft of father, family, inheritance and home, experienced in spite of themselves a bitter regret and a secret shame, at the sight of a joy in which they had no share. What wonder then that these same men should reproach us with making a foolish sacrifice, if we come with our offerings to assist our father in his distress. He who knows not a father's care or a mother's fondness may enjoy in his isolation the sad privilege of having none to share the gold and silver on which he centres his affection. We envy him not his joy. We are only too happy to discharge towards the visible head of the family of God, the duties of children to their father, and we deem it but a trifling price to pay for the honor of being called to be the members of that family. Is it not through the Vicar of Christ that we are united to the family whose home is heaven, whose patrimony is paradise ? The light of God is communicated to us, His light illumines our intelligences, His grace strengthens us, we are purified, nourished and sustained by His sacraments, because we are members of this family whose visible head is Leo XIII. And will we grudge a few pence in return for these incomparable blessings ? The Pope is lavish of his spiritual wealth and will we dole out with a niggardly hand the temporal riches God has given us ? No, far, far from us be such ingratitude. With regard to the Sovereign Pontiff we have but one alternative : to deny him as our father and alienate ourselves from the family of God, and look for a welcome among the apostates ; or maintain our rights to the divine inheritance and evince our legitimacy by discharging our duties to our father.

III.

Our remissness in this case would be the more censurable since these offerings made to the Sovereign Pontiff are disbursed solely for our own interest. Why forsooth does the Head of the Church solicit and receive our alms ? Is it that he may procure for himself those pleasures which his exalted rank would seem to warrant ? The enemies of the church would feign make us believe so ; but they know not whereof they speak. In order to mask their falsehoods with the semblance of truth, they craftily confound the two personalities above mentioned, to which cor-

respond two lives widely different. As Vicar of Christ it behooves the Pope to be surrounded with a certain splendor and pomp, to be waited upon by a number of assistants and ministers, whose duty it is to discharge the numerous and various duties of his office. Of a consequence his dwelling must be commodious and vast enough to meet the demands of his exalted station. But he who figures to himself the Pope in his private life passing his days treading the path of dalliance, would do well to visit the private apartments of the Pope, or at least make inquiries as to how he lives there. The evangelical simplicity with which he is there surrounded would excite his surprise and probably suggest a moral. All the grand display which surrounds the throne of Peter is for the Pope, not for Joachim Pecci; he keeps only what may satisfy his wants. All the world knows or can learn, for it is a matter of history, within what narrow limits Pius IX restricted even his necessities. We are informed by one of the personages of his court that a few days after his election, being offered some refreshment, which the heats of the afternoon seemed to render necessary, not to say welcome, he inquired what sum had been registered on the budget of his household expenses to procure this gratification. Being told that the amount was considerable, because of the number of persons to be provided for, he suppressed this custom, and said he would slake his thirst at a less cost. Leo XIII seems disposed to make this reduction even more severe. Before his elevation to the throne while yet Chamberlain of Holy Church he adopted the most energetic measures to curtail all needless expense. It would seem that it is a measure of economy imposed upon his Holiness by the new conditions of the Papacy. Leo XIII seeing that it has pleased his divine Master to reduce him to the necessity of subsisting on alms, as He Himself did during His earthly career, considers it a duty to accomodate his life to the circumstances in which he finds himself. Imitating the example of the Saviour, he has confided to others the care of dispensing the donations presented to him by his children: and he has been more fortunate than his Master in the choice of his depositaries. Not long ago the Papacy had a minister of finances, for it then possessed finances. This ministry exists no more. But to testify to the entire world the esteem in which it holds this new source of revenue, it has entrusted its administration to the charge of three Cardinals, who perform the functions formerly discharged by a simple prelate.

We may then contribute our share to Peter's Pence with every assurance that its expenditure will be regulated by the strictest economy. These material resources wherewith we repay the spiritual favors of our father, will in their turn be converted into graces of the spiritual order. By their aid he will support the ministers who share the administration of the church : he will maintain the Sacred College, his grand Council, the congregations which are, so to say, his eyes and his arms ; his nuncios, his representatives with foreign governments ; his apostolic missionaries who carry, in his name, the gospel to distant peoples. Our gold and silver as it passes through the hands of the Vicar of Christ will be transmuted into the light of truth, into the life-giving heat of charity, into the graces of life eternal : and all the blessings which flow from these alms, will raise up the souls they shall have saved to the God whom they will glorify, and they will return to us laden with fruits of merit and eternal glory.

IV.

It is beyond a doubt that among all the meritorious works, this one holds the place of honor ; of all the deposits which we can make in the bank of charity, none bears larger interest. Many are the demands made upon our generosity, but can any be more imperative, more moving, than the distress of a father, of a mother ? The work of Peter's Pence places before our eyes, the mother of our souls, the Holy Church, and our father, true father, the Vicar of Christ ; it presents them to us despoiled by the hands of impiety, through hatred for our souls ; bereft of the means necessary to exercise their parental office in our behalf and that of our brethren. This is the distress we are asked to relieve ; this is the iniquity we are solicited to repair ; this the great, the eternal interest which it behooves us to defend. What other work of charity can be paralleled with this ? What other can give a greater value to our alms, make them bear more abundant fruit, and guarantee us a more magnificent reward ?

It is Christ Himself Whom we relieve in aiding the poor, and He tells us that He regards as shown to Himself the succor we afford to them : " Come, ye blessed of my Father," He will say one day to those who have succored the needy, visited the sick, comforted the sad : " possess the Kingdom, for it was to me that you did whatever you did to

the least of these my brethren." If so magnificent a recompense awaits us for a glass of water, or a morsel of bread given in His name to the least of His brethren, who can estimate—who can conceive what He reserves for those who shall have enabled the head of the family to dispense to famishing souls the living waters of grace, to nourish them with the bread of life, to clothe them with the robe of immortality?

We will not then stint our generosity, but give with a lavish hand, and excite the liberality of those around us, and since we have in prayer an all-powerful incentive, we will employ it during this month to procure the ever-growing increase of Peter's Pence.

O Jesus, I offer Thee, through the Immaculate Heart of Mary, all the prayers, actions and sufferings of this day, in reparation for our offences and in union with the other intentions of Thy Divine Heart.

I offer them especially to obtain the increase of the aid which Thy Vicar expects from the generosity of his children. O divine Saviour, make us know and feel, that, in contributing our support, it is Thee Whom we aid in the most divine of Thy works.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

We return sincere thanks to the Sacred Heart for the success of an undertaking recommended last month; for a great improvement in a school, and for many other favors obtained from the Sacred Heart.

Thanks are returned for seven special favors obtained; some of which were recommended last month and almost miraculously granted; also for a very remarkable conversion.

Thanks to the Sacred Heart for the following favors obtained through the prayers of the Apostleship; conversion of a protestant relative on his death-bed, and for another similar favor; also for the reform of a person from the vice of intemperance.

Besides other great favors of the Sacred Heart of Jesus, I wish to acknowledge and publicly return hearty thanks for the extraordinary help obtained from the Sacred Heart through the Apostleship of Prayer, for two young persons recently married. Their case was so perplexed and there seemed so many obstacles to their spiritual, as well as their temporal welfare, that there was no help except from God. God has helped them in a wonderful way; for almost at once, all that seemed to be against them turned to their interest, and all that had been opposed to them, have become friendly.

Please return thanks to the Sacred Heart of our Lord for many graces received.

Thanks are returned to the Sacred Heart for the flourishing condition of three schools, for the reception of holy Communion by a lady who had been a long time absent from the holy table, for the restoration of health to a religious and for several spiritual and temporal favors.

Heartfelt thanks are returned to the Sacred Heart of Jesus for several favors received; particularly for improvement in the health of three persons and a cure of sore eyes.

Please to return heartfelt thanks to the Sacred Heart of Jesus for several favors bestowed on three of your subscribers here. One of which is, the conversion to the faith of a protestant recommended at intervals during the past three years.

Thanks to the Sacred Heart for an almost miraculous spiritual favor; for the favorable termination of a vexatious law suit; for the astonishing success of an undertaking; for the conversion of a man who had not attended church for about 30 years; for the conversion of two persons shortly before their death; for the success of three undertakings; for the speedy restoration of health to three persons; for peace and union among several persons who were at variance when recommended; for twelve special favors, all obtained through the prayers of the Apostleship.

I desire to return my most sincere thanks for two favors obtained through the prayers of the Associates.

Thanks are returned to the Sacred Heart for the reception into the Church, of two persons recommended some months ago.

I wish to return thanks to the Sacred Heart for a special grace and for the conversion of two who had been living in sin for twenty years.

We desire to offer grateful thanks for several favors received from the Sacred Heart through the prayers of the Associates, especially for the removal of serious obstacles to the baptism of a young lady lately received into the Church. Thanks are returned to the Sacred Heart for a great temporal favor, for the reform of several bad Catholics, two of whom had not been to confession for more than twenty years.

Please thank our dear Lord for the following graces obtained through the prayers of the Apostleship. A person who had neglected the practice of his religious duties for a long time, was recommended a few months ago, became quite fervent and after a long and tedious sickness suffered with the most edifying dispositions, died very happily; glad tidings have been received of a brother from whom nothing had been heard for several years and who is not only living, but has become a practical Catholic; a very serious difficulty, also recommended, has been settled satisfactorily, for these and other graces, we return grateful thanks to the Sacred Heart.

Please return grateful thanks to the Sacred Heart for the great blessing bestowed on our school: some months ago, nearly all the Catholic parents of this locality had a strong bias for the public schools, it was such that I felt quite despondent. I asked you to recommend the matter in the *Messenger* for a change; the favor has been granted, the change for the better is very great. At first, people sent us only the refuse, boys of ungovernable character, some six or seven from our school were taken to the county jail; therein I had the consolation of bringing them to a sense of their duty to God: parents opened their eyes to see what public schools had done to those boys and the great change effected when with us only a few days; then the tide of respectable boys begin to fill our school. On losing their prey, the public school teachers annoyed us a little, as they were obliged to close up some of their schools. Thank our Lord as well as the Association for six very happy deaths, the conversion of seven sinners of long standing, the recovery of health to four persons. I desire to return thanks to the Sacred Heart for many past favors especially for means to pay our debts; for the cure of a dear friend; the recovery of a child; the conversion of a husband; success in business; increase of pupils in our boarding school; for the restoration of union and charity to the members of a family who had been at variance for about one year; for great

improvement in health; for obtaining employment. I am requested again to acknowledge a new favor obtained from the Sacred Heart of Jesus, for which earnest thanks are returned. Please unite with us in returning thanks to the Sacred Heart for the return of three young ladies to the Sacraments; also, for three temporal, and several spiritual favors obtained last month.

We acknowledge favors received from the Sacred Heart that the Associates may join with us in thanksgiving. Our novitiate has increased beyond expectation since last June; the business we had recommended is prospering; a partial reform has been effected in the intemperate person also recommended.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for June, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for June, 1878.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Aberdeen, Ohio.....	May 11.—G. O.	Henry Station, N. C.....	May 2.—C. A.
Alexandria, La.....	Apr. 16.	Hueneme, Cal.....	Apr. 5.
Baltic, Conn.....	May 11.	Indianapolis, Ind.....	May 9.—G. O.
Baltimore, Md.....	Apr. 20.	Jackson, Miss.....	Apr. 24.—C. A., G. O.
" ".....	May 8.	Lawrence, Mass.....	" 20.—C. A.
" ".....	" 11.—G. O.	Leonardtown, Md.....	May 10.
" ".....	" 12.	Loretto, Ky.....	" 8.—G. O.
" ".....	" 13.—G. O.	Louisville, Ky.....	Apr. 30.—G. O.
Bay City, Mich.....	Apr. 16.—C. A.	Madison, Wis.....	" 16.—C. A.
Boston, Mass.....	May 9.—G. O.	Marshall, Mich.....	" 23.
" ".....	" 10.—G. O.	Marysville, Cal.....	" 17.
" ".....	" 11.—G. O.	Maysville, Ky.....	" 29.
Brooklyn, N. Y.....	Apr. 12.	Mobile, Ala.....	" 15.
" ".....	May 6.—G. O.	" ".....	" 21.
Calvary, Ky.....	" 3.—C. A., G. O.	Mount de Chantal, W. Va.....	" 28.—G. O.
Cape Girardeau, Mo.....	" 4.	" ".....	May 9.—G. O.
Catonsville, Md.....	Apr. 14.—G. O.	Mount de Sales, Md.....	" 7.—G. O.
Chicago, Ill.....	" 22.	Mount Rock, Pa.....	" 8.
" ".....	" 29.	Nauvoo, Ill.....	" 7.—G. O.
Cleveland, Ohio.....	" 16.	Nazareth, Ky.....	" 9.
" ".....	" 29.	Nebraska City, Neb.....	Apr. 29.—G. O.
Curdsville, Ky.....	Apr. 30.—G. O.	Newark, N. J.....	May 6.
Davisville, Cal.....	May 4.	New Orleans, La.....	Apr. 16.—G. O.
Denver, Colo.....	" 6.—C. A., G. O.	" ".....	May 8.—G. O.
" ".....	" 6.	New York, N. Y.....	Apr. 24.
Ditchley, Md.....	" 7.—G. O.	" ".....	May 3.—G. O.
Dunkirk, N. Y.....	" 9.	" ".....	" 9.
" ".....	" 11.	" ".....	" 10.—G. O.
East Cambridge, Mass.....	" 17.—C. A., G. O.	" ".....	" 13.—G. O.
Edina, Mo.....	Apr. 23.—C. A., G. O.	Norfolk, Ky.....	" 3.
Egg Harbor City, N. J.....	May 6.	Pass Christian, Miss.....	" 2.—C. A.
Elizabeth, N. J.....	" 10.—G. O.	Piedmont, W. Va.....	" 5.—G. O.
Flushing, N. Y.....	Apr. 30.	Philadelphia, Pa.....	Apr. 19.—G. O.
Fort Wayne, Ind.....	" 30.—C. A.	" ".....	May 1.
Frederick, Md.....	May 6.—G. O.	" ".....	" 3.
Gap Mills, W. Va.....	Apr. 30.	" ".....	" 11.
Georgetown, D. C.....	May 2.	" ".....	" 12.—G. O.
Germantown, Pa.....	" 3.	" ".....	" 13.
Grand Rapids, Mich.....	Apr. 25.—G. O.	Pittsburgh, Pa.....	" 2.—G. O.
Guelph, C. W.....	" 10.—G. O.	Portland, Ky.....	" 8.—G. O.
Halifax, N. S.....	" 28.	Quebec, C. E.....	" 9.
" ".....	May 5.—C. A., G. O.	Rochester, N. Y.....	" 1.—G. O.
" ".....	" 6.—G. O.	Sacramento, Cal.....	Apr. 26.
" ".....	" 7.	Saginaw City, Mich.....	May 9.—G. O.
Harrison, N. J.....	Apr. 26.—G. O.	St. Inigoes, Md.....	Apr. 26.—G. O.
" ".....	May 4.—G. O.	St. Joseph's Island, Fla... ..	" 3.
Hartford, Conn.....	" 10.	St. Louis, Mo.....	" 29.

Letters with Intentions for June, 1878—Continued.

<i>From</i>	<i>Date.</i>
St. Louis, Mo.....	May 9.
" "	" 10.—C. A.
St. Mary's, Ind.....	" 7.—G. O.
St. Paul, Minn.....	Apr. 30.
St. Thomas Major Md...	" 15 —G. O.
San Francisco, Cal.....	" 39.
" "	May 5.
Sault Ste Marie, Mich....	" 1.
" " "	" 7.
Sharon Hill, Pa.....	" 1.
South Orange, N. J.....	" 3.
" "	" 14.
Springfield, Ill.....	Apr. 12.

<i>From</i>	<i>Date.</i>
Torresdale, Pa.....	May 5.—G. O.
" "	" 9.—G. O.
Troy, N. Y.....	Apr. 12.—G. O.
" "	May 10.
Washington, D. C.....	Apr. 16.—G. O.
" "	May 6.—G. O.
Webster, Ky.....	" 2.
West Chester, Pa.....	" 10.
West Hoboken, N. J.....	" 5.
Wilmington, Del.....	Apr. 11.
" "	May 12.
Woodstock, N. B.....	Apr. 29.—G. O.

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated :

VOCATION TO THE FAITH is asked for—

300 families—1836 individuals—Indian tribes—all non-Catholics in 7 localities—1 institution and 1 academy.

REFORM OF LIFE is asked for—

103 families—939 individuals—88 addicted to intemperance—8 apostate families and 51 individuals—all leading scandalous lives in 2 localities.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

339 families—784 individuals—children preparing for first communion and confirmation—several preparing for ordination—2 dioceses—7 novitiates—10 colleges—15 parishes—9 congregations—2 sodalities—9 schools—souls in purgatory—3 classes of students—5 retreats—58 souls departed—3 marriages—abundant fruit for a mission to be given—1100 spiritual favors—peace and charity in 31 families—removal of scandals—happy death of 86 persons—religious vocations for 82 persons—sufficient light for 58 persons to know their vocations—reconciliation of 3 married couples—spiritual and temporal favors for 30 communities—6 academies—4 missions—5 asylums—1118 particular intentions.

SUCCESS AND RESOURCES are asked for—


297 families—617 individuals—the poor of 1 locality—2 novitiates—8 churches—41 schools 5 congregations—1 hospital—49 undertakings—a charitable work—means to build a monastery and to pay debts—employment and situations for 103 persons—recovery of debts—advantageous disposal of property—success of 19 novenas—14 classes of students—60 examinations—2 exhibitions—settlement of 2 difficult business affairs—satisfactory termination of 6 law suits—safe and prosperous voyage for 3 persons—safe journey for 4 persons—return of a long absent son to his parents—news from absent relatives and friends—tidings of a missing child—764 temporal favors.

RECOVERY OF HEALTH is asked for—

20 families—553 individuals—7 priests—11 religious—all sick in 1 parish—1 asylum—25 insane—cure of sore eyes for 19 persons—cure of 21 persons suffering from rheumatism, &c.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. THE APOSTLESHIP OF PRAYER, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. THE MANUAL OF THE APOSTLESHIP OF PRAYER, an abridgment of the above. Published by the same. 35 cts.

3. DEVOTION TO THE SACRED HEART OF JESUS, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. THE PARADISE OF GOD, or, *The Virtues of the Sacred Heart of Jesus*, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. CATECHISM OF DEVOTION TO THE SACRED HEART, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. CATECHISM OF THE APOSTLESHIP OF PRAYER, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. GOD OUR FATHER, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

8, 9, 10. THE ACTS OF THE EARLY MARTYRS, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. LEANDRO, OR, THE SIGN OF THE CROSS. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1.50.

12. SIMON PETER AND SIMON MAGUS, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. TIGRANES, a Tale of the Days of Julian the Apostate; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts. ; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.


ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect.*
S. SVEGLIATI, *Secretary.*

PARTICULAR NOTICE.

 All who desire to subscribe to the *Messenger*, are requested to send their names and amount of subscription, to the Director of the Association of the Apostleship of Prayer, Rev. B. SESTINI, S. J., Woodstock College—Woodstock, Howard County, Md.

The first series of the *Messenger* will be furnished, on application to Rev. B. SESTINI, S. J., Woodstock College, Howard Co., Md., for the following prices:—Bound volumes, \$15; unbound, \$10.

Subscription and Postage, \$2.10 per Annum in Advance.

THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocess the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocess has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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New Series.

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The Apostolic Benediction.

The Rev. Fr. Ramière, S. J., Director General of the Apostleship of Prayer, was admitted to audience in the Vatican, on the 26th of February, and after offering to LEO THE THIRTEENTH the loyal homage of all the Associates heard from the lips of the Holy Father these words which we print with grateful hearts :

I KNOW YOUR WORK. IT HAS DONE GREAT GOOD,
AND I BLESS IT WITH ALL MY HEART THAT IT MAY
DO STILL MORE.

Christ in Prophecy.

X.

JOSEPH.

It is a sweet, delightful history—that of Joseph ; one in which the rich example of exalted virtue and brotherly love purifies our sensibilities and perfects our best affections. Born to Jacob, when that patriarch was already old, and born the first son of Rachel, when this favorite wife of Jacob was still very beautiful, Joseph claimed a double privilege, that of being the favorite child of his father, and that of representing in his features the beauty of his mother. “Joseph,” said

the dying patriarch, "is a growing son—a growing son, and comely to behold. The daughters run to and fro upon the wall" to behold him. But this very beauty, and the special love which his father bore him, excited and guaranteed for him the lasting hatred of his brethren. And his simplicity and innocence only increased their hatred towards him. For, among other things, he narrated before them in perfect simplicity the great dream with which he had been favored, how they were binding sheaves together, he thought, and his sheaf arose and stood, while their sheaves standing about bowed down before his; and again, how the sun and the moon and eleven stars seemed to be worshipping him.

One day his father said to him: "Thy brethren feed the sheep in Sichem; come, I will send thee to them." He answered: "I am ready." And Jacob said: "Go and see if all things are well with thy brethren." On coming to Sichem, Joseph could not find them there as he and his father had expected. Meeting a man there in the field he was asked, why he wandered there and what he sought. Joseph answered; "I am looking for my brethren; tell me where they feed their flocks." And learning from the stranger whither they had gone he followed and found them. Now when they saw him coming they said to one another: "See, the dreamer cometh. Come, let us kill him and cast him into some old pit; and we will say to his father: some evil beast hath devoured him; and then it shall appear what his dreams are worth." They did not kill him however, but sold him for twenty pieces of silver. Then taking the parti-colored tunic with which Jacob had clothed his favorite child, they dipped it in the blood of a kid, and sent it to the old man, with this message: "See what we have found; see whether it be thy son's coat or no." Their old father recognized it with the deepest grief: and thenceforth he said that his gray hairs would descend in sorrow to the grave.

Meanwhile, Joseph is carried into Egypt, where he becomes the slave of Putiphar, a courtier of Pharaoh. All things prosper in his hands; and on his account the Egyptian's house is blessed. But the day comes when to preserve his virtue, the handsome youth must risk everything else: he does preserve his chastity in temptation, and he loses everything except the testimony of a good conscience. With that alone to comfort him, he is cast into prison and remains there for years. But

there again things prosper with him. As Putiphar had done, so the jailor now puts everything in his hands. Then follows the account of the dreams which two fellow-prisoners had on the same night. He, in the power of God, interprets their dreams, announcing to one a speedy and dreadful death, and to the other as speedy a return to favor.

Then two years later, he himself by interpreting the two dreams of Pharaoh ascends into high favor with the king. He is placed over all Egypt to dispense the corn of the land, and become the saviour of that country, as well as of the nations adjoining, and of his brethren too, who tardily and in spite of themselves come to worship him as their lord, and at last recognize him as their brother. Pharaoh styles him the saviour of the world. He said: "Thou shalt be over my house and at the commandment of thy mouth all the people shall obey. Without thy order, no man shall move hand or foot in all the land of Egypt!"

Such in brief is the history of Joseph. It covers more than ten chapters of Genesis; and for variety of action, for beauty of sentiment and for teaching the grand moral lesson of the Providence of God over the just, it is a drama of the first order, while, at the same time, it stands forth as a distinguished prophetic type of our Lord Jesus Christ.

For as Joseph was born when his parents were very old, and became the pet of his father—handsome, very handsome—Moses repeats it over and over again, "Joseph was of a beautiful countenance and comely to behold"—and as he was destined to receive the homage of sun, moon and stars, so our Lord was born when they had waited for him thousands of years, when the Synagogue of the Jewish nation was so very old; but then, born at length, He became the cherished one, *the* Son of man, who alone delights the eye and the heart of His Father in heaven, and has "a name above every other name." So that the Father loves Jesus Christ alone more than all angels, men and creatures put together. The comeliness of Christ is such that the Psalmist sings: "With Thy comeliness and Thy beauty set out and proceed prosperously and reign. Thou hast loved justice and hated iniquity: therefore, God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. Myrrh and stacte and cassia perfume Thy garments." For, as Joseph was clothed by his aged father with the very best garments and the parti-colored tunic, which, alas! was to

be returned to his father dipped in blood, so our Lord's sacred Humanity, being the masterpiece of God's creation, is attired in every perfection of intellect and will, in every virtue and personal gift of body and soul. This is the exquisite apparel of Christ; which alas! was to be returned to His Father, enduring an agony upon the Cross, His mind tortured with unutterable sufferings, His Sacred Body torn with scourges, and not merely dipped but deluged in His own most Precious Blood. This is the way His brethren, when He had come to look for them and had found them, would return Him to His Father in heaven; and this is the way He commended Himself into the hands of that same Father; but He did it for His brethren's—for our salvation.

Among the virtues typified by that parti-colored tunic of Joseph, let us mention his meekness and sweetness, two virtues closely allied; meekness consisting in receiving injuries with patience, sweetness in treating persons without either bitterness or harshness. Joseph was meek under injury, he was sweet towards all, and particularly towards his brothers who had sold him. If there is anything fair and lovely to the eyes, soothing and charming to the feelings of our fellow-men it is meekness and sweetness. And if on the other hand there is anything in which the wilful, deliberate perversity of men's hearts are manifested, it is in suppressing those nobler sentiments which are excited in them by a victim's meekness, and in lashing themselves to greater fury because their victim is so overpoweringly sweet. This was eminently the way with Christ, our Lord. As the brothers of Joseph had plotted against him, so "the sons of my mother have risen against me," says the prophet in the person of our Lord; that is, the children of the Synagogue, the princes of the Jewish nation to which Christ belonged, all the principal men, Scribes, Pharisees and priests, rose against him.

They knew that He was born to reign. Just as the brothers of Joseph had heard from his own mouth that their sheaves were shown him in a dream, as bowing down before his sheaf; and that sun, moon and stars were revealed to him as doing him homage; so the Scribes and Pharisees knew so well where their King was to be born, that they could afford to show the Magi the way to Bethlehem. And they saw so well that Christ had royal power that they were devoured with livid jealousy. His works and His words all bore testimony to what He was: Our Lord said to them: "If you will not believe me, at least

believe the works that I do; they give testimony of me." And the commonest people were in admiration at His doctrine for this reason chiefly, that "He was teaching them as one having authority, and not as their Scribes and Pharisees." What did the learned men say to all this? "They were filled with madness," says St. Luke, "and they talked one with another what they might do to Jesus." Or, as St. Mark says: "They went out immediately, and made a consultation with the Herodians against Him, how they might destroy Him." And He in His meekness did not contend, He did not withstand them. Joseph with all his virtue had been forced to make a virtue of necessity: he had suffered injury because he could not help himself. There was no necessity with our Lord. He had imposed silence on the wind and calmness on the sea; and yet at the petty rage of those miserable, jealous pedants, "He retired with His disciples." This is meekness. Well then might St. Matthew exclaim, using the words of *Isaias*, the Prophet: "Behold my servant whom I have chosen, (says the Father,) in whom my soul is well pleased. I will put My Spirit upon Him, and He shall show judgment to the Gentiles. He shall not contend nor cry out; neither shall any man hear His voice in the streets. The bruised reed He shall not break, and smoking flax He shall not extinguish."

Well is it for us and for all bruised reeds that He is so meek! Well indeed for our smoky, suffocating, sickly flame of love that He is so mild!

Nevertheless, He is bought and sold. Just at the moment that Joseph was looking for his brethren—"Where are my brethren?" they pounce upon him to do away with him. And while Christ is looking for the children of men to save them, while He is on the search for His loved ones, His brethren, His own kindred according to the flesh, while He is scattering the fruits of His love on every side, giving sight to the blind, and soundness to the leper, making the lame to walk and the deaf to hear, and the dead to rise again, lo! He is sold by His bosom friend, and His blood is bought for thirty pieces of silver by "the sons of His mother." "We will not have this man to reign over us!" they cry to the Gentile Governor, Pilate; and so saying, they let the Gentiles have Him, the Gentiles may take Him all to themselves—as they have done, thanks be to God, and have become Christians in consequence. We ourselves are the descendants of those despised Gen-

tiles, and we are Christians, while the poor Jews remain Jews, and a famine has long ago come on them, and on everything that is theirs: there is not a blade of corn, or food, or sustenance to be found in their whole Jewish law or in their synagogue. But they, once the favored children of the land of promise, must now go into a foreign country, into Egypt, as they consider us; they must come among us to find corn, to receive a blade of truth wherewith they may recreate their famished souls.

But coming into Egypt, as the brothers of Joseph had to recognize in him "the Saviour of the world," to use Pharaoh's own phrase, so the Jews coming to be Christians must recognize Christ, whom they sold and crucified, to be the Saviour of the world, as the Father Himself called Him. For the Father sending down an angel from heaven to earth had announced: "Thou shalt call His name Jesus, that is Saviour, for He shall save the people from their sins." And Christ Himself speaking by the mouth of David, the prophet, of the work which he had to do, said: "I am appointed King by Him (the Father) over Sion His holy mountain, preaching His commandment. Why therefore have the Gentiles raged, and the people devised vain things? The kings of the earth have stood up and the princes met together against the Lord and against His Christ. The Lord hath said to me: Thou art My Son; this day have I begotten Thee. Ask of Me and I will give Thee the Gentiles for Thy inheritance, and the ends of the earth for thy possession." (*Ps. ii.*) He is then truly Lord of the earth and the Saviour of the world.

We recommend these beautiful parallels, and these passages from Holy Writ, to the devout contemplation, careful and minute, of our thoughtful readers. For our part, we only touch on the points. Their juice, sap and richness are drawn out by applying the mind and heart to them. As fountains however fresh do no good to a man however thirsty, unless he applies his mouth; so these fountains of the Saviour contained in Holy Writ refresh no thirsty soul, unless it will apply its faculties—its mind and its heart; and that is called *meditation*.

St. Apollonius and his Companions.

Arian, whose knowledge of the doctrines taught by the Christians—by reason of his frequent dealings with them—was by no means slight; and who, in spite of the zealous support which he gave to the worship of the idols, knew in reality full well, that their claim to divine honors was a monstrous deception, hastened, on the following day, accompanied by his ordinary attendants, to the spot where the two Martyrs of Christ had been buried. According to the directions given by the blessed Philemon, he took some dust from the tomb, moistened it with water, and, kneeling down, anointed his eyes, saying :

“In the name of Jesus Christ, for love of Whom these two Martyrs laid down their lives, I anoint my eyes that I may recover my sight, and, at the same time, believe and confess that Jesus is the One, true God, and that there is none other beside Him.”

No sooner had he uttered the words than he felt his eye free from pain and his sight perfectly restored. He arose, and cried out in a loud voice :

“I am a Christian: glory to the one, true God! Henceforth, I devote myself to Christ, as his faithful servant forever.”

And immediately returning to the palace, the Governor ordered a great quantity of fine linen cloth, precious ointments and aromatic spices to be prepared, and, inviting several of the chief men among the clergy, he repaired with them to the tomb of the Martyrs, and, after embalming the bodies, he had them carefully put back in their former resting-place—which, at his own expense, he caused to be adorned with precious marbles. Next he opened the prisons, and set free all the Christians detained therein on account of their religion. Then he prepared himself for the reception of Baptism, and with even greater energy than he had formerly displayed in his persecutions, he applied himself to make amends, so far as he was able, for all the evils he had wrought among the faithful followers of Christ.

It was not long before the report reached the Emperor, that Arian, the Governor of Middle Egypt, had become a Christian, and that he was using his influence and power in putting down the worship of the gods of the Empire.

Without delay, Diocletian sent four officers of his body-guard to Antinoë, with orders to arrest the Governor, and to bring him to Nicomedia. The officers promptly set out for Egypt, and made known to Arian the imperial will. The order did not take him by surprise; for he had long foreseen and duly weighed the consequences which would follow his conversion to the faith. To gain the good will and secure the respectful treatment of the officers—according to a custom which prevailed among persons of his rank,—he made them a present of a little basket containing a number of gold coins, and kindly said :

“Bear with me, my noble friends, and allow me time until I go and bid farewell to my masters and brethren, whom I have consigned to the tomb.”

They accepted the largess, and readily permitting him to do as he had requested, they accompanied him to the place where the Martyrs lay buried. When they came to the spot, Arian, kneeling down before the tomb, prayed in a loud voice :

“Happy are ye, O Philemon and Apollonius, friends of God, now that ye are partakers of the bliss of eternal light. Pray to Jesus our Lord, that he may grant me strength, so that, in His Name, I may consummate the martyrdom to which in His mercy He deigns to call me.”

And instantly there issued from the tomb, a soft and distinct voice, saying :

“Be of good cheer, O Arian; fear not the sufferings which await thee. The Lord Jesus, in whom thou believest, will go before thee, and give thee strength to confess Him in the presence of the Emperor. And, after that, he will acknowledge and crown thee before His Father as one of His faithful champions. Go in peace with them that come to lead thee away a prisoner for Christ’s sake; and do not forget to pray, that they also may become enlightened with the heavenly knowledge of the truth.”

The four officers, hearing these solemn words, were moved with a mingled feeling of awe and consternation.

Animated in this wonderful manner with an unwavering confidence in the Divine protection, Arian was anxious to begin the journey without further delay. Taking with him eight of his household servants, they set out for Alexandria. When arrived there, he said to the servants :

"Stay you here, while I continue my journey. Is it fitting that I, who am a prisoner for Christ, should be waited on by servants?" Then, pausing a while, and suddenly enlightened from on high, he added: "On the eighth day of the month of March, the Emperor will order me, bound up in a sack, to be cast into the sea. But even then our merciful Lord will not abandon his unworthy servant. Wherefore, on the third day after my martyrdom, be sure to go, about the sixth hour, to the seashore: there you shall find my body. Take it up and bury it beside the tomb of the blessed Philemon."

And, bidding them farewell, he followed the four officers to the ship. After a voyage of several days, they came to the imperial residence. The officers made haste to acquaint Diocletian with what they had done. The Emperor expressed his desire to see the prisoner at once. Without having had time to prepare himself for the audience, Arian was forthwith ushered into his master's presence. Diocletian, artfully concealing every sign of displeasure, said to the Governor:

"Thou art welcome, Arian, my brother, who hast so long faithfully served me in Egypt."

"Thanks, my lord," modestly replied the prisoner, "who so kindly show your good will towards your servant, by preparing for him the way that leads to life."

Then the Emperor, as if just remembering that he had come a long journey, gave directions to take the Governor to the baths; and at the same time, he secretly ordered the priests of Apollo to prepare an altar of the idol near the spot, so that Arian, after making his ablutions, might be made to offer sacrifice. Accordingly, when Arian came out of the bath-room, the priests, by order of Diocletian, said to him:

"Your Excellency will please offer sacrifice to our great god Apollo, before joining the Emperor at the banquet prepared in your honor."

"I may not forget the wonderful works which I have seen done, in Egypt, by the Martyrs of Christ," replied the Governor. "Wherefore, I will not offer sacrifice to that idol made by the hand of man; nor will I deny Jesus Christ, my God and Redeemer."

This answer being reported to Diocletian, he became so enraged, that, though it was then late in the evening, he commanded some of his soldiers to proceed instantly to the great plain used for military drills, and there dig a deep pit. In the morning, attended by a numerous

retinue, he repaired to the spot. He ordered the Governor, his hands and feet bound with chains of brass, and a heavy stone tied about his neck, to be thrown into the pit. And when the place was again filled up with earth, and quite a mound raised over it, he caused a throne to be there erected—whence he viewed the military games. Then, exulting over the manner in which he had thus summarily disposed of one, whom, he knew very well, he could never have forced to deny the Faith, he jokingly repeated again and again to his courtiers :

“Now, let us see whether Christ, in whom he trusted, and whom he thought greater than all our gods—will come and set him free once more.”

Having fully satisfied his spirit of revenge, his anger was appeased for the moment. Mounting his horse he returned to the palace. Tired out with the excitement of the morning, he betook himself to his sleeping-apartment to have some rest. But what was his astonishment on entering, when he saw that there were chains and shackles hanging on the top of the bed, and that there was some one reclining upon his couch. He turned pale with fright, and his suspicious mind at once foresaw some conspiracy gotten up against his life. His terror, however, was soon dispelled. The supposed intruder said to him :

“Fear nothing from me, O Diocletian ! no one has yet risen up against you. I am Arian, whom you loaded with chains and buried in the pit. You blasphemously defied the power of Him whom I serve, when you said : ‘Let us see whether Christ will come to set him free.’ He did come ; set me free, and placed me where I am now—on your own couch. Confess His greatness and power, that it may be well with you, when you shall be called by Him to give an account of all your deeds.”

But, so far from heeding this warning, Diocletian burst into a violent fit of anger, and cried out :

“I will have a care this time to deal with thee in such a manner, that all thy magic arts shall not again defy my power.”

And, instantly calling his attendants, he commanded them to press the Martyr into a sack half-filled with sand, and cast him into the depth of the sea. The four officers of the imperial body-guard, who had accompanied Arian, hearing this command, made bold to expostulate with the Emperor saying :

"What evil hath this man of God done that you should treat him thus?"

"He is the most impudent of magicians," said Diocletian, "and that is wickedness enough to deserve such a punishment."

"He is no magician at all," they insisted, "but a servant of the true God. We ourselves have seen with our own eyes, and have heard with our own ears, the wonders which Christ the Lord has wrought in his behalf. We also know, that whosoever dies for Christ shall be raised up by Him and made to live forever. We believe that the God of the Christians is able to preserve from death, or to restore to life His servants—even were you to bury them in the bowels of the earth. We ourselves have witnessed in Egypt, that, at the prayer of this same person, a Martyr of Christ, who had, many days before, been laid in the tomb, gave words of comfort and wholesome advice. You yourself, O Diocletian, can bear witness to what has happened this very day. Dare you deny that the power of an Omnipotent God is plainly visible in all these stupendous wonders? What other agency could have effected that which you yourself have seen? As for ourselves, we freely acknowledge, and unhesitatingly confess, that in all we have seen and heard, the supreme power of the God, whom the Christians adore, is clearly made manifest; and we boldly add, that we are ready to lay down our lives for this belief,—if the great merciful God, who is glorified in His Martyrs, deign to receive us among His devoted servants."

"Ye know, by long experience," cried Diocletian, "how great has been my affection for you, and how I never thought of refusing any favor you have asked of me. And now,—though you have spoken to me in anger, and though, instead of loving me for the kindness I have ever shown, you plainly avow that I am become the object of your hatred—I will not deny your petition. You choose and desire death: death you shall have."

Theotychnus, who was the eldest among them, said:

"May God banish all malice from your heart, my lord. We thank you for the kindness you have shown; yet, if I may be allowed to ask you one more favor, do not refuse me."

"What is thy request?" asked the Emperor.

"You know, my lord," said the officer, "that I possess some wealth. Take one half of it for yourself, and suffer the remainder to be distributed among the poor."

"Brother Theotychus," said the other officer, interrupting him, "let us busy ourselves with our own affairs, so that we may die like true servants of God. Christ, the Lord, will have a care of the poor."

Then Arian, who was all this time anxiously awaiting the consummation of his martyrdom, said to the Emperor :

"What need is there of further delay, O Diocletian? finish the work you have begun."

And immediately—when the four officers were also tied up in sacks half filled with sand—they were together cast into the sea. By the wonderful interposition of Providence, their bodies were swiftly taken by dolphins to Alexandria, where the servants of Arian found them, at the very time and place indicated by their master. They reverently took them out of the water; and, with their precious burthen sailing up the Nile, after a few days arrived at Antinoë. Here they were met by a great multitude of people—some bearing lighted torches, others with palms and crowns in their hands; and thus amidst canticles of joy and triumph, they laid the Martyrs in a tomb near the resting place of the blessed Philemon and Apollonius.

The Angelic Year.

July.

THE ANGEL OF ST. BRICE.

In the first days of Christianity, St. Brice with his companions Abundius and Corpophorus came from Syria to Italy and secretly preached the Gospel at Spoleto. The number of the faithful increased every day and the proconsuls, Turgius and Leontius, remained ignorant of the presence of the new preachers. The idols being broken by the Christians, diligent search for the perpetrators of the crime was instituted and the companions of St. Brice, being among the number seized, were shut up in prison, there to remain until they died of hunger.

When St. Brice in the concealment of his retreat learned the fate of Abundius and Corpophorus, he came immediately into the suburbs of Spoleto and with tears prayed during three days and three nights to know what God would have him do. An angel in human form came

to him and thus addressed him: "Brice, servant of God, thy prayer has been heard; follow me and I will show thee a place of safety."

St. Brice followed his visitor and while he recounted to him what he knew of the sufferings of his brethren, a blind man approached them and said: "Are you, then, disciples of that wonderful man whom they speak of as having lately in Judea cured the blind and the leprous, of having walked on the water and raised the dead to life?" "Yes," answered St. Brice, "I am the servant of him of whom you speak, of Jesus, the Son of God." "If that be so," continued the blind man, "cure me, give me back my sight by the power of Jesus, the Son of God, that I may believe in Him." "Yes," said St. Brice, "but you must first renounce Satan and the worship of idols." "I renounce them," was his reply. "Then be thou cured, in the name of Jesus who liveth and reigneth forever and ever." "Amen," responded the guide of St. Brice and the blind man, and straightway the eyes of the latter were opened and he with his whole family received baptism that same day.

The angel then led St. Brice to a lonely place and ordered him on the part of God to take up his abode there and with this injunction suddenly disappeared. The holy man immediately became aware that his guide was an angel and prostrated himself on the earth to give thanks to God. In the meantime the heavenly messenger who had declared the will of God to St. Brice, penetrated into the prison of Abundius and Corpophorus, where he found them singing psalms and encouraging each other, saying: "Cursed be the spirits of darkness; joy and expansion of heart to those who love the Lord." "Peace be to you," said the angel, "fear not; go forth at once from this prison and preach the Gospel as you did before." Straightway the chains fell from the hands and feet of the confessors; the gates of the prison were opened and the two intrepid soldiers of Jesus Christ went out into the outskirts of the city to find the Christians who had taken refuge in a crypt. A short time afterwards however they were again seized and after divers torments consummated their martyrdom.

Not far from the spot where Abundius and Corpophorus had suffered, and where their sacred remains yet lay unburied, dwelt a pious matron named Eustochia. An angel appeared to her whilst she slept and said: "Arise, go hence a mile to the foot of Monte-Rotondo and there you will find the bodies of the holy martyrs; gather these glorious trophies

with devotion, embalm them and give them honorable burial in a new sepulchre." Eustochia arose at once and going to the spot indicated found the bodies of the martyrs and interred them.

The enemies of the Christian name at last succeeded in seizing St. Brice and led him loaded with chains before the judge Martianus who delivered him to his fiercest executioners. Whilst he was tortured, a herald repeated again and again in a loud voice : " It is thus that Christ rewards those who serve him."

When the body of the holy martyr was but one wound, he was thrown into prison ; but scarcely was he there when he saw near him an angel of the Lord and the blessed apostle Peter. The latter addressed him with these words : " Peace be with you and may Jesus Christ grant you the victory." At these words St. Brice fell on his knees and kissing the feet of the prince of the Apostles, said : " Behold, my master, him who has followed your footsteps from the East to the West." St. Peter raised up his disciple and said : " Be thou made whole, that thy example and thy preaching may encourage the faithful." At the same moment, the angel took St. Brice by the hand and led him out of prison and during forty years the holy man continued his apostolical career with admirable success. The angel before leaving him, said : " God has made me thy guardian until the day of thy death," and when this day came, his heavenly protector, true to his promise, visited him in an oratory which he had built and dedicated to the ever blessed Virgin Mary and in which he had chosen a spot for his tomb. " Come, athlete of Christ," said the angel, " thou has combated long enough, it is time to receive the crown."

At sight of the angel, St. Brice prostrated himself before him and exclaimed : " Blessed be Our Lord, who in His mercy has not excluded me from the company of the just." Whilst he prayed, a multitude of angels descended from heaven with St. Peter and the rest of the apostles in their midst and they sang : " Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven," and again ; " He who loses his life for My sake, shall find it." St. Brice joining in the chant of the angels broke out in these words ; " Open to me the gates of the mansion of the just, that I may enter there and praise the Lord." Amid these heavenly strains and canticles, the soul of St. Brice in the form of a white dove left the prison of his body and mounted to heaven.

CATECHISM OF THE HOLY ANGELS.—*Continued.*

31. Have the angels an intellect?

Answer. Certainly, for they are spirits; and besides, Holy Scripture tells us that the angels see God, that they praise Him, that they obey Him and elicit other numberless acts, all of which require intelligence.

32. Does the intellect of the angel in its mode of operation differ specifically from that of man?

Ans. Yes, for the intellect of the angel in no way needs the aid of senses and is not retarded by the slow process of reasoning.

33. Do angels know future events?

Ans. They know with certainty such events as spring from necessary causes, as celestial and terrestrial phenomena which take place in virtue of the laws of nature.

34. Do they know those which depend on the free will of man?

Ans. All theologians agree in saying that an angel of himself cannot know them with certainty, but that he may know them with infallible certainty by divine revelation.

(To be continued.)

Primitive Innocence Renewed.

(Continued.)

31. The blessed Jordan, a German by birth, was one of the first companions of St. Dominic, having entered the Order of Preachers about four years after its confirmation by Honorius III. After the death of the holy Founder, although he had scarcely completed the third year of his religious life, he was elected general of the Order, on account of his virtue and ability joined with rare mildness and simplicity of character. He was a most laborious and apostolic man. In one of his many journeys, which he made on foot, he was accompanied by several of his brother religious, some of whom walked ahead at a more rapid pace, while he followed with one companion with whom he held converse about the things of God. Those in advance had stopped, and were peering into a small cavern to try to find a weasel which had run across the road just in front of them and then suddenly disappeared.

When B. Jordan joined them and found them all intently watching a small aperture, he inquired what they were doing. They replied, "We saw a beautiful and graceful little animal go into this hole, where it has hidden itself so completely that we can no longer see it." The good Father approaching the place and looking in said: "Come out, pretty little animal that we may all see you." The creature immediately came out and began to look about without any sign of its natural timidity, even allowing itself to be caressed by B. Jordan who soon dismissed it saying, "Go back now to your den and blessed be the Lord your Creator." The weasel went back and hid itself.

32. Near Brest, in Brittany, there was established in the 6th century, a monastery whose founder was the holy abbot Winwaloeo, a man of noble birth. Having, even in his earliest years, given indications of unusual talent, his father wished that he should be educated in such a manner as to shine in the world; the young man, however, aspired to serve God and not the world; but his father was not willing to yield to his wishes, until finally, some Divine menace terrified him and he took the boy to a holy and learned man to be brought up by him in knowledge and piety. On this journey, they were overtaken by a furious hurricane, which greatly alarmed all the travellers except Winwaloeo, who, turning to his father with an air of great security, said, "Do not be afraid, my dear father; is it difficult for Him who has drawn all things out of nothing, who has studded the heavens with stars and decked the earth with flowers and has set bounds to the waters of the ocean, to quiet this tempest? Besides, all things are possible to one who believes; let us then turn to God with confidence and we shall see the light of His grace." So, in fact, it happened, to the great surprise of the other travellers, who much admired the faith and holiness of the youth, when in a short time they saw every cloud dispersed and the roar of the storm give place to calm serenity. The rest of the life of Winwaloeo corresponded to such a beginning, and was famous for learning and sanctity as well as for the gift of miracles.

A youth, one of his disciples, having fallen asleep in the open air, was stung by a poisonous snake; fearing himself lost, he ran for assistance to the holy abbot, who with a stern voice called the serpent, which came at his command, and was instantly killed by the sign of the cross. Then he bade the youth drink some oil mixed with water blessed by

him. Very soon the swelling and all dangerous symptoms disappeared and he was restored to sound health.

Not less admirable was the rescue of a poor shepherd in imminent danger of being devoured by wolves. Not knowing how to escape the death which threatened him he called loudly upon the holy abbot: "Winwaleo, servant of God, come to my assistance." He had hardly spoken the words when he saw the abbot coming with a rod in his hand and driving away the wolves. Besides this wonderful deliverance the shepherd recovered his flock which had been scattered by a tempest, but had remained untouched by the wolves.

33. St. Basino, who sprang from the Dukes of Lorraine was not less illustrious for virtue than for birth. After a most innocent childhood, he embraced the monastic life, soon became abbot, and a short time after was made Archbishop of Treves, where he governed his people not only by his counsels, but also set them an example of works of zeal and of a most holy life. He was very anxious that a nephew of his, named Luitwine, on whom the salvation of many depended on account of his exalted position, should not only give to Cæsar the things that are Cæsar's, but above all, to God the things that are God's, and therefore, omitted no occasion, and spared no effort to form him to solid piety. This solicitude of the uncle for the nephew, God appeared to sanction by a remarkable occurrence. Luitwine was in the habit of amusing himself by hunting. One day, tired, and perhaps oppressed by the heat, not finding a tree under which to seek repose, he lay down among the bushes and fell asleep exposed to the rays of the sun. One of his attendants who was watching near, saw an eagle fly towards the place where his lord was sleeping and stopping above him, spread out its wings in such a way as to completely protect him from the sun. When the pious young man heard of what had happened while he slept, he went at once to tell his uncle, "my dear son," said the good Bishop, "on that very spot, where you took your repose, God wishes you to put into execution the project which you have been for some time considering." Luitwine, without loss of time, engaged workmen and began the erection of a basilica in honor of St. Dionysius the Areopagite.

34. St. Gerasimo was an abbot who lived in Palestine between the fifth and the sixth centuries, in a monastery not far from the river Jor-

dan. Of this holy monk, we read in the *Spiritual Meadow* of John Moschi, that one day as he was walking along the banks of the river, he met a lion, who held up one paw, moaning pitifully from the pain caused by a thorn which was sticking in it. As soon as the beast saw the abbot, he put the wounded foot out towards him and by look and attitude seemed as if begging for help. The venerable old man, quite fearless, seated himself beside the animal, took its foot upon his knee, drew out the thorn, washed the wound, bound it up and bade the lion go in peace. The beast would not leave the old monk but followed him around wherever he went like the most docile and affectionate little dog. The blessed Gerasimo, surprised at this, took upon himself to provide nourishment for the lion, but wished at the same time to make him useful to the monastery. The monks had no water in the house but were obliged to bring it from the garden, for which purpose they used a beast of burden. The abbot charged the lion to be from thenceforward the guardian of the ass, to accompany him to the river, to re-conduct him to the monastery laden with water, and to be his companion for the rest of the day. It happened one day, when the lion had gone off a short distance, the ass, while browsing, was stolen by some camel drivers. The lion, not being able to find the ass, went slowly back to the monastery and meeting the abbot, stood before him with head and eyes cast down. The abbot thought that he had devoured his companion and said to him: "Where is the ass?" The lion did not move but raised his eyes to the face of the abbot, who, taking a tone of reproof said: "You ate him, eh?" "Well, for the praise of God you will do for the future what the ass has been accustomed to do." The lion obeyed the command of the abbot and began from that day to carry the water for the use of the monastery, though he was soon relieved from this service, because a soldier brought another beast and presented it for the use of the monks. Not long after, the camel drivers passed by on their way to Jerusalem with a load of cheese, and the stolen ass was among the beasts who carried their wares. No sooner did he see the lion than he left his burden and the company of the other animals and took to flight. The lion recognized the ass and ran after him, caught him, took the bridle between his teeth and drew him together with three camels, to the monastery, manifesting by roars his joy at having recovered his former companion. The old abbot acknowledged the innocence of the

lion, and gave him the name of Jordan; for the five years which remained of the life of Gerasimo, he did not leave the monastery, but followed the abbot whenever he saw him. When Gerasimo died, the abbot Sabazio, his successor, seeing the lion apparently searching for his lost friend, said: "Jordan, our abbot has gone to heaven; come here, and eat." He would not eat but continued groaning and sighing for Gerasimo. The abbot and the others patted the creature on the head repeating: "Our father has left you and gone to his Lord." But the more they tried to comfort him the more the dumb creature grieved. Then, said the abbot Sabazio, since you appear not to believe our word, come with me and I will show you where our father Gerasimo is, and he led the way to the tomb. "There he is, buried there," and with that he prostrated himself upon the ground weeping and praying. The lion also threw himself down, roaring and beating the ground with his head, and soon died upon the tomb of B. Gerasimo.

35. In one of the manuscripts which belonged to the Irish College of Salamanca, and which passed afterwards to the archives of the Bollandists, we read the life of St. Kieran which was afterwards published by the above mentioned writers in the seventh volume of the *Acta Sanctorum*. St. Kieran lived in the sixth century and passed the early years of his life in his own country, Ireland, in the condition of catechumen, but having heard much of the Apostolic See as the head of the Christian world and the centre of Catholic faith, he went to Rome, as the thirsty stag seeks the fountain head, with the intention of being baptized there, which in fact happened. He remained in Rome for twenty years devoting himself to study, was a diligent compiler of sacred books but, better than all, a model of exemplary piety and favored by God with the gift of miracles. He was promoted to the episcopal dignity and sent back to his own country to cultivate and extend the vineyard of Christ. The natural goodness of his disposition makes it easy to account for the two following traits which are related of him.

One day, while yet a boy, in his father's house he saw a hawk pounce upon a little bird to devour it. The boy, moved to pity, devoutly prayed God to deliver the victim from the claws of the enemy. God heard his prayer, the hawk released its prey and flew away.

When he returned to Ireland, his old nurse, Cocchia, was still living; she also was a holy person and had embraced the religious life in a

monastery at a considerable distance from the Episcopal See of Kieran. The monastery possessed lands, but no oxen to plough them. The holy prelate sent oxen there, without any one to accompany them, and the good nurse, when she saw them coming, knew that they had been sent by Kieran. The oxen stayed as long as they were needed and then went back to the Bishop. Each year the same thing happened, the oxen were sent without a guide and went back when their labors were finished.

36. In Ireland, in the sixth century, there was born of Christian parents a son, to whom was given the name of Senan, and who became afterwards, first monk and then bishop. His innocence and gentleness were admirable from his very infancy. Stolen by barbarian invaders, he escaped from their hands and hid himself in a heap of straw where he fell asleep and was in danger of being burnt alive, but from this also God preserved him. He was in other ways wonderfully protected by Divine Providence until finally, while still young, he embraced the monastic life. He had for superior and master an abbot named Natale distinguished alike for sanctity and erudition, under whose care and discipline many other young monks were formed in the spirit as well as educated in letters.

Among other exercises combining labor and humility which these young men practised, they by turns took care of the pasture of the animals and prevented the young calves from going to their mothers except at stated hours. When this duty fell, in turn, to Senan he separated the calves from their mothers, and drove them to pasture, but, no sooner did the cows see their young in the distance, than they ran towards them and Senan had great difficulty in driving them back, which he had hardly accomplished when the calves in turn seeing their mothers ran after them, and so alternately, until the good youth became quite exhausted by his efforts yet without having effected the desired separation. He then took his shepherd's staff and marked out a line upon the ground and commanded the animals in the name of Christ not to pass those limits—the cows on one side and the calves on the other. The animals obeyed with docility, both of them remained on their own side until the hour appointed for the nourishment of the calves. The submission of these creatures to the commands of the holy youth Senan, was repeated every time he had care of the pasture, he meanwhile employing himself profitably in reading and prayer.

Sketches from the Life of Leo the Great.

ST. LEO AND ATILA.

(From the English Messenger.)

St. Leo, Pope and Doctor, was the man chosen of God to guide His Church in days of tremendous peril to human society. He confronted Attila, the conqueror of nations, in the mid career of his pride and cruelty, when he was pressing forward in his desolating march towards Rome, leaving burning towns and slaughtered multitudes to mark his passage; and he forced him to draw back in reverence. He spoke with the voice of Peter, and defined the Two Natures in One Person against Eutyches at Chalcedon. When armies encamped stood against him he did not fear, for he leaned upon the outstretched arm of One far mightier than the King of the Huns. When false-hearted brethren sought with subtle reasoning to obscure the truth once given to man, he fixed his eyes in faith and hope upon the Brightness of Eternal Light, and then, in words of which even heresy could not pervert the sense or turn away the force, he gave for all time the doctrine of the Incarnation as it had been delivered to the Apostles. If the Church were a perishable institution, it would have surely perished in those dreadful days when St. Leo was called to rule the storm. Men are blind indeed to the clearest lessons of history, if they fondly imagine that by human strength or cunning that great Corporation has held together from Leo the First to Leo the Thirteenth, or that there is the faintest suspicion of a fear in the heart of any true believer that a Prussian Prince, or a Russian Emperor, or an Italian King, or the efforts of secret societies, will in the nineteenth century be able to overthrow at last that kingdom, not of earth, with which tyrants and heretics age after age have measured their strength, to find, without fail in every instance, their own confusion. Leo the Thirteenth is the heir not only of trials and sufferings, but of promises made to Adam and Eve and Abraham and David and St. Peter. "*Heaven and earth shall pass away, but My word shall not pass away.*"

Pope Leo, the first of that name, an Etruscan by descent, a Roman by birth, the son of Quintianus, was elected by unanimous suffrage, in the year 440, to succeed St. Sixtus the Third. He was absent at the time in Gaul, having been charged with an important mission to Aetius, the wicked but very able Roman general, who, consenting to be called

the subject of Valentinian the Third, or his mother Placidia, was in fact the master of the western empire, after he had succeeded by perfidy and violence in removing Count Boniface out of the path of his ambition. The return of the Ambassador was anxiously expected, and on his entry into Rome he was greeted with a burst of welcome. His high courage and the holiness of his life were well known, and the conviction that he was the Bishop sent by God to save His people was in every man's mind.

He was by nature and grace fitted for his high vocation, being at once a student and a man of action. The great gifts which stand revealed in every page of his writings were well known to his fellow citizens from his early days. The clear calm intelligence, the lofty grace of speech, zeal for truth, priestly purity, intrepid courage, were not infused into the new Pope on his elevation to the See of Peter, but were under the grace and guidance of the Holy Ghost the cause of his elevation. Men who are great with the greatness of this world when they are placed on some high pedestal, and greeted with popular applause, seldom fail in a short space to disappoint their fond admirers, because their patriotism, exposed in too strong a light to the concentrated gaze of many eyes, is found to be only after all selfishness in disguise. But the saints do not disappoint those who trust to them, for their goodness will bear close scrutiny, and in the power of God they go forward from virtue to virtue, showing their strength more and more as danger calls for new exertion. The Romans never regretted, or had cause to regret, their choice of Leo, although it had been made upon first impulse.

St. Leo began his reign September 29, 440, exactly two months after the death of Sixtus. His own beautiful words, extant in a sermon preached upon the anniversary of his accession, reveal his high sense of the Divine commission given to Peter and his successors. "When, as we learn from the Gospel, the Lord had asked His disciples concerning their belief in Him, and Blessed Peter had made answer, Thou art the Christ, the Son of the Living God; the Lord said, *'Blessed art thou Simon Barjona, because flesh and blood have not revealed it to thee, but My Father Who is in Heaven, and I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against her; and to thee will I give the keys*

of the kingdom of Heaven; and whatsoever thou shalt bind upon earth shall be bound also in Heaven, and whatsoever thou shalt loose upon earth shall be loosed also in Heaven.' Therefore, it remains as truth has made it, and Blessed Peter, abiding in his acquired strength of the rock, abandoned not the helm of the Church committed to his keeping. For every day in all the Church Peter sayeth, Thou art the Christ, the Son of the living God, and every tongue which confesseth the Lord taketh utterance by the guidance of his voice. This is the faith which overcometh the devil and breaketh the bonds of his captives: this, the faith which releaseth from the world and giveth entrance into Heaven, and against it the gates of Hell cannot prevail. For it has been so strongly compassed round by the power of God that heretical depravity cannot taint, or pagan perfidy subdue it. In such manner, therefore, dearly beloved, the feast of to-day is solemnized in reasonable service, that in the person of my lowliness he is known and honored who is charged with the solicitude of all the shepherds and the care of their sheep also: he whose worth the unworthiness of his successor cannot impair. When, therefore, we address our counsels to your faithful ears, deem that he is speaking to you whose office we discharge, for it is even with his loving care that we admonish you, and nothing different from what he taught, we teach: beseeching that with loins girt ye lead a chaste and sober life in the fear of God. You are, as the Apostle saith, my crown and my joy, if your faith which was preached in all the world from the beginning of the Gospel, shall continually abide in love and holiness. For, although the whole Church spread over all the earth ought to be adorned with every virtue, yet it is fitting that you should surpass all others in excellence of dutiful service, since you are founded upon the central strength of the Apostolic rock, redeemed along with the rest of men by our Lord Jesus Christ, and more than all the rest of men instructed by Blessed Peter, the Apostle."

To one less full of trust in God the prospect would have seemed dark indeed when Leo returned from Gaul. It was not the pride of self-assurance, but the humility which looks to God and believes that power is made perfect in infirmity, which gave him strength to undertake his task. He says as much. "What is there more surprising, more fitted to inspire alarm, than a great work committed to one so feeble, a high

office to one so lowly, honor to one so undeserving?" Fierce enemies were raging round the Empire, Goths and Burgundians in the north, and Vandals in the south, and Arians, calling themselves Christians, were as pitiless in war as the Pagans who made common cause with them. "The Vandals where they found resistance seldom gave quarter, and the deaths of their valiant countrymen were expiated by the ruin of the cities under whose walls they had fallen. Careless of the distinctions of age, or sex, or rank, they employed every species of indignity and torture to force from the captives a discovery of their hidden wealth."* St. Augustine died in the third month of the siege of Hippo, in the year of the Council of Ephesus (431). His life from his conversion had been spent in one long controversy with the Arians, Donatists, Pelagians, and Manichæans, who had long been busy in Africa working out the ruin of innumerable souls before the Arian Genseric came to deluge the land in blood and prepare the way for the utter extinction of what had been a fair portion of the Church of Christ, rich in the blood of martyrs. Count Boniface, St. Augustine's friend, deceived by Aetius, had, in a moment of madness, invited the Vandal to his aid, and bitterly deplored too late his criminal folly. Twice defeated by Genseric, he embarked with the poor remnant of his troops, leaving Africa at the cruel mercy of the conqueror. He was received with kindness by Placidia; and Aetius, finding that his dark villainy had not achieved the ruin of a Roman general, did not shrink from civil war, and led an army of barbarians from Gaul to Italy. He was defeated in the field; but Boniface received a mortal wound, and died in edifying dispositions, forgiving his ruthless enemy. The rebel general escaped to the camp of the Huns on the Danube, and a few years later, returned at the head of a powerful army to claim in terms which admitted of no refusal the restoration of his forfeited command. This was the man of many crimes to whom all the military power of Rome belonged at the time of which we are speaking, and to whom, because he had in his keeping the destinies of the West, the Arch-deacon Leo, just before his election to the Holy See, had been sent on a peace-making mission to endeavor to persuade him to forego for the public good another private quarrel which distracted the attention of the generals and their troops in the presence of the common enemy.

* Gibbon, *Decline and Fall of the Roman Empire*, c. xxxiii.

Attila at the time of St. Leo's accession was more directly formidable to Theodosius the younger in the East than to Valentinian in the West. Already in the reign of Arcadius an invasion of the Huns had spread terror from Egypt round to Asia Minor, but this was not the work of the main army. The Huns had not found their full strength till Attila assumed command. His uncle Rugilas, who had received the exile Aetius was content for the time being to accept the style and rank of a general in the Imperial army, and, under the euphemistic name of payment for his services, was willing to disguise the fact that he had really imposed a tribute. The treaty was pending when he died and left his power to his two nephews Attila and Bleda. The tribute which Rugilas demanded was immediately doubled by his nephews, who treated the ambassadors of Theodosius with marked contempt refusing to dismount when they arrived. Attila, the son of Mundzuk, was not the man to brook divided sway, and a brother's murder was a fitting prelude to the horrors of his reign. He was formed to be the Scourge of God. No ill-timed pity stopped his hand, no scruples of conscience gave vacillation to his counsels. He could be generous on occasion, but his good acts were long to seek. His power was not the less for being undefined. He himself never knew the boundaries of his hereditary dominions, but to speak roughly they extended from the Wall of China to the Upper Danube. His people had been for generations on a journey, westering always, yet always leaving a residue of less nomadic spirits to occupy each successive tract of country.

"In the proud review of the nations who acknowledged the sovereignty of Attila and who never entertained, during his lifetime, the thought of a revolt, the Gepidæ and the Ostrogoths were distinguished by their numbers, their bravery, and the personal merit of their chiefs. . . . The crowd of vulgar kings, the leaders of so many martial tribes, who served under the standard of Attila, were ranged in the submissive order of guards and domestics round the person of their master. They watched his nod; they trembled at his frown; and at the first signal of his will, they executed, without murmur or hesitation, his stern and absolute commands. In time of peace, the dependent princes, with their national troops, attended the royal camp in regular succession; but when Attila collected his military force, he was able to bring into the field an army of five, or, according to another account, of seven hundred thousand barbarians."

The Huns helped the Vandals to retain Africa. Genseric was the cause of Attila's first forward movement against the Roman power, for he persuaded his ally to create a diversion in his favor, and by invading the Eastern Empire to cause the recall of the troops sent to reduce Africa. The proposal was in full harmony with Attila's desires. He poured an irresistible host across the Balkans and ravaged the country to the very gates of Constantinople. He did not actually assault the imperial city which though severely shaken by a recent earthquake was strongly fortified and protected by the armies which had fallen back before the invader to seek shelter within its walls, but he dictated terms of surpassing insolence. If the weak-minded Theodosius instead of surrendering himself to the direction of the infamous Chrysaphius had kept his noble-hearted sister, St. Pulcheria, at court, Attila would not have gained so easy a victory, to form our judgment from her conduct when she returned to power upon her brother's death in the year 450. The granddaughter of one emperor, daughter of another, sister of another, and virgin-wife of another, she was worthy of her high place on earth, and by the courage which her bright example gave and by her powerful prayers she saved a falling state, and held back the arm of God prepared to punish a wicked and perverse generation.

Theodosius drained the cup of humiliation to the dregs, and Attila, feeling that Constantinople might be his whenever he chose to take possession, satisfied himself for the moment with the destruction of seventy lesser cities between the Adriatic and Hellespont, and accepted the submission and liberal subsidies of the weak-minded Emperor. When he applied to Pulcheria and Marcian for payment of tribute he learned from their resolute answer that he might expect resistance, and thinking it high time to push forward the long delayed westward progress of his people, he deferred the attack upon Constantinople till he could fall upon it and crush it at one blow on the return of his victorious army. As if uncertain how to act, he sent his defiance in the same haughty words to the Emperors of the West and East: "Attila, my lord and thy lord, commands thee to provide a place for his immediate reception," then he solved the doubt and marched for Gaul.

Towns were sacked, women and children were killed. It was Attila's boast that the grass never grew again where his horse had trod, and it was his policy or his vanity to profess to consider himself invested with

a providential mission. If he did not invent, he at least adopted and claimed the title of "Scourge of God." Maestricht, Rheims, Arras, Cambray, Besançon, Langres, Auxerre, fell into his hands. Metz was burned to ashes. St. Lupus, Bishop of Troyes, bade him in the name of God leave that city uninjured: "If thou art the scourge of my God, remember to do only what is allowed thee by the hand that moves and governs thee." Attila obeyed. He was on his march for Paris, where the holy virgin Genéviève, then still young, was serving God in works of active zeal. She told the citizens to fast and pray and promised that Paris should be spared. Attila faced round for Orleans. Before he could reduce that city, Aetius and Theodoric, King of the Visigoths, combining their strength forced him to retire upon Chalons, where in one of the bloodiest battles ever fought, they drove the Huns in headlong flight across the Rhine. It is said that three hundred thousand men were slain. Theodoric was among the number.

Attila was only foiled in his attempt, not reduced to inactivity, and in the following year, with forces apparently undiminished, and with redoubled rage he burst into northern Italy. Padua and other towns threw open their gates. Most of the inhabitants had abandoned their homes to bury themselves from sight in the low marshy islands amid the shallow waters of the northern Adriatic, and it is from this exodus that the queenly Venice built on her seventy isles derives her origin. Valentinian fled from Ravenna to Rome. Aquileia barred his progress and tried his temper. The story of the siege is characteristic of the times. "The walls of Aquileia," says Gibbon, "were assaulted by a formidable train of battering rams, moveable turrets and engines, that threw stones, darts, and fire; and the monarch of the Huns employed the forcible impulse of hope, fear, emulation, and interest, to subvert the only barrier which delayed the conquest of Italy. Aquileia was at that period one of the richest, the most populous, and the strongest of the maritime cities of the Adriatic coast. The Gothic auxiliaries, who appeared to have served under their native prince Alaric and Antala, communicated their intrepid spirit, and the citizens still remembered the glorious and successful resistance which their ancestors had opposed to a fierce, inexorable barbarian who disgraced the majesty of the Roman purple. Three months were consumed without effect in the siege of Aquileia, till the want of provisions and the clamors of his army com-

pelled Attila to relinquish the enterprise, and reluctantly to issue his orders that the troops should strike their tents the next morning and begin their retreat. But as he rode round the walls, pensive, angry and disappointed, he observed a stork preparing to leave her nest in one of the towers, and to fly with her infant family into the country. He seized with the ready penetration of a statesman this trifling incident, which chance had offered to superstition, and exclaimed in a loud and cheerful tone that such a domestic bird, so constantly attached to human society, would never have abandoned her ancient seats unless those towers had been devoted to impending ruin and solitude. The favorable omen inspired an assurance of victory, the siege was renewed and prosecuted with fresh vigor; a large breach was made in the part of the wall from whence the stork had taken her flight; the Huns mounted to the assault with irresistible fury, and the succeeding generation could scarcely discover the ruins of Aquileia." Attila destroyed Padua, Vicenza, Verona, Brescia, Bergamo, pillaged Milan and Pavia, and paused upon the banks of the Mincio, before marching upon Rome. When St. Lupus met him at Troyes he was more placable, for he had not then been stung to madness by the humiliation of Chalons. He was like a wounded wild beast crouching for the final spring, when Leo calmly came and stood before him in his Pontifical robes. It might have been prophesied with confidence by one who judged according to the little day of man that the last hour of Rome was near; for "her sole remaining hope was an appeal to the mercy of a King who did not know what mercy meant," says St. Prosper of Aquitaine.

From the description given of Attila's savage grandeur on occasion of the reception of the embassy sent by Theodosius in the year 448 we may imagine the scene which presented itself to the Holy Pontiff's unshrinking gaze. The King was careful to display around him the rich spoils of vanquished nations, while in his own dress he affected extreme simplicity. It was a part of his system, it symbolized his sovereign command. He, by himself, without adventitious aids to make him more majestic, whom kings were proud to wait upon, the one man in all the world, with no one like to him, sent by God and sharing His power. Attila owed his influence in reality far less to his personal qualities than to the superstitious reverence of his followers. He announced himself as the favorite of the god of war, whoever that

might be, and perhaps he was conscious that the object of his worship was a very unsatisfactory personage. The votaries of that obscure divinity had not yet found a human shape for him, and were fain to symbolize his attributes under the rather clumsy device of a sword planted upright, to which sacrifice was offered in sheep, and horses and every hundredth captive. Such a man, half suspecting, if he did not know beyond all doubt, his own deep-seated insincerity, may have learned to entertain a secret reverence for the true God of armies, who, not deigning to wield an iron sword, was able to annihilate His foes with an angry glance or a word of power. To a barbarian, who with his whole soul believed in an invisible world of spirits more powerful than himself, there was material upon which the grace of the fear of God, which is the beginning of wisdom, could make an impression. Attila was not as far from the knowledge of the truth as our self-satisfied worshippers of poor mortality, the contented grandchildren of anthropomorphic apes, the deniers of a future life, enemies of the Cross of Christ, whose end is destruction. What Attila, perhaps self-deceived, professed himself to be, that Leo really was—the one man of all the earth, the representative of God, doing his will and irresistible. And they were standing face to face, the Pope and the Pretender.

On the 11th of June of the year 452, Leo left Rome, accompanied by the Consular Avienus, the Senator Trigetius, and the representatives of the Roman clergy. Attila was encamped near Mantua, on the spot where Peschiera now stands. Of the words which were spoken and the ceremonies which were observed at the meeting of the Vicar of Christ and the King of the Huns no history remains. Imagination is left free to supply the incidents. We only know that Attila abandoned his design of marching upon Rome, and to the disgust of his followers signed a treaty on the octave of the feast of SS. Peter and Paul, and recrossed the Alps, permitting no further acts of hostility; and that, on being asked the cause of conduct so unusual in thus submitting humbly to the commands of the Roman Bishop, he replied that he had been moved thereunto by fear of one who, while Leo was speaking, stood close by in the garb of a priest, and with uplifted sword threatened to punish disobedience with instant death.* A wolf in France, it was said, and a lion in Italy † had frightened Attila.

* Baronius, from Paul the Deacon. † Lupus and Leo. See Darras' *Histoire de l'Eglise*.

The King of the Huns retired to his wooden palace on the Danube, and died in the same year by the bursting of a blood vessel. He had passed like the angel of death across many lands, but had not been allowed to lay his terrible hands upon the city of Peter and Leo. After his death the shadowy empire which his strong will and the assertion of his divine authority had held together was partitioned, like Alexander's, among vassal kings. Other enemies remained for Leo and for Rome to overthrow.

Wave from thy castle guard, good angel, wave
The sword raised high in thy right hand to save;
Strike once again as when in days of old
Barbarian wolves fled back from Peter's fold.

Record of Contemporary Events.

1. The most solemn acts of Pope Leo XIII, which concern the general interest of the Church, from his election to the present hour are—the publication of the bull whereby dioceses have been created in Scotland—the allocution in the first Consistory—the encyclical addressed to all Catholic Bishops, and the congregation for the examination of the miracles in the cause of V. B. Realino, S. J. We shall briefly dwell on each of these points.

The dioceses in Scotland.—The faith was preached in Scotland as early as the time of the Apostles. At the beginning of the IV century, the holy and learned bishop S. Ninian, was sent from Rome to cultivate that portion of the vineyard of the Lord. He was succeeded during the V century by S. Palladius, also distinguished for learning and sanctity, and in the VI the Abbot S. Columba introduced the monastic life, which was widely adopted and flourished with great vigor. As late as the XI century, bishops had no fixed sees in Scotland but in the year 1057, Malcolm III and his saintly wife Margaret, obtained the establishment of a regular hierarchy to the great advantage of the Church. In the XVI century, when the religious rebellion broke out, there were two metropolitan sees in Scotland, those of St. Andrew and Glasgow with eleven suffragan dioceses, but the fury of the rebellion spread destruction through the land and for two hundred years, the violence of the persecution did not allow the Roman Pontiffs to repair

the misfortune. However, as occasions offered, bishops or missionaries were sent to Scotland as visitors, colleges were opened on the continent for ecclesiastical education of the Scotch clergy, illustrious Cardinals were appointed special protectors of the oppressed Catholics with unusual powers for the purpose; and, as soon as it became possible, Vicars-Apostolic were sent to reside permanently in the land. The last act of the Pontificate of Leo XII, in 1827, divided Scotland into three districts or vicariates, the eastern, western and northern, and in this condition the Scottish Church remained until 1877. The permanent residence of Vicars-Apostolic proved a fruitful source of grace for that Church as may be seen from the following statistics. In 1828, the Catholics in Scotland barely numbered 80,000 with 45 churches or chapels and 50 priests. There were neither convent nor Catholic schools. In 1877, the number of Catholics had increased to 360,000, with 252 churches and chapels, 256 priests, 13 religious houses for men and 22 for women, 174 primary schools and 11 other institutions for charitable or educational purposes. This happy result together with the admirable effects obtained by the restoration of the Catholic hierarchy in England and Holland and its establishment in North America, determined Pope Pius IX of holy memory to confer the same benefit on Scotland. He was on the point of promulgating the solemn act of restoring the hierarchy to Scotland, when he was seized with his last illness. What Pius could not do, has been done by his successor, Leo XIII, by the constitution *Ex supremo Apostolatus apice*, dated March 4th, 1878. Six sees have been erected, viz: the metropolitan Archbishopric of St. Andrews, with the additional title of Edinburgh, the Suffragan Bishoprics of Aberdeen, Dunkeld, Whithorn, Galloway and Argyll and the Isles, and the Archbishopric of Glasgow, depending immediately on the Holy See, a privilege granted to it on account of its antiquity and its actual flourishing condition. Of the 360,000 Catholics in Scotland, 250,000 belong to this diocese. All the privileges and faculties enjoyed by the Vicars-Apostolic as representatives of the Holy See, before the reestablishment of the hierarchy have been granted to these Bishops. We have no doubt the 4th day of March of this year, will prove the beginning of a new Catholic life in Scotland, and that the faith will there make the same progress which has been witnessed elsewhere.

Allocution of Leo XIII.—On the 28th of March last, the Holy Father held his first secret Consistory. His brief allocution was published by numerous papers, and hence we do not deem it necessary to insert it here. Leo XIII, after an affectionate remembrance of his predecessor of holy memory, in which he praises especially the invincible courage of Pius IX in defending the truth and justice, and after deploring the violent spoliation of the temporal dominion of the Papacy and the loss of the free exercise of its power, declares that he will continue to labor for the maintenance of the inviolable deposit of faith and of the rights of the Church and the Apostolic See. He also expresses the hope that the Sacred College of Cardinals who have laid on him the heavy burden of the Supreme Pontificate, will assist him with their coöperation and counsels in the work before him. The simple and discreet language of the allocution was commented on very differently by the faithful and the liberal party. The former saw in the praises bestowed on Pius IX and in the firm protestations of Leo XIII, a deliberate purpose on the part of the latter to walk in the footsteps of his predecessor. But the liberals imagined they found in the mildness and discretion of his words, a leaning towards the new order of things in Italy and elsewhere. These same men had no sooner heard of the election of a new Pope, than they set themselves to work to spread broadcast the belief that Leo XIII would make overtures for conciliation. They lavished praises on him, foolishly hoping to gain him to their side. Consistently with this view they found the allocution favorable to their ideas, if not in the things said, at least in the manner in which they were said, but they soon discovered that they were mistaken for, twenty-four days after the allocution, appeared the

Encyclical Letter.—This letter dated April 21st, Easter Sunday of the present year, has been reproduced textually by many periodicals and our readers have no doubt found therein great truths very well adapted to our times. It contains earnest exhortations to the faithful of every class with the purpose of uniting them to apply remedies to the great evils actually oppressing the Church and society at large. God grant that all listen to a voice so august and authoritative. Our space does not allow us to reproduce this document, but we cannot omit a passage in which the Holy Father in dignified and resolute language manifests his purpose to recover what by right belongs to the

Holy See, and renews all the acts and protestations of his predecessor Pius IX against the usurpation. Changes of policy or measures of conciliation, frequently invoked to justify the invasion, are not even mentioned. But let us hear the words of the Pope: "Therefore it is that in order to maintain above all, and to the best of our power, the rights and freedom of the Holy See, we shall never cease to use every effort to preserve the obedience due to our authority, to remove the obstacles which interfere with the free exercise of our ministry and power, and to obtain the restoration of that position of affairs in which the dictates of divine wisdom formerly placed the Roman Pontiffs. And in this we are influenced neither by ambition nor a desire of domination, venerable brethren, but solely by a sense of the duties of our charge, and the terms of the oath which binds us. In addition we are actuated not only by the consideration that the Temporal Power is necessary to us, in order to defend and protect the full freedom of the Spiritual Power, but also by the conviction that in the Sovereign Temporality of the Holy See is involved the public well-being and safety of human society. Consequently, in virtue of the duties of our mission, which obliges us to defend the privileges of Holy Church, when the Temporal Power of the Apostolic See is in question, we cannot avoid renewing and confirming in these letters all the protestations and declarations that our predecessor Pius IX, of holy memory, has on many occasions made and reiterated, as well against the usurpation of the Temporal Power as against the violation of the rights of the Catholic Church."

The Cause of Ven. Realino.—The great importance of the causes concerning the beatification of the servants of God, is known to all. The Roman Pontiffs take a lively interest in them both in regard to the careful examination and discussion of the case and to the final definition which, totally and exclusively, is an act of their office as Pontiffs and Masters of the Church. On the 30th of April, a congregation met in the Vatican Palace to discuss one of these causes. It was the first congregation of the kind presided over by Leo XIII. The subject of discussion was a *dubium* concerning the miraculous cure of two fistulas which had resisted all remedies and which were healed by the intercession of Ven. Bernardin Realino. This same point had been previously discussed by the Very Rev. Consultors of Rites in two congregations in which an account was taken of the original process, the objections made by the Very Rev. Promotor of the Faith were examined, the answers given by the defendant of the cause were heard, and the report of the appointed members of the medical faculty had been debated. In the case before us the report was made by DD. Baccelli, Sartori, Tancioni and De Rossi, all of them enjoying in Rome a good reputation for medical ability. They unanimously agreed in excluding the possibility

of natural agencies in these cures. The decision of the congregation is as yet kept strictly secret. Fr. B. Realino was a professed priest of the Company of Jesus, and died in Lecce in the year 1616 at the age of 86 years.

We may record also that the Consultors of SS. Rites met on the 26th of March to examine the incontestableness of the heroic virtues of the Ven. Jane of Lestennac, Marchioness of Montferrand in France, and foundress of the Daughters of our Lord. A circumstance may here be mentioned, which shows how seriously and with what piety these congregations are conducted. During the sessions of these congregations, it is customary to have the Blessed Sacrament exposed for adoration in some Church, to obtain from God, for the Consultors, light to discern the truth and to devise such measures as are most conducive to the glory of God.

2. We cannot leave Leo XIII without giving some account of the congratulations sent him from every part of the world. Kings and other heads of governments, according to ancient practice, offered their felicitations through their ambassadors or ministers, either residing in Rome or sent expressly for this purpose. The legations from the King of Persia, the Sultan of Constantinople, and Menelik, King of Schoa and Africa, have been particularly noticed. These monarchs, although Mussulmans or Pagans, pledged themselves in their messages to protect and favor their Catholic subjects. But more surprising yet have been the manifestations of joy and reverence of Catholic populations, because they were spontaneous and not sanctioned by usage. National pilgrimages to the Vatican, remarkable for number and choiceness, have been organized. The Italians, the French and the Belgians took the initiative. Their example was imitated by the Austrians, the Germans, the Poles, the English and the Spaniards. All travelled at their own expense; they represented the different classes in society, and were full of faith and devotion to the Holy See. They met with a reception singularly benevolent, and when returning home, they with one accord expressed sentiments of thanksgiving to Divine Providence for having granted to the Church a Pontiff rivalling in paternal sentiments, lofty views and eloquence, his glorious predecessor, Pius IX. Besides these deputations, the Catholic papers of Rome, during the last three months, mentioned many other visitors, of every country and tongue, who came to Rome to pay homage to the new Pope.

3. But God, who thus begins to glorify his present Vicar on earth, has not ceased to exalt his predecessor, being pleased, as it seems, by signal favors, to attest the holiness of his life and to manifest the reward merited by his incessant labor for the glory of God. In the four months which have elapsed since the death of Pius IX, several remarkable graces have been obtained. We shall select from them some which appear to be more certain.

(a.) Cammillus Thiollière, a wealthy citizen of St. Chamond, a French town near Lyons, communicated on the 20th of February to the Echode Fourvières, the almost instantaneous cure of his daughter. This young lady was suffering in her foot from an inveterate exostosis, accompanied by fistula, giving her excruciating pain and causing convulsions, suspension of organic functions, nausea and extreme debility. The remedies suggested by medical and surgical science had all failed, when on the 18th of the said month, the family began a novena to obtain from God, through the intercession of Pius IX, the desired cure. Being in possession of some of the lint used for dressing the infirm legs of the aged Pope, they applied it to the sore. From this moment the pain ceased, a small portion of the bone came out and the ulcer disappeared, so that on the 20th the patient was entirely cured. The very next day she walked in the garden, and felt in better health than before her malady.

(b.) The *Divin Salvatore*, a religious Roman paper, in its forty-eighth number, has the following. A distinguished Roman lady, besides having lost, for the space of four months, all relish for food, suffered acute pains in her head and stomach and was subject to vomiting fits and faintings. Remedies had no effect on her. On the 16th of February she asked to be brought to the tomb of Pius IX, at the Vatican, and after performing there her devotions, found herself instantly cured.

(c) The director of the deaf and dumb asylum of Paris, in a letter to the Bishop of Caltanisseta in Sicily, relates the following fact, which we take from the *Sicilia Cattolica* of March 7th. One of the Sisters of St. Joseph, who have charge of the poor women detained in the prison of St. Lazarus of Paris, suffered for several months from a visceral paralysis, which the doctors pronounced incurable and certain to cause a speedy death. A novena was made to the Holy Father, Pius IX, and a cap which had belonged to him was placed on her head and stomach, much swollen and afflicted with pain. The Sister immediately fell asleep and reposed calmly for several hours. It was feared that such a sleep was the prelude of death. She was awakened, and it was found that the swelling had disappeared and the pain ceased. The Sister was entirely cured, and could immediately go to thank God in the chapel and then resume her ordinary occupations.

(d.) The *Messaggere* of Florence, in one of its March Nos., relates the case of an Augustinian nun of Sienna who had in one of her knees a cancer considered incurable by the physicians. A triduum was made to Pius IX, and a likeness of the Pope was applied to the diseased limb. The following day the doctor found the knee so much improved that he told the Sisters: "Yesterday I smiled at your credulity, but to day I believe as you do. The ulcer will soon disappear, and Pius IX has obtained the grace."

(e.) The above mentioned *Divin Salvatore* reports also, in its 55th No., another cure of a religious of Genoa who had been compelled to leave her convent by a spasmodic neuralgia which affected all her system, and which no remedies could relieve. In the night between the 9th and 10th of February she invoked the assistance of Pius IX, and on the same night all her pains ceased. She felt cured and related all to the archbishop, who afterwards asked for a detailed account of the fact.

(f.) The French Messenger of the Sacred Heart in its April No., page 438, tells us of a fact which occurred in Le Puy, (France.) A certain lady was afflicted by a disease in the stomach which had continually increased from the year 1876. On the 17th of February she began a Novena to Pius IX, and on the last day, the 25th, she took, in a spoonful of water, a fragment of cloth which had belonged to the Pope. This sufficed to cure her entirely, so that the following day she was able to go on foot to the Sanctuary of the Sacred Heart of Vals, two miles from her house, to thank God for the recovery of her health.

(g.) The *Unità Cattolica* of Turin, publishes the medical report of the almost instantaneous cure of a cancer on the right hand of a lady over 80 years old. This lady who lives in *St. Andrea dell' Jonio* in Calabria, is the Baroness Xavier Scoppa. She obtained the cure by applying to the hand some of the hairs of Pius IX. The same paper publishes the letter of the Rev. Girard, chaplain of the Asylum of the *Enfants malades* of Paris, in which it is said that a girl, C. Vyneux, was afflicted by a painful nervous affection which day and night gave her no rest, and she had felt no benefit from all the remedies applied for six months to cure her. But she was cured at the end of a novena to Pius IX.

(h.) Some of the linen used in the operation of embalming the body of the deceased Pope was stained with blood : one of these was procured by some Sisters of Schio, a city in Italy, and applied by them to a Sister confined to her bed by a complication of maladies. In three days the Sister was cured and enabled to work for the community like the others. This fact is testified by the Rev. D. C. Calbacchini in a letter published in the 25th No. of the *Divin Salvatore*.

(i.) The magazine *La Scienza e la Fede* relates, in its No. of the 18th of April, the instantaneous cure of the Superior of the Daughters of Charity of St. Catherine in Naples. Her malady gave no hope of cure. On Passion Sunday she received communion after which the Chaplain announced to the Sisters the great danger in which their Mother was. The same day was the last of a novena which the Sisters were making to Pius IX for the recovery of their Superior. At 8 o'clock of the same morning she could leave her bed perfectly cured, and in the afternoon of the same day she could go from St. Catherine's to the Central House.

(k.) The often mentioned *Divin Salvatore*, in its sixty-fifth number, has the following. A girl about 20 years of age, in an institute of Rome, had one of her arms paralyzed in consequence of a malady which had attacked her in infancy. She was advised to make a novena to Pius IX, and the Sisters who had charge of the Institute joined her in it. During the novena the only change she felt was an acute pain in the arm. A picture of the Pope was then put upon it, and at the end of the novena she could move her arm and the fingers of her hand, a thing she had been unable to do for several years. The doctors who attended her averred that this cure could not have been obtained by human means.

There are accounts of many other graces obtained, but we omit them for want of sufficient evidence. Those, however, which we have given, explain the desire signified by many, that the regular process for the beatification of Pius IX should be commenced. We cannot say that the cause has been begun, but we know from a good source that the Holy See has given orders to the effect, that partial processes be made in the various dioceses in which the facts related above have occurred.

4. Having said that the reëstablishment of the Hierarchy has proved highly beneficial to England, it is not out of place to add some statistics, which we take from an excellent article published in the *Catholic Review* of Louvain, concerning the progress of Catholicism among the people of Anglo-Saxon origin since the year 1851. What we take from it as terms of comparison, are the figures belonging to the year 1875, and those of the year 1851, in which the new Hierarchy was established. The figures of the latter year are those given in the statistic table presented to Pius IX in 1875.

During the interval of these 26 years, the number of Churches has increased from 583 to 1,315; the priests, either regular or secular, from 823 to 2,088. The number of religious houses for men are now 73, and for women 257, whereas in '51, the former were only 16, and the latter 55. Colleges and Seminaries from 10 in number have become 25, besides a splendid Catholic University. The institutions for charitable purposes and other pious works, which in '51 did not reach the number of 20, are now over 100; and the Catholic schools for primary instruction, which did not count more than 40,000 boys, count now over 160,000. This figure shows that the great majority of Catholic children are provided with schools, considering that the number of Catholics in Great Britain is now estimated to be 1,440,000. This very consoling effect is the result of the zeal of the English Bishops and Clergy, as also of revived activity on the part of Catholics in general.

5. In Ireland, the Catholics omit nothing to obtain freedom of Catholic schools, and many years of obstinate opposition do not dis-

courage them. On the 26th of last April, in a large meeting held in Dublin under the presidency of the Mayor, the honorable members of Parliament, Cogan, Smith, Gray, The O'Connor Don, spoke and various resolutions were passed to the effect of obtaining freedom of teaching in Ireland. Leo XIII sent a special blessing to the members of the meeting.

As a parallel to this fact, we record here the stand taken by the Catholics in Rome, that is, by all true Roman citizens against a recent municipal measure concerning schools. Thus far, in all the public schools in Rome, the teaching of the Catholic Catechism was obligatory. But on the evening of the 13th day of April, four of the counsellors (three of whom are not Roman) proposed to suppress the practice; and in future the teaching of the Catechism should be imparted only to those children whose parents make an express demand for it. This system, besides being the first step towards the total abolition of the Catechism, is attended with numerous inconveniences. Nevertheless the council accepted the proposal, to the great dissatisfaction of the citizens, who, in their papers and meetings, protested against this measure. The workmen's association of mutual charity assembled on the 22d of the same month in large numbers, and adopting the proposal of the architect, Count Vespignani, passed a protest against the order of the day of the municipal council, and this protest was transmitted to the Syndic of Rome by the President of the Assembly. The document is noble and its reasoning unanswerable, and it received the approval of other citizens. A few days later, on the 26th of April, the Circle of St. Peter's Catholic Youth society in another meeting held for the same purpose, determined to send a similar protest to the Municipality.

6. Notwithstanding the invasion of Rome by the liberal government, radicalism and freemasonry, a good Catholic spirit preserves yet its activity there. Besides what has been just said, another proof of it is given in the report of the Catholic Ladies Pious Union for 1877. A few extracts from it will suffice for us. 66 little girls of poor parents have been maintained in convents by this society for the purpose of being educated; 24 more have been gratuitously supported otherwise; 30 girls more advanced in years have been provided with a dowry; all expenses have been paid by the Association for 207 girls to give them an opportunity of making a retreat in some community to prepare for their first communion; indigent families have been furnished with 120 beds, 126 bed-sheets, 220 pairs of shoes; 26 parishes have been provided with premiums consisting of useful articles of clothing or ornaments for girls frequenting the instructions on Christian doctrine; other girls called to a religious state, and obliged on this account to leave home for distant places, have had their travelling expenses paid

and been provided besides with every thing they needed for this purpose; two new schools have been opened in Trastevere; different new conferences of St. Vincent de Paul have been founded for the relief of the poor; 24 schools for girls have been provided with desks, paper and other necessary articles; other girls have been assisted with pecuniary subsidies either occasional or monthly; 5 asylums for poor females have also been assisted with pecuniary aid; many poor sick women have been consoled with charitable visits of the members of the Association and provided with good food, medicines and medical attendance; a large number of tickets for bread and soup have been distributed to the poor; various poor churches have been provided with sacred ornaments. Notwithstanding all these expenses met by the ladies of this charitable Association they contracted no debts, nay, a deposit of some thousand *lire* remained yet in their treasury.

The above statement refers to only one of the Associations of Roman ladies. The zeal of gentlemen is no less remarkable: their associations are very numerous, and more numerous yet are the pious works undertaken by them or assisted with material aid. It would be too long to dwell on them here, but we wish to mention a new manifestation of faith and piety promoted by the *Circolo dell' Immacolata* of the Roman youth. Thus far Rome has been a centre of attraction for devout pilgrimages; these young men intend to make of it the starting-point for pilgrimages to Sanctuaries out of Rome near or far off from it. The project has been accepted with favor, and the first pilgrimage has been made already to *Monte Cassino* where the tomb of St. Benedict is venerated. The numerous pilgrims left Rome the 24th of April, remained two days at *Monte Cassino*, all of them received communion in the famous and beautiful Church of the Abbey, visited with devotion the monuments of piety there preserved, and having admired the objects of art and science, returned to Rome with hearts well satisfied.

General Intention.

THE TRIUMPH OF THE HEART OF JESUS DURING THE PONTIFICATE OF LEO XIII.

Pius IX dying bequeathed to his successor a triple inheritance: his power, his trials and his hopes. If Leo XIII has not recoiled before the burden which this succession has entailed upon him; if he has courageously accepted the tremendous responsibility attached to the power, the galling bitterness of the trials, it is because he felt sustained by the hopes which supported his illustrious predecessor. Like him he put his trust in the all-powerful assistance of the Heart of Jesus. Even before

he ascended the throne of Peter, he had given many proofs of his confidence in the protection of the Sacred Heart, and now that he has become its official representative with regard to the church and the whole world, his confidence cannot but have increased. The confirmation of this fact is to be found in the cordiality with which he has welcomed the project of erecting at Rome, at the expense of christendom, a magnificent temple to the Heart of Jesus.

What then have we to do—we who are especially pledged to promote the interests of this divine Heart; what have we to do to secure for the new Pontiff an assistance equal to the dangers, to ensure to his reign an issue as favorable as its beginnings are troublous?

In the first place it behooves us to revive our trust in the powerful protection of the Sacred Heart; to increase our desire and hope of seeing its kingdom come into the hearts of men and to importune it to hasten this triumph of its love, which will be the salvation of the church and of society. And as grace, which ever answers the pleading of prayer, will not save us if we withhold our coöperation, we must show ourselves ever docile to its promptings.

These are the duties which, as devoted disciples of the Sacred Heart, we owe to Its earthly representative. To It we must look for our salvation, for without It we cannot be saved, but we must lend our coöperation, for our salvation must be our own work. We must hope in It, because It has promised us miracles of assistance; but we must render possible the performance of these miracles, by fulfilling those conditions without which hope were but a name. We must then be men of desire and men of action; by the vehemence of our desires we will hasten the realization of these promises; and by the energy of our action, we will realize them in ourselves as far as we can.

I.

Yes, our primary duty, under the pontificate of Leo as under that of Pius, is to hope; unswerving, unfaltering, patient hope in the infinite goodness of the Sacred Heart of Jesus. Of all the tributes of homage which we can render that Heart, none is more glorious for It, none is more meritorious for ourselves; and it is because we are so reluctant to discharge this duty, that It is so slow at times to grant our petitions. Hope is indeed a blending of faith and love; for how can we hope if we do not desire and believe that we can obtain? Thus by our hope we glorify the two great attributes of the Sacred Heart: Its power and Its goodness. We love It and repose our confidence in It, because we believe that It wishes and has the power to make us happy.

This is the most expressive tribute which we can offer this Heart and the more so when our hope has been deferred and our confidence been put to the trial. As joy is the privilege of home, so hope is the

virtue of exile. It has sanctified the just of the old and new dispensation. Now as then, our divine Saviour is pleased to try our faith, in order to reward it more munificently. Let us not marvel that at times He has deferred the realization of the presentiments of the saints, and the fulfilment of the engagements by which He pledged Himself. See His conduct towards the patriarchs: His promises to them were not less explicit than those He has made to us, nor were their hopes less ardent than ours, yet a long cycle of years, nay ages, elapsed ere the day of their accomplishment dawned. We may fondly cherish the hope that the dawning of Christ's day is not as remote for us, as was for Abraham the rising of the sun of justice. But undoubtedly, as for him so for us, desire and hope constitute the better part of merit.

The life of the Church on earth is ever the same. From her birth until to-day she has hoped and sighed; and so it will be until the consummation of ages. God never ceases to communicate Himself to her, but He does not give Himself entirely; He keeps His gifts in the rear of His promises in order that the merit of hope may accompany our acts of thanksgiving. The revelation of the devotion to the Heart of Jesus, is one of those effusions of divine goodness which enables us to possess most perfectly the riches He has to bestow. Much, very much, has He given already. But how much more has He not promised? The words of blessed Marguerite Mary forbid us to limit the influence of this devotion to the narrow compass which circumscribes it to-day. He does not mean to restrict His blessings to a few chosen souls; He longs to extend them to all men; He desires with a great desire to inflame all hearts with the heat of His ardent love.

Many years before He manifested Himself to blessed Marguerite, He had declared to St. Gertrude, by the mouth of St. John, the abundance and universality of the benedictions, of which the manifestation of His divine Heart was to be the token. The Apostle being asked by this saint, why he did not record in his gospel the sweetness of the consolation which he enjoyed while reposing on the Heart of Jesus at the Last Supper, he replied that this revelation was reserved to the period when the bosom of society, grown cold with indifference, would need the vivifying heat of divine love. The prediction has in part been verified, there is no doubt of it. Men are now enervated by that enfeeblement which bespeaks a society wasting away; egoism has frozen the hearts of the many. The evil hastens to its crisis. For two centuries we have had the remedy in our hands: the furnace of divine love that glows within our tabernacles has been manifested to the world, but alas, how many hearts are yet benumbed with a coldness which only the warmth of Jesus' love can expel!

We have then much to hope, much to desire. We have much to desire, for the evil we suffer is great, and our abuse of grace should

make us apprehend the awful punishments of God. Yet we must hope much, for the virtue of the remedy far exceeds the gravity of the evil, and the Heavenly Physician has declared His readiness to heal the sickness.

Let us then desire ardently and hope confidently, and since prayer is the expression of hope and desire, let us give ourselves to prayer with a fervor that abates not. We have but one thing to fear, it is that we will not ask enough. Christ wishes to glorify in us the power and goodness of His Heart. Never can we be more ready to receive than He to bestow, and His generosity recognizes no limits other than those which our confidence puts.

II.

To this first duty is allied another of equal necessity. We must not imagine that His promised assistance dispenses us from coöperating with Him. That were presumption. We may ask for miracles of grace. Has He not wrought them already? Recall the marvels of Calvary. See what He does every day in the Eucharist, and then say if He can refuse to achieve lesser wonders, without which however, the former will not bear all their fruit. But let us not ask the divine Heart to set Its power in conflict with Its wisdom, to effect miracles to defeat the end which Its love proposes. And what is that end? Is it to glorify souls without any effort on their part; is it to dispense them with the labor necessary to merit the recompense of life eternal? When Jesus Christ revealed to us that the devotion to His Sacred Heart was the most effectual means of converting sinners and sanctifying the just, did He alter the conditions of penance, or suppress a single one of the requirements of evangelical perfection? No, to think thus were a delusion; it would be as absurd as impious. It were to mistake the all-powerful virtue which the Sacred Heart preserves to save us. That virtue is the virtue of the gospel, which the devotion to the divine Heart concentrates and exalts to its greatest power; it is the virtue of the love of Jesus Christ; it is the virtue of zeal, the efficacious instrument of the apostolate. Yes, it is because the devotion to the Sacred Heart, by making the Saviour's love more sensible to us, stimulates and helps us to give our love in return; it is because it urges all Christians, priests, as well as laics, to make common cause with the interests of our divine Saviour, and makes each one, in his providential situation, the auxiliary of His charity; it is, in a word, because it calls into action with redoubled energy, all the living forces which have, since the beginning, constituted the life and power of the Church; it is thus, and only thus, that it can and ought to be for modern society, what Christianity was for the Pagan world of old, a principle of regeneration.

Consequently in our devotion to the Heart of Jesus we must never

lose sight of these two elements which are inseparable from it. There is not one of the disciples of this Heart who cannot add much under this twofold relation, to the worship which he has rendered It thus far. We expect too little of It, and we do not give It all that It expects of us. By our lack of confidence we deprive ourselves of the greater part of the blessings which It would otherwise bestow upon us: by our want of generosity we sterilize on the one hand the graces which we receive, and thus by our double want of fidelity we impoverish ourselves, and fail to gain for our brethren many graces which otherwise they would receive through us.

III.

We may suggest another, and sad to say, the only complete explanation, of the tardiness with which Jesus Christ fulfils the pledges attached to the worship of His divine Heart. These pledges are by their nature conditional, and therefore do not depend for their accomplishment upon Him exclusively who made them. And here too the devotion to the Sacred Heart can facilitate the fulfilment of the Gospel, though it will not alter it in any respect. The restoration of the divine life in the present decrepit state of society can no longer be effected by the same laws which governed its first diffusion. Our Master clearly manifested these laws in the parable of the leaven. No matter how inert may be the mass which the Church, figured by the woman in the parable, has undertaken to transform, the love of the Sacred Heart has a power of fermentation which is infinite. But, in order that it should act upon the entire mass, its virtue must first be communicated to the elements nearest it and thus propagated to the more remote. If the intermediate elements are wanting the virtue is not altered, but its actual influence is limited. The miracle will be wrought according to promise, but not in all its entirety, in default of the coöperation of those who should have placed the required conditions.

And who are they whose coöperation is required? They are those who already possess the divine life; those to whom God has given to know and love Him. All can, according to the measure of the light which illumines them and the charity which animates them, enlighten and warm those who are sitting in the darkness and shadows of death. From the tabernacle as from the cross, the Saviour sees Himself surrounded by three classes of souls: those who know and love Him; but oh! how small is their number; those who know but love Him not; these constitute the mass of christians: in fine, those others, the eight hundred millions of infidels who know Him not nor love. There is not one of these souls whom Christ does not desire to vivify. In His Heart lie treasures more than enough to give them life. But the law of His providence requires that it be diffused by degrees. They who possess it

already must acquire for themselves the greatest possible fulness of it, in order to be able to transmit it to those who possess but a moiety of it. It will be then that the full streams will reach those barren regions which long ere this would have been fertilized, had there been found fitting canals to transmit them.

If we separate these two elements, which form the essence of the devotion to the Sacred Heart, it is in vain to hope that this devotion will be as fruitful to ourselves as useful to the church. Let us then apply to it the two rules formulated by Saint Ignatius on the matter of grace, of which the Sacred Heart is the fountain: we must hope everything from it, as though we could do nothing of ourselves; we must labor with as much energy as though everything depended upon us.

In this spirit we will pray for the triumph of the Sacred Heart of Jesus during the Pontificate of Leo XIII. We will not fancy that without any coöperation on our part, men will some day awaken disabused of their errors, their inclinations changed and their heart on fire with the love of Jesus Christ. No doubt, speaking absolutely, such a miracle is possible to the omnipotence of God, but it seems to be so much out of joint with the designs of His wisdom, that we have no right to expect it. But what we may reasonably expect is, that those who are united to His Heart by the bonds of love, will draw these bonds closer, and that in this more intimate union, in the ardor of a greater zeal, they will find the power to communicate this heat to hearts frozen with egoism and incredulity. This we may hope for; this we can obtain infallibly according to the measure of the confidence with which we ask it; this we must work out with the aid of the Sacred Heart, according to the measure of natural and supernatural power given us.

If every one who professes to honor the Heart of Jesus would thus spread the devotion; if every one would lend his concurrence of prayer and activity, it would not be long ere society would change its aspect; the vital heat would diffuse itself gradually, the tepid would grow fervent, egoism would be banished from the hearts of individuals, from families and societies, and we would witness the establishment of the social kingdom of Jesus Christ, whose restoration can alone save society.

May the monument which the Catholic world is about to erect to the Heart of Jesus in the Eternal City, be for humanity the signal of a blessed restoration. But we must not limit our endeavors and our hopes to the mere material structure. There is another edifice which the Sacred Heart desires more than this, and to which is especially attached the work of our salvation. It is that of erecting the spiritual structure in our hearts: a structure which rests upon the foundations of a lively faith, a confident hope, an ardent charity, the holy habits of prayer and the practice of all the evangelical virtues. In a word, we must lead a Christian life in all its expansion and vigor. May the erection of this material edifice in honor of the Sacred Heart, be the symbol of the restoration in the hearts of the faithful of that spiritual edifice; thus it will be truly a sign of salvation, a monument of that triumph of the Sacred Heart, which will be during the current month the special object of our prayers.

O Jesus, I offer Thee, through the Immaculate Heart of Mary, all the prayers, actions, and sufferings of this day, in reparation for our offences, and in union with the other intentions of Thy divine Heart.

I offer them in particular, to obtain for the chosen one of Thy Heart the graces which will enable him to establish in all hearts the reign of Thy love. Deign to grant that, as he desires only Thy triumph, he may enjoy, besides the merit of laboring for it, the consolation of witnessing it.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church ! (40 days ind.)

Graces Obtained.

Thanks to the Sacred Heart for the grant of four special favors ; the peaceful and highly satisfactory settlement of two business affairs, both threatening us with a law-suit, and the remarkable conversion of two highly respectable gentlemen. Please return thanks to the Sacred Heart of our dear Lord for the conversion and happy death of a young man recommended seven years ago ; he was received into the Church a few months ago and died in the happiest dispositions ; also for many and signal favors received by a community.

Most grateful thanks are returned to the Sacred Heart for the happy change in the pupils of our school ; from being frivolous, troublesome and vain, they now console and edify us by their amiable, submissive deportment and by their truly Christian piety ; thanks are also returned for the partial recovery of a lady and for the success of an undertaking ; both had been recommended to the prayers of the Apostleship.

Fervent thanks are returned to the Sacred Heart for the conversion of a young man who seemed on the point of losing his faith ; also for the remarkable improvement of an invalid who was unable to walk : remedies had proved ineffectual ; she was recommended to the prayers of the Apostleship and she now goes about with comparative ease and facility.

I return most sincere thanks to the Sacred Heart, for news from an absent relative ; for the cure of sore eyes ; for the conversion of a man who had neglected his religious duties for several years, but approached the sacraments soon after being recommended ; for three special favors ; also for several partially granted. Heartfelt thanks are returned to the Sacred Heart for the reform of two drunkards ; for two temporal favors ; the successful settlement of a law-suit ; for spiritual and temporal favors granted to two families.

Be kind enough to insert in the *Messenger* that two great spiritual favors have been obtained through the prayers of the Associates.

Please return thanks to the Sacred Heart for increase of devotion and fervor in three congregations ; cure of an insane person ; reform of life of one young man ; and for several spiritual favors received.

Most grateful thanks to the Sacred Hearts of Jesus and Mary for fifty-eight favors, spiritual and temporal, obtained during the past month, after being recommended to the prayers of the Apostleship.

Please return thanks to the Sacred Heart for a very special favor which was recommended in March; also for a remarkable preservation from a calamity, and for several special favors obtained the past month.

A lady returns most humble thanks to the Sacred Heart for a favor, which had been several times recommended, by which she is enabled to obtain a competent support for herself and family; also for obtaining a situation for a young man; and for improvement in the health of two sick persons. Please return thanks to the Sacred Heart for the conversion of a lady, recommended a few weeks ago, who had left her faith, but is now getting over a serious illness, and has asked for a priest, made her confession and received holy Communion and Extreme Unction.

Thanks are returned to the Sacred Heart for an increase of members and fervor in a sodality; for the amelioration of the health of two religious; for the success of an undertaking; for a young man who has obtained a situation; for the cure of one person; for means to pay debts; for the good understanding of persons who had been at variance.

Please thank the Sacred Heart for my husband's conversion, he was received into the true fold and has made his first Communion.

Please return thanks to the Sacred Heart for the following favors obtained, shortly after being inserted among the petitions of the Apostleship: nine baptisms of adults; reform and perseverance of four about whom there was great anxiety; a very desirable situation gained by a person much in need who has no doubt that his success is due to the prayers of the Apostleship; one particular request; a new church in honor of St. Michael will be covered before June, a thing which six months ago seemed an impossibility.

We return most grateful thanks to the Sacred Heart for the conversion of an apostate of 45 years standing.

Please return thanks to the Sacred Heart for the recovery of an insane person whose case was considered hopeless; she was recommended to the Apostleship of Prayer, several months ago, and has since then recovered the perfect use of her senses. I wish to return thanks to the Sacred Heart of Jesus for the conversion of a brother who was recommended two months ago. Most grateful thanks are returned to the Sacred Heart for my conversion; for the improvement in the health of two persons; for the return of a brother; for the recovery of a mother from insanity, and for many temporal favors. Thanks are returned to the Sacred Heart for the success of an undertaking; for several conversions and for many spiritual and temporal favors. We beg to return thanks for the return of a lady to her religious duties, and for employment for a gentleman. Thanks are returned to the Sacred Heart for the conversion to the faith of one family and one person; for the return of nine persons to the practice of their religious duties; for 41 spiritual and 44 temporal favors; for the recovery of the health of 7 persons; for 67 special favors obtained; for the restoration of mind in an insane person, and for several spiritual and temporal favors lately received, all of which had been recommended to the prayers of the Apostleship.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for July, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for July, 1878.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Aberdeen, Ohio.....	June 7.—G. O.	Hoboken, N. J.....	May 31 —G. O.
Abingdon, Va.....	" 11.	Horn's Mills, N. H.....	June 5 —G. O.
Alexandria, C. W.....	May 28 —G. O.	Indianapolis, Ind.....	" 8.—G. O.
Allegany, N. Y.....	" 22.—C. A., G. O.	Kenwood, N. Y.....	May 16.—G. O.
Athens, N. Y.....	" 23.	"	June 13.
Avondale, Ohio.....	June 8.—G. O.	Leonardtown, Md.....	June 10.
Baltic, Conn.....	" 11.—G. O.	Lonmoor, Va.....	May 18.
Baltimore, Md.....	May 15.	Loretto, Ky.....	June 6.—G. O.
"	June 10.	Louisville, Ky.....	" 2 —G. O.
"	" 11.	Marquette, Wis.....	May 8.—C. A.
Bay City, Mich.....	" 10.	Marysville, Cal.....	" 6.
Bethlehem, Ky.....	" 7.—G. O.	Maysville, Ky.....	June 2.—C. A., G. O.
Boston, Mass.....	" 4.	Meridian, Miss.....	" 11.—C. A.
"	" 10.—G. O.	Middletown, Conn.....	" 5.
"	" 11 —G. O.	Milliken's Bend, La.....	May 21.
Brooklyn, N. Y.....	" 11.—G. O.	"	" 26.
Canton, Ohio.....	May 27.—G. O.	Minneapolis, Minn.....	" 13.
Central Falls, R. I.....	June 12.	Mobile, Ala.....	" 14.
Charlestown, Mass.....	May 13.—G. O.	"	" 21.
Charlestown, W. Va.....	June 8.	"	June 4.
Chatham C. W.....	May 7.	Mount de Chantal, W. Va.....	May 30.
Chelsea, Mass.....	May 16.—G. O.	"	June 9.—G. O.
"	" 30.—C. A.	Mount Vernon, N. Y.....	" 7.
Chicago, Ill.....	" 15.	Nauvoo, Ill.....	May 16.
Clarksville, Tenn.....	June 6.	Nazareth, Ky.....	June 4.—G. O.
Cleveland, Ohio.....	May 22.—G. O.	New Brighton, Pa.....	May 13.
Covington, Ky.....	June 9.	"	June 12.
Curdsville, Ky.....	" 1.—G. O.	Newcastle, Del.....	May 14.
Denver, Colo.....	" 8.	"	June 3.
Detroit, Mich.....	" 11.	New Orleans, La.....	" 7.
Dunkirk, N. Y.....	" 6.	Newport, Md.....	" 2.—G. O.
East Newark, N. J.....	" 3.	New York, N. Y.....	" 1.
Egg Harbor City, N. J.....	" 7.	"	" 2.—G. O.
Elizabeth, N. J.....	" 9.—G. O.	"	" 3.
Ellicott City, Md.....	" 1.—G. O.	"	" 7.
Evansville, Ind.....	" 10.	"	" 11.
Frederick, Md.....	" 10.—G. O.	"	" 12.
"	" 12.	"	" 14.
Galveston, Texas.....	May 14.—C. A.	Norristown, Pa.....	May 14.—G. O.
Govanstown, Md.....	June 11.	Omaha, Neb.....	June 7.
Grand Coteau, La.....	May 14.—G. O.	Pass Christian, Miss.....	" 2.
Guelph, C. W.....	" 12.	"	" 10.—C. A., G. O.
Halifax, N. S.....	" 16.	Philadelphia, Pa.....	May 17.
"	" 20.	"	" 20.
"	" 27.	"	" 23.
"	June 4.—G. O.	"	" 28.—C. A.
Harrison, N. J.....	" 11.—G. O.	"	June 4.

Letters with Intentions for July, 1878—Continued.

<i>From</i>	<i>Date.</i>
Philadelphia, Pa.,	June 8.—G. O.
" "	" 10.
" "	" 11.—G. O.
" "	" 12.—G. O.
Pine Orchard, Md.....	May 13.
Pittsburgh, Pa.....	" 30.—C. A.
Portland, Ky.....	June 5.—G. O.
Quebec, C. E.....	" 7.
Saginaw City, Mich.....	" 11.—G. O.
St. Inigoes, Md.....	May 25.—G. O.
St. Joseph's Island, Fla....	" 8.—G. O.
St. Louis, Mo.....	" 28.
" "	June 6.
" "	" 10.
" "	" 11.
St. Meinrad, Ind.....	" 4.
Salisbury, N. C.....	" 8.
San Felipe, Cal.....	May 16.—G. O.
San Francisco, Cal.....	" 6.—G. O.
" "	June 2.
" "	" 5.—G. O.
Sault Ste Marie, Mich.....	" 1.

<i>From</i>	<i>Date.</i>
Sault Ste Marie, Mich.....	June 8.
Selma, Ohio.....	" 12.
Sharon Hill, Pa.....	" 11.
Shasta, Cal.....	May 8.—G. O.
Sinsinawa Mound, Wis....	" 21.
South Orange, N. J.....	June 3.
Toronto, C. W.....	" 10.
Torresdale, Pa.....	" 9.—G. O.
Trevilian's Depot, Va....	" 5.—C. A.
Troy, N. Y.....	" 12.—G. O.
Utica, N. Y.....	" 3.—G. O.
Vicksburgh, Miss.....	" 2.—G. O.
Victoria, Texas.....	May 29.—C. A., G. O.
Waco, Texas.....	June 3.—C. A.
Washington, Ind.....	" 5.
Wellsville, N. Y.....	May 31.—G. O.
Wheeling, W. Va.....	" 13.
White Sulphur, Ky.....	June 11.
Wilmington, Del.....	May 13.
" "	June 9.
Woodville, Miss.....	" 9.—G. O.
Xenia, Ohio.....	" 11.

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated:

VOCATION TO THE FAITH is asked for—

285 families—1184 individuals—all non-Catholics of 11 localities—and the parties of 20 mixed marriages.

REFORM OF LIFE is asked for—

97 families—976 individuals—112 intemperate persons—all negligent parents of one mission—2 apostate families and 58 individuals—all scandalous persons in one locality—6 persons—and reconciliation of man and wife.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

4 dioceses—7 parishes—6 novitiates—8 colleges—14 congregations—3 institutions—5 missions—22 sodalities—9 schools—390 families—82? individuals—souls in purgatory—first communicants—5 classes of students—4 marriages—38 departed souls—spiritual and temporal favors for 47 communities—15 academies—2 associations—2 asylums—union and charity in 30 families—religious vocations for 55 persons—vocation to the priesthood for 2 persons—happy death of 80 persons—removal of scandals—719 spiritual favors.

SUCCESS AND RESOURCES are asked for—


299 families—783 individuals—3 novitiates—1 college—8 churches—1 hospital—1 mission—2 parishes—30 schools—59 undertakings—72 persons out of employment to pay debts—12 retreats—4 novenas—20 classes—22 examinations—329 particular cases—1 exhibition—sale of property—happy delivery from danger for 3 persons—recovery of money—settlement of a difficulty—speedy and just termination of 6 law suits—recovery of two lost individuals—return of a person long absent—safe and prosperous voyage for 19 persons—to obtain news from absent friends and relatives—safe return of relatives—274 temporal favors.

RECOVERY OF HEALTH is asked for—

12 priests—13 religious—587 individuals—24 insane—all sick in one locality—and cure of sore eyes, &c. for 81 persons.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. THE APOSTLESHIP OF PRAYER, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. THE MANUAL OF THE APOSTLESHIP OF PRAYER, an abridgment of the above. Published by the same. 35 cts.

3. DEVOTION TO THE SACRED HEART OF JESUS, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. THE PARADISE OF GOD, or, *The Virtues of the Sacred Heart of Jesus*, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. CATECHISM OF DEVOTION TO THE SACRED HEART, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. CATECHISM OF THE APOSTLESHIP OF PRAYER, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. GOD OUR FATHER, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

8, 9, 10. THE ACTS OF THE EARLY MARTYRS, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. LEANDRO, OR, THE SIGN OF THE CROSS. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1.50.

12. SIMON PETER AND SIMON MAGUS, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. TIGRANES, a Tale of the Days of Julian the Apostate; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts.; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.


ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect.*
S. SVEGLIATI, *Secretary.*

PARTICULAR NOTICE.

 All who desire to subscribe to the *Messenger*, are requested to send their names and amount of subscription, to the Director of the Association of the Apostleship of Prayer, Rev. B. SESTINI, S. J., Woodstock College—Woodstock, Howard County, Md.

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THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

REV. BARDON.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocese the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocese has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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The same Local Directors send, from time to time, to the Provincial Director, the lists of the places where the Association of the Apostleship of Prayer has been established.

THE MESSENGER

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Christ in Prophecy.

XI.—MOSES.

If, on coming to the great name of Moses, we have the courage to say that this is *the* grand type, the figure *par excellence*, of the Messiah, Jesus Christ, we are afraid we shall be saying too much, and yet it will be little enough—too much, for we have said the same already, of other figures and types—too little, for after all a dozen figures of even the magnitude of Moses would no more represent Jesus Christ fully, than a dozen mirrors would fully exhaust the rays of the sun. The fact is, that the virtues and dignities of the coming Messiah were so great, as well in degree as in kind, being both superexcellent and superabundant, that if a single great man, formed by the finger of God's grace, invested all his grandeur in foreshadowing any one of the Messiah's dignities or virtues, he had plenty of room to excel therein and stand forth prominent among the sons of men; while he still fell far short of the excellent divine model, to which the finger of God was forming him. So is it with the grandeur of the saints in the New Law, who are formed on the model of Jesus Christ already come and described in the Gospel; so was it with the saints of the Old, who were raised to foreshadow him in prophecy. He is the one great Sun of Justice, whose divided rays among the sons of men can afford to produce a thousand beauteous colors, like the sun rays reflected through various mediums; but gathered in their entirety, and united in their divine simplicity, they are not to be seen except in the divine Sun of Justice Himself.

Moses was an extraordinary figure, of magnificent dimensions and of most perfect execution. He was at the same time a redeemer, a mediator and a lawgiver. And therefore when he said—and they were among the last words he uttered in his long career of one hundred and twenty years—when he said, speaking to the people of Israel: “The Lord thy God will raise up to thee out of thy nation *a Prophet like unto me*. Him thou shalt hear;” there was a special significance in the likeness of which he spoke. For no other prophet of the nation had been or was to be, at one and the same time, Redeemer and Mediator and Lawgiver, except Moses himself and Jesus Christ.

We cannot in one article portray all the features of this distinguished type. We shall content ourselves in this with the personal history and gifts of Moses, and with some of his deeds.

As soon as born he was condemned to die, and escaped only by the ingenious solicitude of his mother, and the special interposition of Providence; prefiguring thus our Lord who was sought for by Herod, and escaped only by a special Providence from the bloody death which so many other innocents endured. That same Providence which saved Moses from a watery death in the Nile, procured for him by that same incident the best kind of education, being treated thenceforward as a royal child of Pharaoh, and becoming versed in all the learning of learned Egypt, which was then the one great cultivated nation of the world. From Egypt came subsequently all the learning and arts of Greece, and through Greece to Rome; but, before them both, Moses in his youth had despoiled Egypt of its best treasures in learning and science, as in his maturer years he was ordered to despoil it, at the head of Israel, of its best ornaments and vases, its gold and its silver. By his learning and accomplishments he depicts the personal qualifications of Christ, who by his eloquence and knowledge occasioned those envious complaints: “Is not this the son of Joseph? Is not this the carpenter? How then does He know letters, never having studied?” And in despoiling Egypt he represents how Christ will make all things co-operate unto good for His elect, will make this ungrateful world refund tenfold, aye ten times tenfold, to the children of God for all that they have done and suffered; and how too, even under our own eyes, the genius of men invents no good, their malice concocts no evil, which does not redound to the profit of His elect and of His Church.

As *redeemer*, Moses led them out of the house of bondage. He found them slaves ; but he left them heirs of the promises which God had engaged to keep. He led them forth from the house of bondage free, in the power of the Most High. He brought them out of Egypt "in the great strength and outstretched arm" of God, who marched before them or behind them, as need required, in a cloud by day and a pillar of fire by night. Thus they crossed the Red Sea dry-shod, the waters dividing at the word and sign of Moses.

It is as Redeemer or Saviour that our Lord is known in the eternal designs of the Father—it is His proper name, "Jesus." He saves us, first, by His Precious Blood in the Passion, foreshadowed by the Red Sea ; and, secondly, by the application of that Passion to our souls, that is, by Baptism. For as the Israelites marched through those waters dry-shod, while all their enemies found a watery grave in the deep, so our souls pass through the sacred waters of Baptism safe to the land of grace and promise, while all our sins are buried in those waters never to come to life again, never to be imputed to us more.

As the Israelites were a stiff-necked people, disobedient, stubborn, and withal as flighty as the most light-headed children, it was the work of Moses to stand between them and Almighty God—he was their *mediator*. "Let me alone that I may destroy them?" said God to Moses. The great saint humbly beseeches the goodness and mercy of God. "They are stiff-necked," says the Lord ; "come I will set thee over a nation that is greater and stronger than this—I will make of thee a great nation." But Moses beseeches the Lord for his poor Israelites : "Why, O Lord, is Thy indignation kindled against this people—let not the Egyptians say, I beseech Thee, look ! He brought them out of our land to destroy them. Remember, O Lord, Abraham, Isaac and Israel, Thy servants, to whom Thou didst swear by Thy own self, saying : I will multiply your seed as the stars of heaven —." The cause of a great nation is trembling in the balance of one man's prayer—it is a cause of life and death ; and so eloquently and persuasively does he plead for his poor people that the Lord is appeased. But then Moses goes down to the camp and finds them actually dancing and singing round the golden calf ; and in that hour—to show how meekness can be united with severity and how as a man he was of the most lively sensibilities, and susceptible of the strongest emotions—he

slays by the swords of the Levites twenty-three thousand of those sinners. Returning to the Lord next day, he beseeches Him again: "Either forgive them this trespass, or if Thou do not, strike me out of the book that Thou hast written." And the Lord answered: "Go thou, and lead this people whither I have told thee: My angel shall go before thee." (*Exod.* ch xxxii.) Moses pleads: "If Thou Thyself dost not go before, bring us not out of this place; for how shall we be able to know, I and Thy people, that we have found grace in Thy sight, unless Thou walk along with us." And the Lord answered: "This word also which thou hast spoken will I do; for thee I have known by name." And Moses said: "Show me Thy glory." He answered: "I will show thee all good."

The man who had preferred the sufferings and ignominy of his people to all the pleasures and riches of Pharaoh's court, was deemed worthy by God to taste something of the chalice of Jesus Christ; he was to learn by his own experience, as Bossuet says, what it *costs* to save the children of God, and he was thus to gain a perception of what, in the far-off future, a salvation of a much higher kind would cost the Saviour of the world. Moses paid for it in the constant rebellions which he had to meet with from the stiff-necked, stubborn people. They wanted to go back to Egypt. "Let us appoint a captain and return to Egypt. Who is this Moses?" and they were ready to stone Josue and Caleb, who withstood them. Then the Lord, in great anger, said to Moses: "How long will this people detract me? How long will they not believe me for all the signs that I have wrought before them? I will strike them therefore with pestilence, and will consume them; but thee I will make a ruler over a great nation, and a mightier than this is." Then the saint besought Him in an eloquent prayer, and he went on thus: "Let then the strength of the Lord be magnified, as Thou hast sworn, saying: The Lord is patient and full of mercy, taking away iniquity and wickedness,—who visitest the sins of the fathers upon the children unto the third and fourth generation. Forgive, I beseech Thee, the sins of this people, according to the greatness of Thy mercy, as Thou hast been merciful to them from their going out of Egypt into this place." And the Lord said: "I have forgiven them according to thy word." (*Numbers*, ch. xiv.) See what it is to have such a mediator. We omit other examples, as for instance, when the Israelites, fighting with

the Amalekites, had the upper-hand so long as Moses held up his arms in prayer, but gave way before their enemies at once whenever his arms fell ever so little, so that a constant support was at length afforded him, and then the Amalekites were utterly vanquished.

All this is so plain a figure of the mediation of our Lord Jesus Christ, that our readers have already applied it for themselves. Our bare salvation from sin and hell, at any and every moment of our lives, is all through the *grace of Christ*—"Through our Lord Jesus Christ." If God "spoke face to face with Moses, as a man is wont to speak to his friend," consider what our Lord says: "Believe you not that I am in the Father, and the Father in Me?"

Moses was the *lawgiver* of the Old Law. Christ is *lawgiver* of the New. Whatever Moses had merely written, without being the originator, that is, all the previously unwritten *natural* law, that our Lord confirmed: "Think not I am come to destroy the Law or the Prophets. I am come not to destroy but to fulfil." But as to the ceremonial law which Moses first promulgated, that our Lord abrogated, substituting a new one of His own; for the Spirit of His Church was to be one of Love, and demanded a different constitution from that of the Spirit of fear. This ceremonial law consists chiefly of sacrifice and a corresponding priesthood to offer sacrifice. Instead of the multitude of imperfect sacrifices which were then offered, our Lord substituted One—Himself—a sacrifice which comprehends and surpasses them all. And in place of the imperfect priesthood, which corresponded to the imperfect sacrifices, He substituted Himself, High Priest forever according to the order of Melchisedech, and as to the other priests under Him, He says by the mouth of Isaías: "I will send to the Gentiles, into Africa and Lydia, into Italy and Greece, to the islands afar off that have not heard of me—and I will take of them to be Priests and Levites, saith the Lord." (*Isaías*, ch. lxi. 18.)

From what has been said of the character of Moses, and from much more that remains to be said, as for instance, his institutions, of which we shall say a word in the next number, some intelligence is had of the grandeur of his own figure, when he says to the nation: "The Lord thy God will raise up out of thee a *Prophet like unto me*." St. Peter, after our Lord's resurrection, preaching to the Jews in Jerusalem, appealed to this testimony of Moses, saying: "For Moses indeed said,

a Prophet shall the Lord your God raise up unto you out of your brethren, like unto me; Him you shall hear, according to all things whatsoever. He shall speak to you." (*Acts*, ch. iii, 22.) And St. Stephen, speaking before the Sanhedrim, quoted the same. (*Acts*, ch. vii. 37.) And our Lord Himself, arguing with the stubborn Jews (*St. John*, ch. v. 46), said: "If you did believe Moses, you would perhaps believe me also: for he wrote of me." And though it is true that everything which he wrote had reference in one way or other, directly or indirectly to the Messiah, yet, in these words—"The Lord will raise up out of thee a Prophet like unto me"—he makes a very particular reference to Jesus Christ. In remembrance whereof, well might he sing at the close of his life, in the hearing of the whole assembly of Israel: "Hear, O ye heavens, the things I speak: let the earth give ear to the words of my mouth. Let my doctrine gather as the rain; let my speech distil as the dew; as a shower upon the herb, and as drops upon the grass." But as he himself was not to enter the land of promise—he might see it from afar, but not enter it—so his law, the old one, that of the Old Testament, was not to lead anything unto perfection; it was only to prepare the way for another Prophet, "like unto me," as he said; One whom he saluted afar off, and who should carry everything to perfection, establishing the New Law of love, the New Testament.

The great person of Moses stands out so prominently, not only in the supernatural providence, but also in the natural history of the world, that his person, his deeds and his writings, having excited the admiration of all contemporary nations, and being already very ancient when Greece and Rome came to flourish, furnished almost the entire foundation of mythology and fabulous history. So that if one undertook to show this, as the learned Huet has done, he might with satisfaction infer that the one real person, Moses, has been transformed into as many as *three* imaginary gods of the Phœnicians, *nine* of the Egyptians, *nineteen* of the Greeks, *seven* and upwards of the Romans; and, in short, that something is found of him in all the gods of paganism, and something more of Sephora his wife, or Mary, his sister, in all the goddesses of the nations. Moreover, the same author quotes upwards of forty pagan writers before Christ, and more than a score after, to show that the five books of Moses are the remote sources of all ancient semi-fabulous history and of partially true philosophy. But all this we

mention only by the way to show the grandeur, even in the natural order, of Moses, the great type of Christ.

We shall conclude now with one instance of his extraordinary meekness, and God's defence of His servant. Mary, his sister, and Aaron, his brother, grumbled against him. Now Moses, says the Holy Ghost, was a man exceeding meek, above all men that dwelt upon earth; and forthwith the Lord took upon Himself the defence of his meek servant. Immediately He spoke to him and to Aaron and to Mary: "Come out you three by yourselves to the tabernacle of the covenant." And when they were come out, the Lord descended in a pillar of cloud and stood in the entry of the tabernacle, calling to Aaron and to Mary. And when they had approached, He said to them: "Hear my words. If there be among you a prophet of the Lord, I will appear to him in a vision or I will speak to him in a dream. But it is not so with my servant Moses, who is most faithful in all My house. (Observe here the figure of our Lord.) I speak to him mouth to mouth; and plainly, and not by riddles and figures, doth he see the Lord. Why, then, were you not afraid to speak ill of my servant Moses?" And being angry with them, He went away. The cloud also that was over the tabernacle departed; and behold! Mary appeared white as snow with the leprosy. Moses forthwith cried to the Lord, saying: "O God, I beseech Thee, heal her!" And the Lord answered him: "If her father had spitten upon her face, ought she not to have been ashamed for seven days at least? Let her be separated seven days without the camp; and afterward she shall be called again." (*Numb.*, ch. xii.)

Christ said of Himself that He came not to judge, but His Father would judge His cause for Him. We may observe that when God judges, and even when He forgives, because He loves us, yet He does not omit to inflict a wholesome chastisement, for the very same reason, because He loves us; that we may not commit the sin again.

"Moses, beloved of God and men—whose memory is in benediction!" (*Ecclus.* xlv. 1.)

St. Juliana.

The life and martyrdom of the Blessed Juliana, is another proof of the wonderful manner in which God, frequently chooses, and upholds by His grace, them by whom He wills that His name shall be glorified

before men. She was the daughter of a wealthy Senator of Nicomedia, called Africanus, a bitter enemy of the Christians, and a most fanatical worshipper of the idols. Her mother, though disgusted with the fanaticism of her husband, and convinced of the truth of Christianity, was so captivated by the vain allurements and transitory pleasures of this world, that she was unable, or rather unwilling, to make a sacrifice of them for the sake of securing for herself an abiding happiness in the life to come. Thus placed, as it were, between the devil and the world, the condition wherein the Christian maiden found herself was that of a constant struggle, with no comfort, except that which she obtained by the faithful practice of the duties prescribed by her religion. Nor did our Lord, to whom from her earliest years she had wholly devoted herself, fail to strengthen her by special graces, amidst the varied and incessant trials to which she was daily exposed. In this manner she became inured to hardships, and was prepared for many sufferings, of which persons of her age are generally ignorant.

When Juliana was of about a proper age to be settled in life, the father, without consulting either the will or inclination of his daughter, promised her in marriage to Elensius, Prefect of the city. Overjoyed at the thought of having for his wife, one so fair and accomplished as the daughter of the noble Senator, Elensius immediately sent a number of his attendants with rich and rare presents—sufficient to gain the good will and love of any young lady, who did not appreciate at their real value the vanity and folly of all earthly things. Juliana, unacquainted with the intentions of her father, was not a little astonished when she learnt the cause of this extravagant display of every kind of jewelry. She absolutely refused to accept the gifts, and said to the messenger, who had presented them in the name of his master :

“Tell thy master, that if he is willing to give up the worship of idols, and to believe in the God whom we Christians adore: the Father, the Son, and the Holy Spirit, the Creator and Lord of all things that exist visible and invisible, I will not refuse to become his wife. But, as I am a servant of Christ, I will never consent to have for my husband a man who is a servant of devils; for there can be no true companionship between light and darkness. If he is unwilling to agree to these conditions, let him look elsewhere for a wife.”

Elensius was sorely perplexed when he received this unexpected reply of the lady. In his grief he sent for the father and related to him what

he had done, and what kind of message he had received in return from Juliana. Africanus, whose worldly and ambitious mind had no other standard of right and wrong than pride and selfishness, was indignant when he heard that his daughter had been bold enough to express her own sentiments—and these contrary to his fixed plan and determination. He assured the Prefect, that he need not give himself any trouble, that all should be arranged in a manner satisfactory to both parties. He felt so convinced of his own power and influence with his daughter, that he concluded by saying :

“ I swear to your Excellency, by all the gods of the Empire, that I will see to it that my promise to you be fulfilled.”

Forthwith returning home, he sent for his daughter, and disguising for the moment the displeasure he felt, he said to her :

“ What is this I hear, my beloved Juliana ? Dost thou forget that the fondest wish of thy father has ever been to procure thy well-being ? Art thou not everything to me ? How comes it then that, without right or reason, thou darest resist the honorable designs I have in view to promote thy happiness ? Understand me well, Juliana : it is my will and command that, without making any objections, thou receive his Excellency, Elensius, the Prefect, for thy husband.”

Juliana, inwardly strengthened by the grace of the Holy Spirit, firmly, and without hesitation, replied :

“ If he be willing to adore the Father, the Son, and the Holy Ghost—in short, if he be ready to become a Christian, I will not refuse to become his wife ; if not, he may make choice of some other person.”

Africanus suddenly became furious, and cried out in thundering accents :

“ I swear to thee, by the great Apollo and Diana, if thou dare persist in this kind of talk, I will order thee to be subjected to the torture ; and to be exposed to the wild beasts in the amphitheatre ; for I will not acknowledge an obstinate and disobedient girl as a daughter of mine.”

“ I am sorry to offend you, dear father,” meekly answered the maiden ; “ but you should know that you cannot frighten me with threats. I solemnly assure you, that even were you to cause me to be burnt alive, I will never consent to become the wife of a Pagan.”

“ Darest thou make light of the honor which is offered thee ?” said the father. “ Hast thou no regard for thy family ? Others would leap

for joy at the thought of securing so noble an alliance. Art thou become so degenerate as not to understand this?"

"I trust I will never do anything unworthy of my family," said Juliana; "but, by being faithful to my religion and my God, I will prove that I am truly noble. Blinded as you are by prejudice and a worldly mind, you do not know how great and glorious it is to be a Christian. There is no dignity upon earth that can be compared to it. To preserve this gift unsullied, I am ready to undergo every trial, and suffer every torment that man may invent."

Then Africanus ordered her to be confined in her apartments, that she might have time to think over his words, threatening her that, if she did not acquiesce, he would find the means to force her to comply with his command.

The following morning he again sent for her and, after severely rebuking her for her undutiful behavior, he added:

"And now, I do not only forbid thee to say that thou art a Christian, but I peremptorily command thee to confess, on every occasion, that thou servest the same gods I myself worship."

Juliana, hearing this unjust command, respectfully but resolutely answered:

"I am ready to do your bidding in whatever is right and just, but as to worshipping your gods, I again assure you, I will never, in any manner, serve deaf and dumb devils; I adore the One true God, who liveth and reigneth forever."

Africanus thereupon, beside himself with rage, said to his servants:

"Take her to his Excellency, the Prefect. If he cannot persuade her to become his wife, tell him to put her to death in whatever way he may choose; for he must no longer look upon her as my daughter."

Elensius, having been privately informed of what had occurred between the Senator and his daughter, was exceedingly anxious to have a private interview with her, for he flattered himself that by fair words, and still fairer promises, he should find no difficulty in overcoming her opposition. When, therefore, she was brought before him, he addressed her in the blindest manner he was able:

"I am not astonished, beloved Juliana, that a young lady of your rank should feel indignant when she is spoken to as if she had neither judgment nor a will of her own. I candidly confess that I esteem you

all the more for thus proving that you possess a true, noble and generous character. It was for this very reason, among others, that I thought it an honor to seek your hand, for I admire a lofty spirit and constancy, and I despise timidity and fickleness in women as well as in men."

"Your Excellency," replied Juliana, "if you are as generous as your words would seem to indicate, I have no doubt we can easily come to a fair understanding."

The Prefect, not catching the meaning of her words, but fancying that he had at once made a favorable impression, and that she was ready to yield to what he so earnestly desired, immediately said :

"Yes, Juliana, if you are so inclined, we can easily become of one mind. Promise me, that you will honor the great gods I worship, and nothing can hinder us from becoming forthwith so agreed that I will make you the sovereign mistress of all my possessions."

"And what gods would you desire me to worship?" asked Juliana.

"Any one of them all," said Elensius ; "it makes but little difference, for they are all equally good. But, if you have no preference for any one, you might as well offer sacrifice to him whom all the other gods and the elements obey."

"And by what name do you call him?" she inquired.

"We call him the great Jupiter ; he is the chief of all our gods ; and we sacrifice to the others only for the purpose of asking them to help us to render him favorable to our petitions. So, if you secure his good will, none of the other gods can ever harm you."

"It is somewhat strange," said Juliana, "that all your gods seem to be intent on doing harm to men. But that Jupiter of whom you speak, is he the one who was saved, as your writers say, by some trick from being devoured by his father, Saturn ? If so, he cannot be much of a god. It seems to me, your Excellency, if it required so much difficulty to keep from destruction the greatest of them all, the smaller gods were hardly worth the trouble it would take to preserve them."

The Prefect, perceiving that she was ridiculing his divinities, felt nettled, and said with some bitterness in his tone :

"Juliana, I suspect that you are a great deal like other women, who are always looking for novelties, and can never be satisfied unless they

are indulging in some vagaries. Hence, it is well known, that they constantly need some one to help and direct them, so that they may keep within proper bounds."

"I willingly acknowledge," replied Juliana, "that all women are not what they should be; and you will not deny that, with equal truth, the same may be said of men. But, as regards myself, I want you to understand, once for all, that under no considerations whatsoever, will I render myself guilty of so foolish an absurdity as to worship those stupid inventions of the devil, which you are pleased to call your gods. Nor will I have for my husband a man who can so debase his reason as to worship, as superior to himself, the work which he himself has made."

"It is not necessary to quarrel about such matters," said Elensius; "you may worship your own God; let me also worship whatever god I think best."

"That is not enough for me," said the maiden; "for were I to consent to such a proposal I would plainly agree to have a fool for my wedded lord and master."

"Who can have taught you," he said, "a doctrine so contrary to the opinion and practice of all our ancestors? Do you imagine that they could have been persuaded to worship only one God? Did they not know that every nation had its own gods? Did they not allow every one to be free in this regard, and permit him to worship whatever deity he might prefer?"

"Is it not then a strange inconsistency on your part," said Juliana, "that you should endeavor to force me to worship your gods, and to hinder me from serving and adoring the One true God? Do not reason and your common sense convince you that there cannot be several Supreme Beings? Be assured, I will never degrade my reason by talking as you do."

"But you should reflect, Juliana," replied the Prefect, "that, even were I to admit the truth of what you say, it would be for me the greatest folly to believe and to act as you do. Am I not an officer of the Emperor? Have I not the honor to represent him in the office to which he has so generously appointed me? How could I so degrade myself as to forget that I must act according to his will? Were I so far to forget my duty as to act differently, would he not deprive me of my dignity as soon as he heard that I was unfaithful to him? Might

I not incur his wrath to such a degree as to forfeit my very life for daring to betray the trust he reposes in me?"

"If you are afraid of offending an earthly ruler, who is a mortal man like yourself, how can you suggest to me the wicked thought of forsaking and denying the immortal Ruler of heaven and earth? Will He not call to a strict account all men, princes as well as the lowliest of their subjects? Hence, I fear not your Emperor, whose power here below is but short-lived and uncertain; but I dread the great God, who created me to love and serve Him; and I strive to please Him in all things as my kind and loving Father. If I succeed herein, I care not what men may say or do against me."

"Now I begin to believe," said the Prefect, growing angry, "that your noble father was right in saying that you are a proud and self-opinioned girl; wherefore, without making further opposition, or bandying words, I command you to worship our gods."

"And dare you command me," exclaimed Juliana, "to worship those beings you call gods, and who are, as you know well enough, nothing but wretched demons, who, so far from being disposed to do good to others, are unable to help themselves? Why do not you yourself rather adore the true God, Lord and Creator of all things visible and invisible, that by so doing you may obtain for yourself life everlasting?"

"Will you obey our commands?" shouted Elensius, unable to contain his anger.

"Never, never," firmly replied the maiden, without exhibiting the least sign of trepidation. This spirited reply seemed to strike the Prefect with a sudden feeling of awe; there was something so grand in the very countenance of the weak and helpless girl that it moved the pitiless upholder of the imperial laws. He hesitated for a while, afraid of going to extremes, which would forever cut off his hopes of obtaining her hand and fortune. At last, he said:

"I will give you time to reflect. To-morrow, we meet again, not as now, in private, but in public, to hear your final decision. It is my intention to make all men know, that I have dealt kindly and fairly with you. Make good use of your time, and weigh well what it is your duty to do for the honor of your excellent family, and for your own interest."

"I feel persuaded," said Juliana, "that my God, to whom I commend myself, will not suffer me to be put to confusion."

Whereupon, Elensius gave her in charge to some of his attendants to hold her in safe keeping.

On the following morning, the Prefect, with a great display of his importance and authority, and in the presence of quite a multitude of people assembled for the occasion, summoned Juliana before him and said :

“ You doubtless remember that the delay we granted you yesterday was intended as a proof of the good will which we entertain for you, and of our earnest desire that, by reflection, you might be induced to listen to better counsel. Had we not been well disposed toward you, we would by no means have deviated from our usual manner of dealing with refractory criminals—for a criminal you must consider yourself so long as you persist in obstinately refusing to obey our commands, which are merely the exposition and application of the laws. Reflect, therefore, whether it is becoming in a person of your rank to have no regard for the honor of your parents and relatives, and to bring, in some sort, disgrace upon them, as well as upon yourself, by thus disobeying the orders and defying the rightful authority of our invincible rulers. Return at last to your senses, and do not rashly throw away all the blessings which fortune has in store for you. The folly of adhering to a religion proscribed by the State as contrary to our laws and customs, ought to be a sufficient reason for every well-disposed person to abhor the belief and practice of the Christians. Say, then, that you are ready to hearken to good advice, and to prove that you are not unworthy of every happiness, which you may secure by becoming a true worshipper of our gods, and by accepting the proposal which we have so affectionately made to you.”

To this artful speech Juliana promptly replied :

“ I have already given an answer to all the arguments which you bring forward. What need is there to repeat what I said yesterday ? I must, however, protest against the bold assurance you exhibit when speaking of the religion of the Christians, as if you were not utterly ignorant of its doctrines and practices. You seem also to insist much on the obligation of obeying the laws ; would it not be well to remember, that the Creator and Master of the universe is necessarily the Supreme Lawgiver, and that no mortal man has the power to overthrow His laws. It is your duty as well as mine, to keep these laws, and to adore

Him, instead of the devils, whom you have foolishly chosen for your masters. Remember, likewise, that you shall soon stand before the tribunal of the great unerring Judge, and have to account for the manner in which you have given judgement in the present life."

Irritated at the thought of being thus publicly threatened with a future judgment, Elensius shouted with much vehemence :

"I see very well that, instead of doing with a good will what we require of you, you are endeavoring to gain time by teaching us our duty. Think you that the kindness which we have hitherto shown gives you the right to insult the gods in our very presence? The people here present will bear witness, that no one can despise them, without feeling the effects of their displeasure—as you also shall learn by experience."

And immediately he commanded his lictors to scourge her. While they were executing his orders, he went on to address her : "Let us see whether the rod is not able to soften that obdurate heart of yours, which neither mildness nor affection can move. The great Apollo himself is my witness, that it was not my intention to bring disgrace upon your proud spirit, but to treat you with respect and condescension. Yet, since you do not only reject our gracious offer, but have the presumption to heap scorn upon the guardians of the Empire, you may blame your own insolence for this shameful treatment. And, after all, we have used more consideration for you than did your noble father ; but, I must say, that such wilfulness as you display would exhaust the long-sufferance of the most patient of men."

Then, after ordering the men to desist for the present, he continued :

"Tell us now, fair Juliana, is your pride sufficiently humbled? Are you willing to listen to our proposals, and to obey the laws? Or will you force us to employ still stronger arguments?

"I thank my God and Saviour," answered the maiden, "for enabling me by His grace to reject your flatteries, and to rejoice while enduring your punishments. Do not imagine, therefore, that I fear your torments : I find it too delightful to suffer for love of Him, who so loved me as to undergo a similar disgrace for my sake."

"If these things are so pleasing to you," said the Prefect, "we feel too kindly disposed toward you to deprive you of what you appear so earnestly to desire."

Then he ordered her to be hung up by the hair for several hours, during which time she did not cease praying to God, saying in a loud and firm voice :

“ Have mercy on me, O Lord, and help me ; suffer not that the feeble body of Thy lowly handmaid succumb beneath the violence of Thine enemies. Grant me strength to persevere in the way of Thy justifications, that, even by me, unworthy, Thy holy name may be glorified before men.”

(To be continued.)

Primitive Innocence Renewed.

(Continued.)

37. The Blessed Heldred was born in Provence in the ninth century. Desirous of leading a more perfect life, he undertook a journey in search of some monastery of strict observance, which he succeeded in finding in the neighborhood of Susa, on the confines of Italy, where he took up his abode, led a very holy life for many years and at length became abbot. While filling that office he, on one occasion, directed his monks to go to a certain valley, which he indicated to them, and to construct there several cells. The valley being found well adapted for the habitation of monks, not only cells were there erected, but also oratories and churches or rather chapels. It was also found to be rich in game and fisheries, but a great obstacle presented itself in the multitude of serpents which infested the place. After some deliberation, the monks returned to their Father Abbot, to whom they represented what they had done and suffered. Heldred replied with kind and gentle words of encouragement, and, after allowing the monks to remain some days in the monastery, induced them to return to the valley and resume their interrupted labors, promising soon to follow them himself. When the venerable man arrived there and saw the countless number of serpents, he commanded them to assemble in one place, and then, taking a whip in his hand, bade them follow him where he was going. The creatures obeyed his voice, and when they had reached a hollow place, he marked out for them the limits which they should not, in future, transgress, an order which was henceforth faithfully observed by them.

38. The holy solitary Torello was born in the thirteenth century, at a place called Poppi, in the diocese of Arezzo, in Tuscany. His father, Paul, brought him up in the fear of God, and, as long as he lived, the conduct of the youth repaid his fatherly solicitude; but, after his death, Torello, who was still quite young, strayed for a time from the right path. This digression, however, was of short duration; he repented, as Peter did, at the crowing of the cock, sold what he possessed and gave the money to the poor, reserving for himself but a very small portion, just sufficient to defray the expense of erecting a small cabin in a solitary place, and for the purchase of a small kitchen garden. In this solitude, which he had chosen, he led a most penitential life, fasting continually and macerating his body, until he reached the age of eighty years. God favored him with the gift of miracles, among the most remarkable of which was his dominion over wolves.

A poor woman, from the neighborhood of Poppi, went out one day with her only child, who was hardly three years old, to do some washing; while she was at work, a wolf came along, took the child between its teeth and ran away with it. The poor mother pursued the beast with tears and sobs, but uselessly, for it was soon out of her sight; still, she followed the track of the animal, until she came upon the hut of Torello. Perceiving the solitary, she inquired whether he had seen a wolf pass with a child in its teeth, when, to her great astonishment, Torello presented her little one safe and sound. In her wonder and joy, the mother asked how it came there, and how he had rescued it from the jaws of the wolf, when she discovered that the beast had half killed the child, tearing its tender flesh with its teeth, and in this lacerated condition, had dropped it at the feet of the man of God when ordered by him to do so, and he, by his prayers, had healed and restored it. Very much the same thing happened to a boy of nine years, son of a woman named Dorazia, of Arezzo, who, being with his mother in the vicinity of a place called Bibbiena, was suddenly carried off by a wolf. The inhabitants of the place were aroused by the cries of the distracted mother, which also reached the ears of the Blessed Torello, who happened to be in the village on that day. The good man inquired what was the matter, and being informed, prayed God as follows: O Thou who hast supreme dominion over all creatures, grant that the wolf may not kill this child; I humbly supplicate Thee, who

art all powerful, to grant me this request. A voice from heaven appeared to answer the prayer in these words: Torello, thy petition is heard, the wolf will obey thy commands. The holy man then ordered the wolf, in the name of God, to drop the boy, which he did, and the men who were in pursuit picked him up, torn and bleeding, and in a half dying condition. The mother took him to the physicians, who pronounced him beyond healing; then somebody advised her to go into Bibbiena and find the Blessed Torello. The saintly penitent touched with his saliva the parts torn by the teeth of the wolf, saying these words: "O Lord, who, with Thy saliva, didst restore sight to the blind man, heal now the wounds of this youth." He was immediately restored and given back sound to his mother.

Hearing of the holy life and many miracles of Torello, a certain Count Charles, of Poppi, one day sent a young servant of his to his hut with a hamper filled with meats, while some other gentlemen of the town added offerings of other eatables. The holy solitary received the gifts very graciously and returned the hamper empty to the young servant, who, in some wonder, asked him whether he alone were able to consume such a quantity of provisions. The good man replied: "Just now you see me by myself, but there will soon come from the woods a colleague of mine, who is very ravenous. You, my son, go home now before night overtakes you." The servant took the hamper and pretended to depart, but, being curious to know who the colleague could be, he hid himself near the hut whence he could observe the holy man absorbed in prayer. Soon he heard howlings in the woods, and a wolf came running with open mouth towards the cell. Torello opened the door and brought out the food which he had just received and which the wolf instantly devoured, and then, as if to thank him, put his paws upon the breast of the saint and licked him after the manner of a dog. "Go back to the woods now, and to your companions," said Torello, "and take care that you do no harm to any one." The wolf bowed his head as if to signify his submission, and turned away. The young servant, greatly astonished, returned to Poppi and related to all what he had seen and heard.

39. In the life of St. Patrick, Apostle of Ireland, written by the monk Jocelyn, we read as follows :

While the Saint was quite a youth, one of his aunts confided to him the care of her flocks. One day while attending his charge, a wolf ran away with one of the lambs. When they came home at night the aunt remarked the loss and reproved Patrick quite severely for his carelessness and negligence. The young man listened patiently without saying a word in his own defense, but in the secret of his heart he prayed God that he might recover the lost animal. The next day as he was going with the flock to the accustomed place of pasture, Patrick saw the wolf coming towards him with the lamb between his teeth, which he dropped at his feet and then went back to the woods. The youth was much consoled and thanked God gratefully for having restored the lamb unhurt.

40. The Blessed Salvator de Horta, a Catalan by birth, was a religious of the Order of St. Francis of the Observance. He was born about the year 1520 and, having embraced the religious life at the age of about twenty, was distinguished from the very beginning by his intimate union with God and by the gift of miracles.

While he was porter of the Convent of Cagliari, in Sardinia, he one day observed a large number of birds around the porch, singing in a very doleful manner, as though lamenting over the continued rains. The Blessed Salvator was moved to compassion, went to the refectory, took some bread, blessed it and went out to the birds with it in his hand. "Come," said he, "creatures of the Lord, as you seem to be hungry, here is a little alms for you." The birds immediately flew down, alighting on his head, shoulders and arms to receive the bread. For the little ones whose beaks were not very strong, he broke the bread into crumbs. While this was going on, he looked up and saw two ravens passing by. "Come," said he, "come here; here is something for you too." So the ravens came down and also perched themselves on his arm, and began at once to pick up the crumbs with which the holy man was feeding the little birds. "Oh, no," said he, "that is not for you, your beaks are strong enough for larger food; here take this and be off with you." The ravens at once obeyed, to the great admiration of those who, being present, were witnesses of these facts.

The Angelic Year.

August.

THE ANGEL OF ST. LUGITH.

Lugith was born, about the year 520, of very pious parents, near Mount Logher, on the west bank of the Shannon, in Ireland. He was the youngest of three sons, but the most richly endowed with heavenly gifts. The divine predilection for him was first manifested on the following occasion: His father's flocks, having strayed into a neighbor's pastures, were taken and put in pound, whereupon Sochte, Lugith's mother, went to reclaim them, taking her infant son with her. Now it happened that this neighbor had for a long time been afflicted with a cancer in the breast. When Lugith entered his house, God permitted him to see the child all surrounded with light. "Oh!" said he, "bring that child here and let him put his little hands on my head." Sochte, who carried Lugith in her arms, approached the sufferer; but the child being frightened at the excitement and groans of the sick man, began to cry when he saw his arms stretched out towards him; and while his mother, notwithstanding his resistance, was holding him over the invalid, a few of his tears fell on the cancer and immediately cured it. The cattle were restored and Sochte returned home with a joyful heart.

When Lugith was somewhat older he used to go to the fields with other children to watch the sheep. During the winter they would make a fire and gather merrily around it. One day they had lit a fire near the bed of a dried-up stream and were warming themselves by it, when suddenly a torrent, formed by the rains which had fallen higher up the country, came rushing along overflowing the banks, and extinguished the fire. Lugith ran away taking with him a brand to light a fire somewhere else; but the brand, too, went out. While the child stood looking sadly at the extinguished brand which he held in his hand, an angel appeared at his side and made the sign of the cross over it. The brand forthwith blazed up and Lugith and his companions lit another fire and warmed themselves around it.

At another time Lugith disappeared, and for a day and a night no traces of him could be found. At length, his father, Carthach, found

him asleep in a field, but did not dare approach him because he saw standing near him a beautiful young man clad in white, and from the spot where the child slept there issued a fragrance sweeter than the perfume of the choicest flowers. Carthach ran to call the priests, and when one of them came, the angel vanished and the child awoke. From that day forth all earthly food lost its savor to this priest, from the impression he retained of the sweet odor embalming the innocent child.

Another day, while charged with keeping the calves apart from the cows, Lugith fell asleep again. It is needless to say that the calves and cows were soon together. Sochte perceiving this ran in all haste to awaken Lugith, and in her anger had raised her hand to strike him, when the guardian angel of the child seized her arm and stayed the stroke. Fainting with fear she fell prostrate to the ground, and Lugith ran to drive back his calves.

Being at another time at a short distance from his father and mother, but without any playmates, there came three youths and began to play with him. Joining their hands together and supporting Lugith on them, the youths, in sight of Carthach and Sochte, ascended to the skies and disappeared from view. For a great part of the day they saw nothing of him; but all of a sudden, while his afflicted parents were lamenting and praying, the three youths laid Lugith down before his mother.

About this time the holy priest Cougall was passing through that country. As he drew near the abode of Lugith's parents, he suddenly stopped, and pointing towards a certain field, he said to the monks who accompanied him: "Go and see what is down there." On reaching the field the monks found Lugith asleep in a clump of rushes, and noticed that at every breath he drew the rushes near his mouth were enveloped in flame. They awoke Lugith and brought him to the holy priest. Cougall sent for his parents and asked them if they were willing to let the child go with him, saying that he would rear and educate him. Carthach and Sochte accepted the offer with thanks, and Lugith followed St. Cougall to the monastery. One day while the child was learning his letters, St. Cougall saw an angel seated by his side and helping him to spell and encouraging him with caresses to overcome his dislike for his task.

One day when he was sent to the farm to bring the daily supply of milk to the monastery, the horse stumbled and the milk was all spilled. He was looking at the spilled milk in great distress of mind and not knowing what to do, when his guardian angel appeared and said to him: "Fill the vessels with water at yonder spring." As the water was poured in it was changed into milk, and that day the monks wondered much at the exquisite flavor of the milk which Lugith brought.

A long time after this it was the will of God that Lugith himself should become a founder of monasteries. Accompanied by some monks and taking with him five cows, he set out towards his mother's country. Here he was badly received and was considering whither he should next go, when his guardian angel told him to turn his steps towards Rosbilech. The following night an angel appeared in a dream to a rich man of Rosbilech named Bledue, and said to him: "To-morrow a monk will come hither driving five white cows with yellow ears; thou shalt offer him thy possessions, for thou shalt be a religious in his monastery." But Lugith, having heard the bleating of a sheep in the place, said to his brethren: "We shall not remain here, for where there are sheep there also are women; and where there are women, there also is sin; where there is sin, there is the devil; and where the devil is, there is hell;" and he sought a more solitary place.

One day while he was looking at a barren mountain near his monastery, his guardian angel said to him: "If thou wish it, that mountain shall become a fertile land covered with harvests and all shall be thine." "No, blessed angel," replied Lugith, "my brethren would then lose their humility." "Brethren," he used to say to his religious, "labor faithfully with your hands and nothing shall be wanting to you, and you shall become true religious."

When Lugith perceived that his end was approaching he went to visit St. Cronan, and at his departure asked for a consecrated host that he might communicate on the way. He had not travelled far when he was obliged to stop from fatigue. Turning to the monk who accompanied him, "Brother," said he, "if you saw on the one side the inhabitants of heaven and on the other those of earth, to which side would you go?" "To the side of the inhabitants of heaven, without doubt," replied the Brother. "Then give me the Blessed Eucharist that I may go to them," cried Lugith, and shortly after communion, he passed away. His death took place on Saturday, August 4, 602.

It was revealed to the Blessed Fintan that for the seven days following the death of Lugith there was extraordinary rejoicing in heaven, and an assuagement of the pains of purgatory. The occasion of this revelation to St. Fintan was the following: His guardian angel was wont to visit him twice a week, on Thursdays and Sundays; but at this time he did not visit him for seven consecutive days. When Fintan saw his angel again on Sunday, the 12th of August, "Why," said he, "O angel of God, didst thou not come to me on Thursday?" "During the week just passed," replied the angel, "the angels have not visited the saints on earth; a great friend of God has come to heaven from the land of Erin, and all remained to greet him: his name is Lugith."

"I see," rejoined Fintan, "that Lugith singly has done more for the glory of God than all the rest together; find out for me in heaven, O good angel, what has made Lugith so pleasing to God and to his guardian angel." An instant later the angel reappeared and said to him: "Lugith mingled sweetness and love with the rigor of his correctness, and he never humbled any of his brethren that he did not also give him new courage; as for thee, thou art too harsh with thine."

Lugith, while guardian of his brethren, had imitated the sweetness and charity of the angel who guarded himself. The angels are perfect imitators of Jesus; those who imitate their angels will find themselves at the last day living copies of Jesus.

CATECHISM OF THE HOLY ANGELS.—*Continued.*

35. Do the angels know the secrets of hearts?

Answer. It is of faith that the angels do not know the secrets of our hearts, that is to say, the acts of our intellect or will. Holy Scripture tells us in a thousand places that this knowledge belongs only to God.

36. Do the angels perceive the acts of our imagination and sensitive appetite?

Ans. Yes, and the same must be said of those acts of the intellect and will which are manifested by any exterior sign.

37. Have the angels naturally an immediate and intuitive vision of God?

Ans. No, and there can be no creature to which that vision is due by reason of its nature.

38. What is the natural knowledge which the angels have, or can have, of God ?

Ans. Their knowledge of God is much more extensive than ours, because their intellects are much more perfect than ours ; and it is much more direct, because their manner of acquiring it is without deduction or reasoning.

39. Do the angels know, naturally, the Trinity of the divine Persons ?

Ans. No, for creatures being the work of the divine Persons, not as they are distinct from each other, but as they are of the same essence and omnipotence, cannot manifest the Trinity of Persons.

(To be continued.)

Sketches from the Life of Leo the Great.

“Where are they who led the attack ? Unheard of and forgotten. And where is the Church ? Shining brighter than the sun.”—St. Chrys., *Hom. ante mil.* §§ 1, 2.

II.—DANGERS FROM WITHIN.

We should have a very imperfect idea of the dangers which surged around the barque of Peter in the middle of the fifth century, or of the great services rendered by St. Leo to the whole people of God for all time, if we looked upon him solely, or even chiefly, as the vanquisher of the illiterate barbarian who called himself the Scourge of God. The invasion of Attila was only one, and not the greatest of the perils of the time. Open enemies even in the judgment of human prudence are less to be feared than treacherous friends, and this has its fullest truth when we speak of the Church of Christ and the eternal interest of souls redeemed by the Precious Blood. A Vicar of Christ, who bears on his shoulders the future of the world in the spiritual welfare of unborn millions and whose duty it is to look beyond the present and to labor for the wider good of mankind, is less alarmed for the flock of Christ, when he hears that a merciless horde of pagan Huns are pouring down like a torrent from the Apennines, than when he hears from many lands of bishops and priests who rend the seamless robe. The inheritance of faith was far more precious in the eyes of St. Leo than all the glorious monuments preserved within the walls of the Apostolic city or those treasures beyond all price of gold and gems, the sacred relics of her

martyred sons. To have seen even Rome in flames would have caused less cruel anxiety than to know that many an heresiarch was busily employed on every side in Satan's own peculiar task of murdering souls. It seemed indeed in the fifth century as if the powers of hell had been set free to wreak their vengeance on the Spouse of Christ. The Gentiles were raging: the kings of the earth were banded together; but their fury could inflict no greater harm than the death of the body. To those who know more of the mind of God and have long learned to weigh human actions in the balance of the sanctuary, the desolating march of heresy and unbelief is the most terrible of all the scourges of God. "*Many false prophets are gone out into the world.*"*

Nor was it only from open enemies and treacherous friends that the Church of those days had much to suffer. It must have been a great aggravation of the calamities of the time, that while heretics were marshalling their forces for the combat, saints were quarrelling. The great and noble-minded St. Hilary of Arles for several years was a thorn in St. Leo's side. Thus the dispute arose. St. Hilary not without much excuse, entertained an exaggerated notion of the extent of his episcopal jurisdiction, and in the general commotion caused by Goths and Burgundians, had assumed the right of acting as Metropolitan of France. In his imprudent zeal for the purity of canon law, he deposed Chelidonius of Besançon, a virtuous bishop, on account of some technical irregularities in the election, which, even if they had been clearly established against him, would not have affected the validity of the consecration or the fair fame of the delinquent; and in such a time of trouble and wide-spread confusion, when heretic bishops, bad in every sense, were quite too plentiful in east and west, might well have been allowed to pass unchallenged. St. Germanus of Auxerre sat in the Provincial Council and supported St. Hilary in the unfortunate transaction. Chelidonius went off to Rome to make his appeal, arriving in the autumn of the year 444, and pending the investigation, was admitted to communion. When St. Hilary heard of the appeal, he set off in the depth of winter on foot across the Alps, "with his known sanctity for his only escort," to complain to St. Leo of the grave impropriety of reconsidering the question which had been duly adjudicated in Gaul. St. Leo received him kindly, but would not ratify the condem-

* 1 St. John iv, 1.

nation without an independent inquiry into the merits of the case. The innocence of Chelidonius was proved, and he was restored to his See. St. Hilary left Rome abruptly. It is not necessary to justify each act of the saints. St. Hilary was wrong; but men of strong character and matured opinions, acting under a deep sense of responsibility, cannot always form their judgment in their own cause with calm precision. St. Leo was justly irritated by this disrespectful departure from Rome, and by some other very arbitrary proceedings of St. Hilary, of which he then for the first time received notice. He wrote to the bishops of the province of Vienne to tell them, in his own forcible way, what he thought of the conduct of the Metropolitan of Arles, who himself meantime received a very stern command to confine his zeal for the future to his own diocese. The letter, which ought to be given entire, for extracts would do it injustice, illustrates well St. Leo's fiery energy and unflinching resolution. God had committed to his keeping the Universal Church, and keep it he would, whether sinners or saints stood forth to forbid him. Even St. Hilary, with all his exalted opinion of his own responsibility, and his sense of injury done to religion in France, did not dream of disobeying a direct injunction of the Holy Father. He submitted humbly, and before his death, in the year 449, he had been received back to full favor. Afterwards St. Leo was able to call his old antagonist, "Hilary of saintly memory." These words, in such context, are significant.

Genseric had not come too soon. Only a deluge of blood and fire could bring the desperate fanatics of Africa to their senses. From the time of his own conversion St. Augustine had waged unceasing war with the blasphemous Manichean infidels, but his success had been very partial. A few brands were snatched from the burning by his eloquence, and still thousands held to their foul worship of two gods, the Principle of Good and the Principle of Evil whose independent creations were supposed to be everywhere intermingled in perpetual discord, and most palpably in the dual nature of man. These wild and wicked visionaries gave themselves up to every degrading vice, and their immorality was a logical deduction from their creed.* Their hatred of the Catholic

*The Albigenses, against whom St. Dominic preached and De Montfort fought, were Manicheans. With them must not be confounded the Waldenses, Milton's "slaughtered saints," although their repute of sanctity is mainly due to the ready faith with which the enemies of Rome devoured the monstrously wicked falsehoods told about the persecution in Piedmont in 1655. Consult Dr. Pius Melia, *Origin, Persecution, and Doctrines of the Waldenses*. London, Toovey, 1870.

faith did not save them from the indiscriminate cruelty of Genseric, and those who could make good their escape after the destruction of Carthage in the year 439 fled from the sword of the Vandal to Rome and outwardly conformed to Christian practice, while they held secret meetings for the performance of their own impious rites. One tenet which they refused to conceal led to the discovery that their conversion was only feigned. The Blessed Eucharist in the discipline of that period was given in both kinds, or in one only, at the discretion of the faithful.* The Manicheans would not touch wine, which they called the "gall of the dragon." Their persistent anxiety to push away the chalice at last excited attention. It is sad to think how many sacrilegious communions must have been made before these false mystics were fully known in Rome for what they were. St. Leo procured a joint decree for their banishment from Valentinian and Theodosius the younger. "Nothing short of the incredible excesses of an impure and pagan superstition has roused our clemency to act with rigor and needful severity. We speak of the Manicheans, an execrable sect many times denounced by our predecessors. The crimes recently committed by them can no longer remain unpunished. In presence of the most noble senate of Rome, under the presidency of the most blessed Pope Leo, the guilty persons have made avowal of monstrous crimes. Their so-called bishop has himself acknowledged them and has disclosed all the secret practices of this abominable sect. In consequence we order that the Manicheans, wherever they are found, be proceeded against, and put on trial for sacrilege. No one shall conceal them, or assist them. They shall be incapable of rendering military service, and shall be banished from all the cities of the empire." Forty years later, Pope Gelasius ordered communion under both kinds as a temporary precaution.

The great Donatist schism, in some respects so like the Anglican apostasy, and in one respect so different, had received its death blow about thirty years before St. Leo's accession. Although it never regained its old influence, or could boast of its four hundred bishops after St. Augustine's time, it lingered on, doing what harm it could for more than a century from the date of St. Leo's death. It was still a source of mischief in Africa and of grief in Rome. The bishops

* Döllinger, *History of the Church*, part the second, c. v, sec. 14.

who refused to surrender only grew more bitter in their hatred as their number decreased, and they possessed beyond dispute those terrible powers which God in mercy to England has not allowed to be transmitted to her Protestant prelates.

More powerful than the Manicheans in Africa, and not less wicked, were the Priscillianists in Spain. St. Leo says of their doctrine that it is "not a heresy, but an amalgamation of all preceding heresies." They borrowed something of error from each of the enemies of Christ. They believed nominally in both the Blessed Trinity and the Incarnation, really in neither. With the unfortunate Nestorius they denied that Mary was Mother of God.* They fasted rigorously on Christmas Day as a protest against the common belief. They considered that the souls of men were literally, not metaphorically, imprisoned in the body as a punishment for faults committed in a previous state of existence. They consequently denied the resurrection of the body. Like the Manicheans, they destroyed all the sanctities of family affection. Astrology was part of their religion. "With the Pagans," says St. Leo, "they admit the influence of the stars upon human actions. . . . They honor them with special observances. . . . They divide soul and body into parts corresponding to the several starry influences to which they assign names and attributes and special operations. In this way they interpret Holy Scripture, pretending that the twelve patriarchs are the twelve signs of the Zodiac. . . . Not satisfied with profaning Scripture by these follies, they spread about, under the title of *Memoria Apostolorum*, apocryphal writings in which they claim for their odious doctrines the sanction of the Apostles. They have in this way formed in their impious interpretations a repertory of lies *which we command all the faithful to throw into the fire.*" St. Leo knew that God had placed him over all, and he was not the man to temporize and offer terms. "Call together, beloved brother," he says to the bishop of Astorga, St. Turibius, "with all possible speed a solemn council, summoning thereto the bishops and priests from the surrounding regions. All those who shall be convicted of having, in any manner whatsoever, countenanced or taken part in these damnable errors, shall be deposed unless they avert the sentence by explicit

* They did not with Helvidius, the hater of virginity, and Dr. Farrar, think that she had other sons.

abjuration and unfeigned repentance." The Council was called at Toledo. The anathema was spoken. The Priscillianists, like the Donatists, were weakened, but not destroyed. They were not banished from Spain till the Synod of Braga in 561, and then they did not die. The secret poison of their doctrine has been silently working in Europe in all centuries since, and Pantheism is the modern representative of what Leo called, not a heresy, but a collection of heresies.*

The British isles had already sent their emissary of evil to add to the confusion of thought which went on growing through the first half of the fifth century, and gave St. Leo so much to do and to suffer. Pelagius was living still in his disciple, Julian, Bishop of Eclana, a city in Apulia, supposed to have been near the present Avellino, who had retired to the monastery of Lerins, in Provence, and from that centre was striving to diffuse the doctrines in which he had now grown old. Catholic truth maintains alike the power of divine grace and the freedom of the human will; but proud and self-reliant men, scrutinizing revelation without reverence or docility, were continually pushing their arguments too far, and in their unwise zeal receded from one error only to fall into the opposite error equally pernicious. In this intense dislike of oriental fatalism, Theodore of Mopsuestus covertly inculcated a system of theology which placed the destinies of men so entirely at their own disposal that they could save their souls without the help of God. He was most careful not to commit himself to a broad, clear statement of these views; but while he contrived to protect his own reputation, he was really the father of a whole college of heresiarchs. Pelagius,† the Welshman, devoured the poisoned pages, and became the leader of the rationalists of those days. He may have been sincere in the beginning, and it is probable that when he and his followers used Catholic language in an un-Catholic meaning, they were not aware that they had never mastered the true force of the words which they employed. Still their method of calling things by wrong names made it very difficult to grapple with them. They loudly professed their belief in the necessity of the grace of God, but then by the name of grace they meant to specify only those external aids which the Providence of God supplies in various degrees, gratuitously of course, but in a lower

* Darras. *Histoire Générale de l'Eglise*. Deuxième époque, c. 3.

† This Greek name is said to be a kind of translation of *Morgan*.

order of good gifts, to improve the natural character in its power of thought or strength of will. Education, virtuous society, spiritual books, everything which can promote wisdom and energy, may be termed Divine grace in the Pelagian sense. Julian, who for years had been a not unworthy antagonist of St. Augustine, had won over Faustus, the Abbot of Lerins, where he was then living, to his softened form of Pelagianism, and had succeeded in persuading the Metropolitan of Aquileja to admit some of his confederates to Catholic Communion. He himself, seizing a favorable opportunity, betook himself to Aquileja.* St. Leo was apprized of the new danger, and, ever watchful and fearless, he wrote at once to the Metropolitan.

“Our holy brother and fellow bishop Septimus informs us that priests, deacons, and other clerics professing the heresy of Pelagius and Celestius have been admitted to Catholic communion in your province, without having made their abjuration beforehand. Is this the way in which shepherds sleep while the wolf invades the sheepfold of the Lord? In virtue of our apostolic authority we command your fraternity to summon a synod of all the province. The priests, deacons, and other clerics before mentioned shall be obliged to withdraw their impious doctrine, and to subscribe to all Conciliar decrees against Pelagianism, which have received the approval of our predecessors the Bishops of Rome. You will have to be on your guard against the duplicity of these men. They are skilled in framing ambiguously worded propositions to deceive the good faith of even the clear-sighted. Their whole study is to disguise their meaning. Do not allow scandals that have been set aside to re-assert themselves; do not let an old trunk, which has had its banches lopped off long ago, now put forth fresh ones in your province, and rise to new life for the affliction of the Church.” Julian was sent back to his forced retirement at Lerins, but the old trunk of Pelagianism would not altogether die down, and in the milder form of semi-Pelagianism caused perhaps more deep anxiety, because it was so nearly orthodox that many, accepting its conclusions in a Catholic sense, lent their aid in good faith to the promoters of an insidious heresy. The Monastery of St. Lerins was at this time a place of doubting minds. All St. Leo’s energy and inspiration were needed to clear the clouds away.

* Darras, *Histoire Générale de l'Eglise*. Deuxième époque, c. 3.

It is not our purpose to give even a brief notice of all the heresies that troubled the reign of Leo the Great. While rebellious and subtle minds were continually inventing new forms of falsehood, from the wildest dreams of oriental mysticism to the disguised denial of the supernatural action of God—more dangerous to many, because more in harmony with western thought, the older heresies were never quite obliterated.

It may be true within certain limits that a greater variety of error is preached from our London pulpits alone than through all Christendom in St. Leo's time, but the "variations" of Protestantism are in these days comparatively innocuous. Leo the Thirteenth could not read without compassion for poor deluded souls the description of the extravagant fancies which take the place of the Gospel in the prayer meetings of our great city, but it could never once for a moment enter into his mind to regard them as a peril to the One, Holy, Catholic and Apostolic Church. Messrs. Moody and Sankey, and all the tribe of self-sent teachers, deceiving or deceived, will never with fluent talk pervert one honest Catholic. The blind leaders injure only their blind followers and themselves. To the Church of Christ, built upon the Rock, these petty, paltry heresies are no longer dangers at all, because they are no longer *dangers from within*. The same may be said of the Old Catholic movement in Germany. It removes from outward profession, and possibly in some extreme cases from inward assent also, a few bad priests who had previously lost not so much the faith of Rome as the hope of heaven, and in their company a certain number of nominal Catholics who had long neglected the essential duties of their religion, and, joined with these, a considerable contingent of well-wishers to the cause who were never even nominally Catholics till they came to fancy that by assuming the name of Old Catholics they could do a little harm to the hated Church of Jesus Christ. The poor old man who led the movement must be bitterly sensible that he has severed himself completely from Catholic thought. The whole scheme of Old Catholicism, with its State patronage, has failed to exert the least influence upon practicing Catholics.

It was far otherwise with the heresies of the early centuries. They were a very real danger, an ever-present cause of anxious fears to the pastors of the Church, a proximate occasion to multitudes of loss of

faith. If the Church could have ceased to live it would have fallen not by lance and sword, but by the poisoned cup; not by the hands of Attila, but by domestic treason. The Manichees, the Priscilianists, the Donatists, the Pelagians, and a host of heretics besides, would have been well able to dispel any fond dream of peaceful days when Leo the First was Pope; but he had on his hands, and in his heart, another and a greater conflict than any which we have mentioned yet. Other questions might concern the fuller life and better working of the Church, but the dispute about the Incarnation of God the Son seemed to touch her very existence. It is true the deeper menace could not take effect, because the Church cannot cease to be; but the assured immortality of the one party in the strife did not diminish the fierceness of the fighting. The twenty years which separated the Council of Ephesus (an. 431) from the Council of Chalcedon (an. 451) witnessed a struggle which could not have been more bitter or determined if it had indeed been for life and death. The dogmatic letter of St. Leo (an. 449) to St. Flavian is a greater fact in the history of Christianity and therefore of European civilization than the bloody rout of Attila at Châlons. We who possess in peace the fundamental dogma taught to every Catholic child in the little catechism that in Jesus Christ there are one person, the person of God the Son, and two natures, the nature of God and the nature of man, too seldom think of thanking the glorious saints whose lives were one long warfare on earth to secure for us that fair inheritance of truth. It is not indeed that we do not value our birthright. The faith is ours, and ours alone, in this ever-changing world. More than wealth and honor and life, every Catholic not unworthy of the name prizes that gift of God. Yet it is not only the transmitted faith which should itself be very dear: every interest and memory that clings around it should share our devotion and our gratitude. There are still battles to fight, but to Athanasius and Augustine and Cyril and Leo and Gregory and all the great belligerent saints of long ago we owe it, in the power of the Holy Ghost, that we can now present an unbroken front to the common foe. Without there is still "the storm of darkness," but within there is still the noonday light. Without, there are alarm and uncertainty and division; within, calm conviction. Along every path but one, at every step there is peril of life and limb, as the poor pilgrim plants his hesitating tread upon

the loose stones of human opinion or with too credulous compliance sinks in the treacherous soil of some curious system of belief and worship, resting upon no firmer basis than the words of an unsent apostle; or, as he winds round the hill-side slowly and painfully, is exposed to the rush of downright infidelity, dreadful as the avalanche and cold as its snow. But on the one path, the grand old Roman Road, which goes, never bending to right or left, for many a mile over hill and dale, our feet do not strike against scattered stones, and we know the way, and we see the end. Leo the First was infallible: Leo the Thirteenth is infallible, and every Pope from that day to this has had the same power from heaven to guide unerringly. The children of the Church have certainty of faith, but those who construct a Christianity for themselves, or accept one from other men no better than themselves, are doomed to fluctuation of thought and continual anxiety. Our prayers are for these poor wanderers, our fighting is not with them.

The great debate between Nestorians and Eutychians no longer rages; but another great debate demands the pastoral care of Leo. Pelagianism lives among us in its last conclusions, and is far more dangerous now than ever it was in the fifth century. It always had an affinity for British soil. Pelagius, a Briton, gave the heresy, not its first being, but its power and consistency. When it had already taken a milder form in Italy and France, it broke out in fresh vigor in the native land of Pelagius. Twice St. Germanus of Auxerre came over to England to put down Pelagianism, once with St. Lupus of Troyes, in the year 429, and again with Severus of Treves in the year 446. It would be idle to think of tracing back modern rationalism to that ancient parentage. The cause of the evil lies deep in human nature, and may issue at any epoch in an independent epidemic visitation, like that from which society is suffering now; for in its essence Pelagianism is the revolt of reason against the supernatural.

Record of Contemporary Events.

1. Under the ancient princes of Italy, whom the revolution has banished from their thrones to substitute in their stead the single house of Savoy, the selection of Bishops was made by way of *presentation*. When a see became vacant, each prince presented to the Holy Father the names of three ecclesiastics whom he deemed worthy. The Pope chose from among them, or rejected all, according to his own judgment about the qualities of the candidates. This system was the least obnoxious among those sanctioned by Concordats; and the good will of the princes practically avoided all that might be disadvantageous to the Church in such a system. After the revolution, the King of Italy could not arrogate any privilege like this to himself; and so the election of bishops devolved entirely on him whom it belonged to by right, that is, the Holy See. Pius IX in consequence found himself perfectly free to make the very best choice in every case, and he availed himself of information and instruction, which he submitted to the ecclesiastical

tribunal at hand. Leo XIII has gone a step farther, by organizing a regular method of taking information relative to the election of bishops. He has appointed a commission of five Cardinals, to take in every way they may judge advisable, detailed and trustworthy accounts of all Italian ecclesiastics, who may be judged worthy for their virtue, learning and prudence, to occupy an episcopal see. The Cardinals appointed are their Eminences, Bilio, Panebianco, Ferrieri, Franchi and Giannelli; Secretary Monsignor Latoni, auditor of his Holiness.

2. Among the personal qualities of Leo XIII, we must count his great theological, scientific and literary attainments, which have always secured him the highest esteem in the learned world. From the date of his election to the Papacy we had reason to expect that he would devote special thought to the advancement of ecclesiastical studies, a matter which has always been of special interest to the Roman Pontiffs. And in fact he has shown this special interest. On every occasion when he has given audience to the representatives of Catholic universities, or institutes of ecclesiastical studies, or writers in the same department; he has always inculcated the practice of a fervent zeal in defending the faith with the arms of science, and in cultivating the ecclesiastical spirit by the studies not only divine but human. Thus the respect of the educated laity will not be wanting to the Catholic clergy. A single fact will give an idea of the earnestness of His Holiness in this direction. On the second of June, he presided in the Vatican at a session, which lasted two hours, of the commission of sacred archeology, which superintends the work of finding, preserving and illustrating all the ancient Christian monuments in the city of Rome. On this commission depend the Christian museums, catacombs, etc. His Holiness listened attentively to the report of the secretary and the proposition made by the members; he examined the means of urging on the work, declared himself prepared to assist—not only with his authority, but with his purse; approved of all that had been done under his predecessor Pius IX, and confirmed his statutes; and finally encouraged all the members to continue their learned researches.

3. To comprehend the enormity of the expoliations suffered by the Church in Italy, there is no better way than to consult the tables of sales, published lately by order of the government. It is the record of sales which have taken place since Oct. 26, 1867; and the property sold was that which had been confiscated from religious orders, or had been simple ecclesiastical benefice property. From Oct. 1867 to August, 1878, that is to say, in the course of ten years and a half, there have been held 125,356 auctions of these goods; and the proceeds for the government have been 532,747,138 francs. If we add to this sum the value of all the buildings, belonging to religious communities of men or women, but sequestered by the government, or given to the municipalities for civil purposes, we can easily compute more than a total robbery of a milliard of francs, that is, 200 millions of dollars. A large portion of all this property had proceeded originally from pious donations; the rest came from the industry and work of the religious themselves. There is no conceiving a more shameless robbery. But the revolution

does not stop there. The law of 1867 did not dare to touch the property of parishes and bishoprics, or hospitals, refuges, asylums or other pious institutions; it contented itself with imposing a tax of 33 per cent. on their income. The ministries which followed did indeed propose more than once to convert this property into state capital; that is to say, to appropriate all the actual funds, and pay from them an annuity to the clergy and pious works. However, heretofore public opinion was opposed to it. This the present ministry defies, as it is certain of a majority in the Chamber. Very probably the law will pass—and thus the spoliation of the Church will be complete. The treasury will absorb new hundreds of millions—and we shall have a salaried clergy to-day, who will be left on the street to-morrow.

4. The journals of the past month have attributed new wonders or miraculous graces to the intercession of Pius IX. The *Pelerin*, a French newspaper, gives an account of a physician who had been given up by three of his brother doctors. He is a Spaniard by birth and a resident of Malaga. One of his fellow-citizens, having returned from a pilgrimage to Rome, applied to him the soutane of Pius IX, which he had obtained. This was sufficient to work his immediate and entire cure. The *Osservatore Cattolico* of Milan makes mention of a Signorina Marietta C., who after two years of sickness was so low that the physician ordered her to be watched continually, fearing she might die in one of her violent convulsions. On the 27th of March the last day of a novena that her family had made in honor of Pius IX, she felt that she was suddenly cured; she arose from her bed and found that her leg, which had been shortened four inches had regained its former length. The *Unità Cattolica* of Turin informs us that on the 13th of May, having received the last sacraments, Camilla Mirretti, a young girl having invoked the aid of Pius IX, was instantaneously cured of a violent attack of colic. The *Divin Salvatore* of Rome, no. 71 of this year, relates minutely the instant recovery obtained by the application of a piece of flannel worn by Pius IX. It was applied on the 24th of May of this year, to Sister Caroline Maria of the Sisters of Mercy in the convent of Colla near St. Remo. We omit many other less striking and authentic facts which we have read in last week's journals.

5. Our readers already know that the French infidels wished to arrange a grand national festival for the first centenary of Voltaire's death. But what is it they wished to honor? Surely not God, whom Voltaire pretended to crush. Not France, which he thrust under the feet of Frederick of Prussia and Catharine of Russia. Not the people, whose tears and sufferings he ever despised. It is not progress, which he kept back by his destructive and corrupt doctrine. Not science, since the brilliancy of his style cannot disguise the shallowness of his ideas, the rashness of his falsehoods and his blunders in history. With all this the originators of the festival were well acquainted. Nor did they think very much of God, of France, of the people, of progress or of science. What they wished to celebrate was Voltaire's hatred of Jesus Christ and His Church. For this reason they gathered from his works all the blasphemies, impieties, sarcasms and irreligious jests, to form a book for the use of the people, whom by this means they wished to corrupt.

But Catholic France raised her voice to protest against this new insult to her faith. Bishops addressed pastoral letters to their flocks; men of learning set forth the character of Voltaire and the tendency of his writings; the conservative press was loud in its denunciations; the faithful hastened to the churches to make acts of reparation. By this means the infidels found themselves thwarted in their design, and the project which was intended to spread atheism among the people, served only to excite in them a more hearty detestation of the man who in his life time respected nothing however sacred, and to strengthen them in the faith which for centuries has been their cherished heirloom. Whilst a few demagogues assembled to honor by impious festivities the memory of Voltaire, the genuine children of France prostrated themselves before the Blessed Sacrament, or decorated with floral offerings the statues of Joan of Arc, the illustrious type of true heroism and of French faith.

6. We cannot leave France without mentioning an example of priestly devotedness, that claims the sympathy of every Christian heart. *L'Union*, a legitimist journal of Paris, records the commencement of a pious work in behalf of the *Orphans of the Revolution*, started by the Card. Archbishop of Paris, the successor of Mons. D'Arbois, who was assassinated by the fathers of these very orphans who experience the protection of the present Archbishop. Another pious undertaking has been begun at Paris, *L'Oeuvre du Pardon*. Its object is to furnish the means of support to the wretched men, who, having suffered deportation for taking part in the murder of priests and religious, return to their homes under the recent act of amnesty granted by the French government, but find themselves without a livelihood, without friends or relations, and encompassed by miseries of every sort. This laudable work originated with a venerable ecclesiastic of Paris, who suffered much during the reign of the Commune. It is thus that the true sons of the Church requite their persecutors.

7. Before the Sacred Congregation of Rites will soon be discussed the cause of the beatification of four French missionaries, martyred at Cochin China from 1860 to 1862, together with some native companions in hatred of the faith. Their names are: Monsgr. Etienne Théodore *Guenot*, Bishop of Metellopolis, Vicar-apostolic of Eastern Cochin China, born in 1802 at Bélien (diocese of Besançon.) He was sent as missionary to Cochin China in 1828, was consecrated bishop and appointed coadjutor to Mgr. Taberd in 1835, and named Vicar-apostolic in 1840. He was condemned to death by a juridical sentence approved by the king, *for having preached a false religion and corrupted the people*. But the sentence could not be executed, for the intrepid prelate had already suffered a martyr's death from the bad treatment of his gaolers. Pierre Francois Néron, born in 1818, at Bornay, (diocese of St. Claude.) He was ordained priest in 1848, and sent the same year to eastern Tong-King. Having been arrested for preaching the Christian religion, he was condemned to death, and suffered decapitation on the 3d of Nov., 1860. Jean Théophile Vénard, born on the 21st of November, 1829, at Saint-Loup-sur-Thouet, (diocese of Poitiers.) He was ordained priest in 1852, and the same year sent to Tong-King. He was arrested, condemned to death, and on

the 2d of February, 1861, decapitated. Jean Pierre Néel, born in 1832, at Sainte-Catharine-sous-Riverie (diocese of Lyons.) He was ordained priest in 1858, and the same year sent to Kony-tcheou in China. Having been arrested and condemned to death, he was decapitated on the 18th of February, 1862.

8. Of all the nations still seated in the shadow of death, perhaps the most abandoned and wretched, at the present hour, are the tribes of Africa. The Negroes, the Caffres, the Hottentots, all the varieties of the black race, who, to the number of 150 millions of souls, people the immense continent of Africa, are to-day plunged in the densest darkness, and given up to the most degrading superstitions. The Catholic Church, which long ago diffused the light of faith over a large portion of this country, ceased not after its apostasy to send her messengers. For eight centuries Mahomedan Arabs held the north of Africa in subjection, and interrupted communication between Europe and the interior of Africa. Still, during all that time, intrepid priests and religious were found to announce the name of Jesus Christ to the savages, to sow the seed of good doctrine in this unpromising soil, or to bedew it with their generous blood, a seed of heavenly benediction.

Since the fifteenth century, the African missions have been more widely extended and more firmly established than they ever were before. The Portuguese, who opened for themselves a route to India around the Cape of Good Hope, profited by the opportunity to establish Catholic missions all along the coast. They brought in first Franciscan missionaries, and afterwards Dominicans and Jesuits, and very soon Christian colonies, more or less flourishing, arose in Eastern and Western Africa. On the Western coast were found the negro missions of Guinea, Congo and Angola, and on the Eastern the Caffre establishments of Inhambane, Sofala, Monomotapa and Mozambique, the Portuguese colonies of Lower Zambeze at Quelimane, Luabo, Senna, Tété, Zumbo, Chiré, and that of the Maravi near Lake Nyassa. But the Dutch Protestants who seized upon the Cape of Good Hope and expelled both the Portuguese traders and the Catholic missionaries, the suppression of the Portuguese Jesuits in charge of many of these missions, the frightful heats of the climate, the ferocity of the natives, and above all the disorders of the European colonists, who maltreated the negroes and carried them off into slavery, threw insurmountable obstacles in the way of the good that was being accomplished, and the Christian colonies of Africa received a fatal blow and sank into decay. Then for many years the native tribes of Africa were left to their deplorable fate. But since 1820 things have begun to wear a brighter aspect. English colonies have been founded at the Cape of Good Hope and have grown with rapidity; the treaty has been suppressed; the Association for the Propagation of the Faith has sprung up in France, the old religious orders have been restored and new missionary congregations started; and all this has given a powerful impetus to the missions of Africa. During the last 30 years more than twelve Vicariates-Apostolic have been erected by the Holy See along the African coast, in French Senegambia, and on the shores of the Red Sea and the Indian Ocean. And while we are writing, vigorous efforts are being made to carry the Gospel into the very heart of the African

continent. Mgr. Comboni and his Veronese priests have already penetrated through Soudan into Kordofan. The Fathers of the Congregation of the Holy Ghost, and of the Sacred Heart of Mary, who have establishments in Guinea and Zanguebar, are making gradual progress into the interior. The missionaries of Algiers lately received orders from Rome to advance into the region of the Great Lakes. Not long ago the Congregation of the Propaganda entrusted to Rev. Fr. Depelehin and his brethren of the Society of Jesus, the task of evangelizing the great tribes of the Moselekatses, the Matabeles and the Betchouanas, in the basin of Upper Zambeze. They will set out for their mission towards the end of September. At Vienna and in Belgium associations of priests have been established for the purpose of following in the footsteps of the celebrated travellers, Cameron and Livingstone, and of announcing the Gospel to the tribes which these famous men visited in the interests of commerce and science. Great works for the maintenance of the African missions are going on in Germany, and these will doubtless prove of very material aid to the incessant labors of the Propaganda at Rome and the Association for the Propagation of the Faith at Lyons. We have every reason to hope that the day of salvation has already dawned for the benighted tribes of Africa, and that at no very distant day its savage peoples will be illumined with the light of faith and delivered from the bondage of human sacrifices, slavery, corrupted morality and feticism, under which they are now groaning.

General Intention.

THE CATHOLIC MOVEMENT IN THE BOSOM OF ANGLICANISM.

At the moment when the crucified Redeemer gave up His spirit into the hands of His Father, forth from the miraculous darkness which overshadowed the earth, and from the cross whereon the light of the world was extinguished, there burst a supernatural brightness which gave light to eyes hitherto blind. Along with the Centurion who had presided at the execution, many of those who had witnessed it and taken a part in it, recognized in the death of the Saviour the unmistakable signs of His divinity, and as they turned away from that regicide scene they smote their breasts, exclaiming: "Truly, that man was the Son of God."

Faithful image of her divine Spouse, the Catholic Church suffers at this moment the complete abandonment, the general persecution and the outrages of every kind which were inflicted upon Jesus Christ on Calvary. The earth refuses her a resting place; heaven seems to have abandoned her; the minds of men having conceived an aversion for the truth, seem to have no relish but for error; light seems to have fled before the night; and even faithful hearts are shaken by the universality of apostasy.

But beneath these appearances of death, we may detect in souls a work of life well calculated to give us consolation, a work whose effects

will appear when the present crises will have attained its height. Error betrays itself by the virulence of its attacks and by the insolence which marks its triumph. Having nothing more to fear, it believes it need hide nothing. But as soon as it exposes itself in its true colors it loses its power to seduce, and the more bitterly it combats the truth, the closer it draws the ties which bind the faithful hearts which love it. And thus out of the very defeats which it endures, rises the most glorious of its triumphs; for truth ambitions no greater triumph here below than the voluntary surrender of sincere hearts.

This movement in the direction of Catholic truth betrays itself especially in the bosom of the Anglican Church, which of all other Protestant communions, has ever been the least remote from orthodoxy. From England, we have received urgent solicitations to recommend to the zeal of our Associates the souls which experience this felicitous impulse. We most cheerfully accede to this invitation, for we know no nobler cause which can elicit the sympathy of a truly christian heart. On the one hand these poor souls are impelled towards unity by their belief, by their aspirations, by the sacrifices which they have already made, and by the unjust repulses which they have received from their co-religionists; but on the other hand, they are detained by the bonds of interest and affection; they are shackled by the prejudices of education and human ties; hence they need a special grace to enable them to confront these difficulties with firmness and to overcome them.

We will not hesitate to use our credit with the Sacred Heart in their behalf, if we but form a correct idea of their situation, of the hopes which it warrants us to entertain and the apprehensions which it inspires.

I.

There is one salient fact which forces itself upon the observation of the reader of the history of England; it is that the English nation does lean by a natural bent towards Protestantism. She bowed to it in spite of herself when it was forced upon her by the intemperance of the eighth Henry and the sanguinary despotism of Elizabeth. Serious, thoughtful, an enemy to hollow speculations and a faithful guardian of of its traditions, the English race is Catholic in its disposition; it required many years of persistent calumny to inoculate upon it that antipathy to papistry which still animates a portion of the population.

However, this hatred, the legitimate offspring of a false idea of Catholicism, is not so universal but that a considerable portion of the members of the Anglican Church is animated by a feeling which is in direct conflict with the spirit of innovation and revolt which characterizes Protestantism. Many Anglicans now repudiate as an offence the qualification of Protestant; far from advocating the principle of free inquiry, and investing private judgment with unrestrained independence in the spiritual order, they profess to believe in the supreme and infallible authority of the Church; they acknowledge that tradition, no less than the sacred writings, is the channel of revealed truth; they agree with us in appealing to the testimony of ecclesiastical antiquity; they admit with us the unity of the Church, the efficaciousness of the sacraments, the divine nature of the priestly power, and they maintain

the real presence of Jesus Christ in the Sacrament of His love. There are some even, and they are not few, who admit transubstantiation, the reality of the eucharistic sacrifice, the worship of the mother of God and the saints, and the necessity of sacramental confession for the pardon of sins. Barring the supremacy of the Pope, there is not one of the Catholic dogmas repudiated by Protestantism, which is not accepted by a number more or less considerable of the ministers and laymen who constitute the fraction known as the High Church.

To these tenets they hold through respect for tradition. This sentiment which has ever been the special mark of the High Church remained for a long time a mere speculation. But about forty years ago, a few professors and students of the University of Oxford, desirous of establishing upon a solid basis their situation in face of rival sects, set themselves to study this ecclesiastical antiquity to which they appealed without however having had any acquaintance with it, and the more they studied it, the more the conviction forced itself upon their minds that on all the controverted points the voice of antiquity declared in favor of the Catholics, and emphatically condemned the Protestant revolt. There remained consequently but one alternative; either to embrace Catholicism, or to cease to invoke tradition and to embrace the principle of free inquiry with all its consequences. Many, true to the last, embraced the faith, bringing to its support and defense their talents and credit, and now constitute one of the brightest glories and one of the strongest defenses of the Church in England.

Others unwilling to submit to the truth and too logical to halt half way in the road to error plunged into absolute unbelief in order to escape the inconsistencies of Anglicanism. Many others however endeavored to escape the horns of the dilemma, and pressed by a power more and more irresistible, on the one side by the truth of Catholicism, on the other by the logic of Protestantism, they continued to make desperate efforts to become neither hot nor cold, neither Catholic nor Protestant.

If we survey the doctrinal situation of these men from the standpoint of principle, we might be tempted to grow indignant and question their good faith but he who reflects on the subtle and powerful influence of prejudice on even the finest intelligences, will feel for them a deep compassion.

In fact it is difficult to conceive a situation more false and more contradictory than theirs.

They invoke tradition; and to obey it they do not fear to break from the innovations introduced by Protestantism; they reestablish auricular confession, they have their altars, candles and sacerdotal vestments; but when tradition cries out to them that there is a point which the Church has uniformly considered as more vital than ceremonies, viz., submission to the supremacy of the Papacy, they close their ears to its voice and eschew the testimony whose indisputable veracity they acknowledge in every other point.

The very name which these Anglicans have adopted throws into strong light the inconsistencies of which they are guilty; they call themselves Ritualists, thereby protesting that they glory in espousing antiquity in whatever it teaches regarding rites. But rites are only the exterior garb which clothes belief; hence to pretend to revive the

ancient religion by the practice of rites, without adopting the ancient beliefs seems like fancying we have recalled a dead man to life because we have robed a mannikin with the dress of a living man.

These praise-worthy men hope for a union. They know it is one of the distinguishing marks of the truth, one of the inalienable qualities of the Church of Jesus Christ, and yet they persistently cling to the Protestant communion, where there can be no longer found any trace of unity. In truth, the solemn decisions of the tribunal whose supremacy is acknowledged by the Anglican episcopacy, has authentically declared that one may remain a member of the Anglican Church even though he deny openly its most fundamental dogmas, such as the inspired character of the Scriptures, the necessity of Baptism, the eternal pains of hell, to say nothing of the real presence and the priestly power. Is not this an official repudiation of the unity of faith? On the other hand, the Catholic Church, in which is found (the Ritualists concede it) this doctrinal unity, refuses to recognize them as belonging to this unity as long as they do not adhere to the Apostolic See which is its centre. Thus while they sigh for unity, and proclaim the indispensable necessity of it, they persist in adhering to a church which, by their own avowal, has it not, nor will they embrace the religion which alone possesses it. Does not this savor of flagrant contradiction?

They profess to respect authority in matters of religion. They hold that the supernatural authority of the priesthood and the episcopacy is the very foundation of Christian society, and they discountenance as a sacrilegious usurpation all interference on the part of laymen in matters pertaining to the spiritual order. But the Anglican bishops who are, according to the Ritualists, the supreme depositaries of the spiritual authority, are unanimous in recognizing the supremacy of the civil power, and its right to execute the sentence passed against them by the lay judges. These unfortunate men cannot therefore invoke the supreme authority of the episcopate without setting themselves in revolt against this same authority; nor can they appropriate to themselves the sacerdotal authority without being rejected by the immense majority of their colleagues and disowned by those from whom they have received their power.

The very exercise of this power involves new contradictions. Far different from the schismatic Church of Greece and Russia which still, in spite of their rupture, retain the priesthood by the faithful fulfilment of the sacramental rites, the English Church can only trace back its line succession of pastors to men who regarded with like contempt both rites and dogmas. Hence nothing can be more uncertain and nothing less probable than the validity of the sacerdotal ordinations in the Anglican Church; hence, too, the Catholic Church, which holds the repetition of a valid ordination as a crime, does not hesitate to confer Holy Orders on Anglican priests who have been converted to Catholicism, and whom she wishes to raise to the sacerdotal dignity. We are, therefore, embarrassed to explain the assurance of ministers who, in face of the testimony of history—despite the unanimous protestations of Catholics and Protestants, arrogate to themselves the power to consecrate and to remit sin. How can they present to the adoration of their subjects a piece of bread over which they have pronounced a form of words

which have no efficacy? How can they invite them to confide to them the secrets of a burdened soul and in return give them an absolution which, in no hypothesis, can have any validity? They surely cannot be ignorant that something more than sacerdotal power is necessary for the validity of absolution; the minister must be juridically delegated—he must receive episcopal approbation. Now, from whom have the Anglican confessors received their jurisdiction? Most certainly not from the Sovereign Pontiff, nor from the Catholic episcopate. Nor is it from the Anglican episcopate, since it disowns them. Hence, they have no commission, and the universal testimony of antiquity, echoed by the unanimous voice of modern theology, tells them that they cannot, without sacrilege, exercise a power which God has not conferred upon them.

Viewed from this stand-point, the situation of the Ritualistic ministers is indeed sad, and their responsibility is most awful. If they were content to simulate Catholic rites we might see in the counterfeit only an illusion akin to that of a man who is starving and who fancies he really has the nourishment the very want of which is killing him; yet, coherent in their inconsistency, these misguided men communicate to a great number of others who are sincere, the illusion under which they labor. Resolved, in defiance of the testimony of history, to maintain, as a certainty, the barely probable reality of their priesthood, they discharge the sacerdotal functions which, being unauthorized, are not only sacrileges, but also scandals, involving most pernicious consequences; they pronounce the words of consecration over the bread nor dream that all those to whose adoration they present that bread as containing the body of Jesus Christ, perform an act of idolatry, the terrible responsibility of which falls upon those who deceive them; they persuade their disciples that they have power to remit sin, and by preventing them from seeking pardon from the true priesthood, they withdraw them, as far as in them lies, from the way of salvation. Thus thousands of souls are withheld from the bosom of the true Church by the authority of a few whose very virtues thus become a snare for their unfortunate disciples.

We do not presume for an instant to cast a shadow of doubt upon the virtues of these non-commissioned pastors. Far be it from us. It is an undoubted fact, which the experience of every day attests, that these men, in spite of their manifest inconsistency, while they mislead the flocks of which they are the self-constituted guides, yet challenge their respect and esteem by the exercise of all the Christian virtues; yes we repeat it, of all the virtues, save that alone which can give value to all the rest, viz: obedience to the true pastors of the Church. Had our divine Lord not established this obedience as the primary and indispensable condition of all holiness—if He had not explicitly declared, “He who will not hear the Church, let him be to you as the heathen and the publican,” we would look in vain for a subject of reproach in the lives of these men. They are not wanting in regularity, nor in charity and zeal; they are indeed pious, nay, their mode of life is even austere. Have we not seen them expose their lives to afford relief to the sick during an epidemic? Do not many of them bind themselves to the daily recitation of the Roman Breviary? With the aid of the generous contributions of their devoted adherents, they raise magnificent

churches, and they there display, in defiance of the persecutions of which they are made the object, all the magnificence of Catholic worship.

They have indeed their share of persecution, and it is this fact which makes it so difficult to understand why they persistently refuse to avail themselves of these merits and consolations which their return to Catholic unity would procure for them. The Anglican Church, to which they profess an exaggerated loyalty, betrays as much obstinacy in casting them off as they in remaining true to her. She, by her official representatives, repudiates the prerogatives of the true Church, with which they would invest her in spite of herself. Worse than that: she returns their devotedness by injustice, and rewards their zeal by the most unkind treatment; she shows herself as heartless towards the unfortunate Ritualists as tolerant towards the free-thinkers. The bishops do not harass the ministers who attack the fundamental dogmas of Christian faith, and they invariably absolve them whenever they cannot suffer them to pass unnoticed. On the contrary, they who are rash enough to revive Catholic customs are unanimously and rigorously condemned.

II.

Why then is it that these men, so enlightened, fail to see the truth so evidently thrust upon them by the opposition of error and the clearness of its own principles? Why do they cling to a sect which disowns them and refuse to adhere to the unity towards which they aspire? To understand this we must take a closer view of these poor souls; we must witness the struggle which is the forerunner of the definite triumph of the truth. This struggle is a veritable agony. There is question for them of violently breaking away with their whole past existence; and the life which is before them is new—they are strangers to it—and they can see in it only the darkness of the tomb. For many of them the renunciation of their errors involves the sacrifice of all they possess, even the means of existence. We are acquainted with one of these converts, who, renouncing a position of affluence, could not, after his abjuration, procure the wherewithal to support life were it not for the charity of a brother who still adhered to the Anglican belief. How often are they not obliged to sever the closest and sweetest ties that bind man to man. Becoming on a sudden strangers to their kith and kin, they are like men who have been shipwrecked and tossed upon a strange land without the voice of a relative or the hand of a friend to welcome and console them. Assuredly, Providence will not desert them, for a generous sacrifice will have its generous recompense; but, when we are left in doubt as to the nature of the reward, and we behold only the difficulties of the sacrifice, what wonder if the most sincere mind is embarrassed, the most devoted well shaken?

But perhaps the strongest chain to break is that of prejudice. When we have drunk in from the mother's breast the most unfavorable impressions of the true Church; when the real shortcomings of her members; when abuses, which creep into the most sacred institutions, have taken hold of the mind; when certain facts are misrepresented; when the constant rehearsal of calumnies has warped the judgment, we form to

ourselves a distorted prism through which every fact and every event appears with exaggerated proportions and in a false light. This is perhaps the greatest obstacle which they have to surmount who have been born outside of the true Church. Hence, accused of hypocrisy on account of their bearings to Catholicity, forgetting the term to which these tendencies would lead them, many have been driven to justify their sincerity by making declarations against the Church, which were so many rivets binding the chain of error which fetters them. Then later on, when the aurora dawns which reveals, in all its splendor, the goal which they had pledged themselves never to reach, they have not only to renounce the prejudices which have grown and waxed strong with their growth, but they must give the lie to their own reiterated affirmations. Can we conceive of a sacrifice more mortifying? Happy are they indeed if the injustices into which they have suffered themselves to be drawn have not clouded their minds. But too often the heart is at fault; too often the will lacks the vigor to dare and do what the intellect declares should be done. The very clearness of the object irritates them, and they avenge themselves by the pitiful contradictions into which they plunge in order to veil its lightness.

We have no difficulty in detecting this sentiment in the writings of certain leaders of the Ritualistic movement, for we can see no other way to explain the singular contradiction, that their aversion to Catholic unity becomes more bitter in proportion as they approach it by their belief. For them, it would seem, there is little hope; yet St. Paul was a persecutor and became an apostle, and we know that grace is all-powerful.

Many among these souls are in downright earnest, and will open their eyes to the celestial light as soon as it will beam on them through the haze of prejudice which surrounds them. They will become powerful auxiliaries to the good cause. The future is cast in the mould of the present, and we can, therefore, form an idea of what that future will be. The fervor, zeal and devotedness of the converts from Ritualism to the Church of Christ warrants us in entertaining the brightest hopes of the return of that fraction which is beyond a doubt the elite of the Anglican Church. What a consolation will their return afford to the Spouse of Jesus Christ! What an indemnification for the persecutions of which she has been the victim, for the possession of which she has been despoiled! May we not see in this event the commencement of that era of restoration predicted by Joseph de Maistre when the walls of St. Paul in London will reëcho to the anthems of the Catholic litany and the cross of Jesus Christ be worshipped again in the church of St. Sophia in Constantinople.

O Jesus, I offer Thee, through the immaculate Heart of Mary the prayers, actions and sufferings of this day in reparation for our offences and in union with the other intentions of Thy Divine Heart.

I offer them, in particular, for the souls that have strayed away to the paths of error, and now sigh for unity. O Jesus, Who prayed so earnestly for this union among Thy disciples, grant that they may understand the necessity of it and the condition requisite to obtain it; and may the Church soon feel the joy of pressing them to her maternal bosom.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church ! (40 days ind.)

Graces Obtained.

Thanks are returned to the Sacred Heart of our Lord for favors granted to two families, and for hundreds of special favors spiritual and temporal received by our members after they had been recommended to the prayers of the general Association through the *Messenger*.

I return sincere thanks to the Sacred Heart of Jesus for the conversion to the true Faith, of a gentleman who had been recommended some time ago ; for the recovery of one person ; and for the blessing of a convent education for a child. Sincere thanks are returned to the Sacred Heart for the success of a mission, there were fourteen converts and many approached the Sacraments who had not attended to their religious duties for years ; also for the partial recovery of two persons ; for an increase of zeal in two sodalities and for many spiritual favors received.

Rev. Father : We wrote to you last month asking, through the prayers of the Associates, the cure of a broken thumb which deprived one of our sisters of the use of that member ; the broken joint had been set, but the sinews were so contracted that the sister could not move the thumb ; little by little, it became paralyzed and our fears increased especially as the doctors discontinued their visits, showing plainly that they could do nothing in the case. Seeing our hopes disappointed we turned to an unfailing source of compassion, the Sacred Heart of Jesus. The feast of our Lady of the Sacred Heart was approaching, and through her powerful intercession we determined to seek the cure of our dear sister. We began a novena to our Lady of the Sacred Heart and concluded by a general communion on the feast, holy Mass was celebrated for the same intention. The novena was ended but not the day : so we kept on hoping. School time came and the sister had to go to her class ; for seven weeks she had not been able to hold a pen ; thinking that it was not God's will that she should be cured, she resigned herself entirely to His good pleasure, when suddenly she felt a warm glow rush through her arm and hand and in an instant she could move her thumb. We cannot describe our joy and gratitude, and impressed with these sentiments, we return sincere thanks to God and to our Lady of the Sacred Heart. When the sister recovered from her surprise and joy she wrote a long sentence on the blackboard to convince the children—who knew so well how powerless her thumb had been,—that the cure was complete, and since then she can use her hand just as well as if it had never been injured. Heartfelt thanks are returned to the Sacred Heart for the reform of two persons addicted to intemperance, and for one who had not been to confession for a long time—one of the first cases is quite remarkable as the reform was against all

expectations, and the friends of the person not knowing the sacred cause which has been at work, are at a loss to account for it. I wish to express my deep gratitude to the Sacred Heart of Jesus for the efficacious grace granted to a relative who approached the Sacraments on Low Sunday after some years of neglect; also for many other very great favors. Among the many favors obtained through the prayers of the Associates, please return thanks for the peaceable settlement of a business transaction between two brothers, which threatened to give much scandal, the affair was recommended in the December number of the *Messenger*; also for the recovery of a young man whose life was despaired of; he is now quite well. Thanks to the Sacred Heart of Jesus for the success of a great mission and for the conversion of several persons recommended four months ago to the prayers of the Apostleship.

Please unite with us in thanking the Sacred Heart for the following favors obtained through the prayers of the Apostleship: removal of obstacles to the reception of a young lady into the Church; she received holy Baptism on Easter Sunday and made her first Communion this morning; for the success of a very serious affair; for the recovery of a person afflicted with insanity for several years; she received all the Sacraments and died a happy death; and for four special favors obtained.

We return heartfelt thanks to the Sacred Heart of Jesus for the conversion of an infidel on his death-bed, for the return of a gentleman to the practice of his religious duties which he had neglected for many years; for the settlement of a law-suit recommended two years ago; for means to pay debts; for a safe delivery; for the amicable settlement of a difficulty; for a position obtained by a young man; and for the recovery from a dangerous attack.

Please return thanks to the Sacred Heart for the gift of faith and an edifying death granted to the father of a religious. He had been frequently recommended to the prayers of the Association. Thanks are returned to the Sacred Heart for the conversion and happy death of a Protestant, and for the reform of several who had been addicted to excessive drinking, and for many special favors received. Thanks to the Sacred Heart for various graces obtained: for the dedication of a new church; for a remarkable conversion of a Methodist gentleman on his death-bed, and for an evident blessing on the Confirmation classes in different churches.

Fervent thanks to the Sacred Heart for the reform of two persons who have returned to the practice of their religious duties after many years' neglect; one gentleman has become a convert and is about to make his first communion; we also most gratefully acknowledge four-teen particular favors.

Heartfelt thanks are returned to the Sacred Heart for fifty favors received during the last month; also for the cure of sore eyes.

Please thank the Sacred Heart for the conversion of two persons; the reform of three drunkards and five negligent Catholics; recovery of eight persons; happy death of two persons; success for four undertakings, and for nineteen special favors, all of which had been recommended to the prayers of the Associates.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for August, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for August, 1878.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Augusta, Ga.....	July 5.	McSherrystown, Pa.....	July 10.—C. A., G. O.
Baltic, Conn.....	" 10.	Malone, N. Y.....	" 1.
Baltimore, Md.....	" 4.	Marysville, Cal.....	June 8.
Boston, Mass.....	June 15.	Maysville, Ky.....	July 2.
" ".....	July 11.—G. O.	Memphis, Tenn.....	June 12.
Brooklyn, N. Y.....	" 9.—G. O.	" ".....	July 9.
" ".....	" 11.	Middletown, Conn.....	June 29.
Calvary, Ky.....	" 5 —G. O.	Milwaukee, Wis.....	" 15.
Canton, Ohio.....	June 17.—G. O.	" ".....	" 24.
" ".....	July 11.—G. O.	Mobile, Ala.....	" 11.
Chest Springs, Pa.....	June 24.	" ".....	" 17.
Chicago, Ill.....	July 8.	" ".....	July 5.—G. O.
" ".....	" 9.	" ".....	" 6.
Cincinnati, Ohio.....	" 10.	Mount de Chantal, W. Va.,	" 10.—G. O.
Columbus, Ohio.....	June 25.—C. A.	Nazareth, Ky.....	" 9.—G. O.
Cooperstown, N. Y.....	" 29.—C. A.	Newark, N. J.....	June 12.
Curdsville, Ky.....	" 30.—G. O.	New Orleans, La.....	July 1.—G. O.
Dallas, Texas.....	" 16.	New York, N. Y.....	June 19.
Davisville, Cal.....	" 16.	" ".....	" 24.—G. O.
Denver, Colo.....	July 6.—G. O.	" ".....	July 10.—G. O.
Detroit, Mich.....	June 12.—G. O.	" ".....	" 10.
" ".....	July 6.—G. O.	Pass Christian, Miss.....	June 11.
Ditchley, Md.....	" 9.	" ".....	July 1.—G. O.
Dunlap's Creek, Va.....	June 17.—C. A.	Philadelphia, Pa.....	June 27.—C. A.
" ".....	July 5.	" ".....	" 27.—C. A.
East Cambridge, Mass.....	June 19.—C. A.	" ".....	" 29.
Elizabeth, N. J.....	July 10.—G. O.	" ".....	" 30.—C. A., G. O.
Ellicott City, Md.....	June 15.	" ".....	July 4.
Frederick, Md.....	July 9.—G. O.	" ".....	" 11.
Grand Coteau, La.....	" 6.—G. O.	" ".....	" 12.—G. O.
Guelph, C. W.....	June 13.—G. O.	Pittsburgh, Pa.....	June 19.—G. O.
Halifax, N. S.....	July 4.	" ".....	July 8.
" ".....	" 9.	" ".....	" 10.—G. O.
Harrison, N. J.....	" 19.	Portland, Ky.....	" 6.—G. O.
Hartford, Conn.....	June 19.	Pottsville, Pa.....	June 17.—C. A.
Hastings, N. Y.....	" 6.	Quebec, C. E.....	July 5.
Holyoke, Mass.....	" 14.—C. A., G. O.	Rochester, N. Y.....	" 9.—G. O.
Jackson, Miss.....	July 3.—G. O.	Sacramento, Cal.....	June 13.
" ".....	" 4.—G. O.	" ".....	" 30.
Kansas City, Mo.....	June 28.	St. Joseph's Island, Fla.	" 29.
Kenwood, N. Y.....	July 4.	St. Louis, Mo.....	" 25.—C. A.
Key West, Fla.....	June 21.	" ".....	July 9.
" ".....	July 4.—G. O.	St. Mary's, Ind.....	" 8.—G. O.
Las Cruces, N. Mex.....	June 16.	San Francisco, Cal.....	June 12.
Latrobe, Pa.....	" 23.	" ".....	" 24.
Lawrence, Mass.....	July 1.	" ".....	July 2.
Litchfield, Ky.....	June 28.	Sault Ste Marie, Mich.....	June 19.
Lonmoor, Va.....	July 9.	" ".....	" 24.
Loretto, Ky.....	" 5.—G. O.	" ".....	July 2.
Louisville, Ky.....	" 7.	Sharon Hill, Pa.....	" 5.—G. O.

Letters with Intentions for August, 1878—Continued.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Sing Sing, N. Y.....	June 24—G. O.	Washington, D. C.....	July 3.—G. O.
Sparta, Ga.....	" 17.—C. A.	" "	" 6.
South Orange, N. J.....	July 11.	West Louisville, Ky.....	" 2.
Strathroy, C. W.....	" 2.	White Sulphur, Ky.....	" 9.
Toronto, C. W.....	" 1.	Woodstock, N. B.....	June 24.—G. O.
Torresdale, Pa.....	" 10.	Worcester, Mass.....	" 30.
Utica, N. Y.....	" 1.—G. O.		

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated:

VOCATION TO THE FAITH is asked for—

122 families—963 individuals—all non-Catholics of two localities.

REFORM OF LIFE is asked for—

28 families—987 individuals—46 intemperate persons—all bad Catholics in two parishes—5 apostate families—reconciliation is asked of two brothers and of three married couples.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

244 families—641 individuals—souls in purgatory—18 retreats—6 school—8 congregations—2 institutions—18 parishes—26 sodalities—33 departed souls—4 novenas—6 marriages—1 association—to obtain peace and charity in 20 families—for 73 happy deaths—religious vocation for 62 persons—vocation to the priesthood for 12 persons—30 religious communities—7 academies—1 asylum—4 missions—421 spiritual intentions.

SUCCESS AND RESOURCES are asked for—


241 families—166 individuals—8 churches—1 college—20 schools—24 undertakings—1267 special cases—to obtain situations for 27 persons—1 safe journey—1 bishop—5 priests, and 14 individuals—the recovery of two lost sons—happy delivery—recovery of lost property—to obtain news from absent relatives and friends—a just and speedy termination of 7 law suits—526 temporal favors.

RECOVERY OF HEALTH is asked for—

11 priests—9 religious—22 insane—421 individuals.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. THE APOSTLESHIP OF PRAYER, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. THE MANUAL OF THE APOSTLESHIP OF PRAYER, an abridgment of the above. Published by the same. 35 cts.

3. DEVOTION TO THE SACRED HEART OF JESUS, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. THE PARADISE OF GOD, or, *The Virtues of the Sacred Heart of Jesus*, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. CATECHISM OF DEVOTION TO THE SACRED HEART, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. CATECHISM OF THE APOSTLESHIP OF PRAYER, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. GOD OUR FATHER, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

8, 9, 10. THE ACTS OF THE EARLY MARTYRS, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. LEANDRO, OR, THE SIGN OF THE CROSS. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1.50.

12. SIMON PETER AND SIMON MAGUS, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. TIGRANES, a Tale of the Days of Julian the Apostate; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts.; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.


ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect*.
S. SVEGLIATI, *Secretary*.

PARTICULAR NOTICE.

 All who desire to subscribe to the *Messenger*, are requested to send their names and amount of subscription, to the Director of the Association of the Apostleship of Prayer, Rev. B. SESTINI, S. J., Woodstock College—Woodstock, Howard County, Md.

The first series of the *Messenger* will be furnished, on application to Rev. B. SESTINI, S. J., Woodstock College, Howard Co., Md., for the following prices:—Bound volumes, \$15; unbound, \$10.

Subscription and Postage, \$2.10 per Annum in Advance.

THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

REV. BARDOUT

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocese the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocese has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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The Local Directors supply gratuitously Diplomas of Aggregation to any Community, Parish, Church, Sodality, &c., that may apply for them, as also, Diplomas of Promoters.

The same Local Directors send, from time to time, to the Provincial Director, the lists of the places where the Association of the Apostleship of Prayer has been established.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

SEPTEMBER, 1878.

Vol. 5, No. 9.

Christ in Prophecy.

XII.—THE OLD LAW.

Under this title we wish to speak of a number of types which circle round Moses, the mediator of the Old Testament, and founder of the Old Law. St. Paul speaking of the Israelites under Moses, says: "All things happened to them in figure;" and they are written for our correction, he says, and for our instruction. Thus does he speak to the Corinthians (I *Cor.* x.): "I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all, under the guidance of Moses, were baptized in the cloud and in the sea; and they all ate the same spiritual food. And all drank the same spiritual drink—they drank of the spiritual rock that was to come after; and the rock was Christ. Now all these things happened to them in figure."

When they left the land of Egypt and came out of the house of bondage, the Lord went before them to show them the way, by day in a pillar of cloud and by night in a pillar of fire. Pharaoh pursued them. Then the pillar of cloud, leaving the fore-part, stood behind between the Israelites and the Egyptians. And all the following night it remained a dark cloud to the Egyptians, but full of light to the camp of Israel; so that the pursuers could not advance.

Thus as soon as we leave the house of bondage, the kingdom of Satan, our Lord is our guide, He ruleth us: His grace is on us, His will is manifested before us, a cooling shade under the burning sun of

prosperity, a light and a constant hope in the night of adversity. "Who so followeth me walketh not in darkness," saith the Lord. The road by which he guides us is a holy way, over which the unclean shall not pass; a straight way, so that fools shall not err therein. Nay, it may be said that He Himself is the way: "I am the Way," He says. He is Himself the term and goal of our pilgrimage to happiness: "I am the Truth," He says, for which, our minds and our hearts are made, and they cannot rest till they rest in Him. And all our strength and substance and the grace whereon our very life is supported, while we journey along, come likewise from Him: "I am the Life," He says.

The passage of the Red Sea represents the passion of Christ, and also our own Baptism, which applies the fruit of that Passion to the washing away of original sin from our souls. The manna, as we explained when speaking of the bread and wine offered by Melchisedech, prefigures the most holy sacrament of the altar; so that the Church at every benediction of the Blessed Sacrament applies to it what the Wise Man says of the manna: *Panem de cælo præstitisti eis, omne delectamentum in se habentem*: Thou didst give them Bread from heaven, having in it all that is delicious and the sweetness of every taste. (*Wisdom*, c. xvi, 20.) And he goes on to explain that this mode of sustenance "showed Thy sweetness to Thy children; for serving every man's will, it was turned to what every man liked." So it is with the Holy Eucharist to those who receive it with fervor: others find it tasteless, and would prefer the flesh-pots of Egypt.

As to the water which Moses drew from the living, hard rock, in the midst of a barren desert, St. Paul says expressly, "the Rock was Christ." And whoever shall drink the water which He will give shall not thirst forever. "But the water that I shall give him," says our Lord, "shall become in him a fountain of water, that is of grace and good works, springing up unto life everlasting." These are the same waters of grace whereof divine Wisdom speaks (*Ecclus.* xxiv, 40): "I, Wisdom have poured out rivers. I said, I will water my garden of plants, and I will water abundantly the fruits of my meadow; and behold, my brook became a great river; and my river came near to a sea." Hence, in the Apocalypse (xxii. 1,) the angel showed St. John the river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

Our Lord said to Nicodemus: "As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting."

The story of the serpent is brief. The people of Israel began to be weary of their wanderings; and grumbling against God and Moses they said: "Why didst thou bring us out of Egypt, to die in this wilderness? There is no bread, nor have we any water; our soul now loathes this very light food, the manna." For these murmurs the Lord sent among them fiery serpents, which bit them and killed many. Whereupon they fled as usual to Moses, saying: "We have sinned, because we have spoken against the Lord and thee: pray that He may take away these serpents." Moses forthwith prayed. Then the Lord said: "Make a brazen serpent and set it up for a sign; whosoever is bitten and shall look upon it, shall live." Moses therefore made a brazen serpent and set it up for a sign; and all that looked upon it were healed from the venom of the snakes.

This is clearly the figure of Christ crucified "lifted up" on the Cross. By a lively faith in Him, says St. Paul, you may extinguish all the fiery darts of the wicked one. The form and material of the brazen serpent convey a special meaning. It had not the curse upon it of the real serpent that was cursed in paradise, yet it had the *form*, and conveyed a *blessing*. In the same way, our Lord who was lifted up on the Cross, though He took on Himself the form of a slave, and became real man, yet He did not incur the malediction which man had incurred in paradise, and He thus became to us the source of every blessing and of all justification.

God had appeared to Moses miraculously in a burning bush without consuming it in the flames, to signify His future hypostatic union with a human nature without consuming it by the very majesty of His divinity. So God proclaimed His law with great power and majesty amid thunder and lightning on Mount Sinai, to signify the dignity and power with which He would one day send His Holy Spirit, in tongues of fire and the force of a mighty wind, to write a new law, a more perfect one, the characters of love inscribed in the hearts of men, in place of that law, which struck terror into the mind and made the heart quail with fear. Just as the proclamation of the natural law made on Mount Sinai expressed more definitely those precepts written before

only in the natural reason of men, so the proclamation of the evangelical law made by the Holy Ghost on Whitsunday only determined more perfectly those new precepts and counsels, preached during three years by Jesus walking among men.

The Old Law of Mount Sinai contained two parts, the natural law more expressly proclaimed, and the ceremonial one now first promulgated. Similarly, Christ too would explain the natural law which is unchangeable, and would promulgate a ceremonial or worship of His own.

The ceremonial of Moses consists of two parts, the priesthood and their functions. We have already explained the principal types of Jesus Christ as Priest, in the figures of Aaron and Melchisedech, who was of a higher order than Aaron. As to the priests' functions, they were chiefly two—the administration of sacraments and the offering of sacrifice. With regard to the sacraments, we have already explained when speaking of Aaron that all of them together typified only four of our seven. We shall add now that as a figure of our Sacraments and other means of salvation, among which the patronage of our Lady is prominent, Moses appointed cities of refuge for such as were guilty of manslaughter—each of them was “a refuge of sinners,” as the Church rightly styles the ever Blessed Virgin. It shall be our care on some future occasion to sum up the multitudes of types which portray our Lord's ever blessed Mother, the glorious Virgin Mary.

St. Juliana.

(Continued.)

When at last, the Prefect had her taken down, he thought to frighten her by boasting of the torments which he kept in reserve, and said:

“Do not take it into your head, proud girl, that you have already succeeded in wearing out our patience. We are just beginning to show you how great a skill we possess in the art of punishing. Believe me, you have merely seen the picture, as it were, of a fire; it does by no means convey a true idea of the reality. When we come to the interesting part of this performance, I make no doubt, you will sing quite a different song. Wherefore, before we pass forward, allow me again to

advise you to declare that, instead of defying us, you are ready to sacrifice to the great and good Diana, or to any of our gods for whom you may chance to feel a preference. You see very well, that your God does not concern Himself about you."

"O wretched Elensius," replied the Martyr, "how dare you prate in that manner? Is it not a sufficient sign of the care and protection of my God that, delicate in body as I am, I yet am able to defy your torments, and deem them all but mere trifles? He who until now has comforted me, can easily extinguish the fire wherewith you choose to threaten me."

"Let us try then," said the Prefect, "what truth there is in your brave words. I am determined to find out whether fire has no power to melt your heart of steel."

He, thereupon, ordered a great quantity of melted brass to be poured upon her head and all over her body. Thinking that this torture would certainly have caused her death, he was not a little surprised when he saw that the Martyr seemed scarcely to take notice of what was going on. Hardly believing that what he saw with his own eyes was a reality, Elensius cried out:

"How is this, Juliana; does not this burning soften your heart at last?"

"Thanks to my God!" answered the Martyr. "That was a refreshing dew which you caused to be poured upon me. Now my poor body feels again invigorated."

This was too much for the Prefect. Not knowing what next to attempt, he commanded her to be shut up in a dark dungeon—that thus he might have time to devise some other means to overcome the constancy of the maiden.

When Juliana found herself imprisoned, and left without a chance of receiving comfort from those who would gladly have visited her—had not the Prefect commanded the guards not to permit any one to minister to her,—she felt deeply afflicted. In her distress she lifted up her voice to the God of all consolation, and exclaimed:

"Lord God Omnipotent, hear my voice with which I cry unto Thee: be Thou my helper and protector. Behold, my father and my mother have abandoned me; but do Thou take me up. Save me from mine enemies, even as Thou didst save of old all them that trusted in Thee.

Thou, O Lord, knowest the weakness of Thy handmaid ; yet, should an army rise up against me, my heart shall not fear."

She had no sooner finished this prayer, than she beheld standing before her a form, as it were of an angel, who said to her :

"Hail faithful servant of Christ ! fear not, nor let thy soul be troubled, even shouldst thou be blamed by Him for whose sake thou art in distress ; for whomso He loveth He chastiseth, and He scourgeth whoso is pleasing to Him. Behold, thou art come to the service of God, and to give testimony to the power of Christ. Prepare thyself, therefore, to undergo trials and torments. Be brave and patient, that thy reward may be increased in the latter end. Yet, I assure thee, that, for the sake of appeasing the tyrant, thou mightst safely feign to do his bidding and offer sacrifice ; that thus he may be kept from becoming guilty of greater cruelties, and thou mayst be saved from unnecessary sufferings. For are we not commanded to give place unto wrath ? and should we not do so the more willingly when thereby we can do good to ourselves, and keep others from doing harm ?"

The blessed Martyr, hearing this strange language, was so astonished that she knew not what answer to make. Looking up to heaven and bursting into tears, she said :

"Lord God of heaven and earth, forsake me not, but strengthen me with Thy grace. Make me understand who he is that dares to suggest to me to practise so impious a deception."

And, instantly, she heard a voice whispering to her : "Take courage, Juliana : I am with thee. Give no heed to the voice of the tempter, despise his power : boldly detain him, and force him to confess who he is."

Then the servant of God, remembering that Satan often transforms himself into an angel of light, blessed herself with the sign of salvation, and said ;

"Tell me who thou art, and why thou comest to molest me ?"

"My name is Belial," answered the demon. "Do not detain me ; I will not again disturb you."

"I will not let thee go," said Juliana, "before thou tell me why thou art here."

"Since you force me to speak the truth," he said, "I confess that I was sent to persuade you to deny your Faith, by offering sacrifice according to the command of the Prefect Elensius."

"But who was he who sent thee for so wicked a purpose?" she asked.

"Call it not wicked" he said; "for perhaps you do not know that I too have a master, whom I believe it my duty to obey."

"What is his name?" asked Juliana.

"He has so many names that we ourselves do not know by which one he likes to be addressed: sometimes he is called Beelzebub."

"Is that his true name?"

"I may not tell: he has a thousand names, as he has also a thousand different occupations. We are obliged to obey his commands; but we have no right to inquire why he gives them, when he bids us do one thing rather than another. But, I beseech you, have pity on me, and let me go, for I am in great suffering."

"Not before thou tell me" said the servant of God, "some of the evil deeds which thou thyself hast done."

"I could not enumerate them all," said the Demon, "even if I would. I have struck many with bodily and mental blindness; I have caused others to perish by fire and water; I have induced numberless others to destroy themselves by the sword, the halter, by poison, and by every kind of passion and excess. In short, it is our occupation to ruin the bodies and souls of all them over whom we can obtain any power—because they are willing to submit themselves to what they believe our easy and pleasant yoke, rather than to Christ, and His teaching of self-denial and self-conquest. But, again, I pray, have pity on me, and, for the sake of Christ whom you love and serve, suffer me to depart."

The Martyr, thereupon, again made the sign of the Cross, saying: "In the name of Christ our Lord, may the spirits of darkness never obtain power over them that believe in Him."

And, at the same instant, the demon vanished from her sight.

Juliana passed the remainder of the night in sweetly meditating on the mysteries of the Faith, and in giving thanks to God, who had enabled her to triumph, in so wonderful a manner, over the wiles of the wicked fiend.

The following morning, the Martyr was again brought before the Prefect. When Elensius saw that, in spite of what she had undergone the previous day, not even a scar remained of the wounds she had received, and that she appeared more beautiful than ever, he seemed to feel some remorse for what he had done, and resolved to try once more

to overcome her constancy by gentle persuasion. In as mild a tone as he was able to command, he said to her :

“ We are delighted, O Juliana, to see that the evil which befell you yesterday has left no mark upon your noble person. But, be pleased to inform us, who has taught you the wonderful art and power of giving to yourself a charmed life ? ”

“ I possess neither skill nor art, such as you suppose me to have,” said the Maiden. “ My Religion teaches me to adore the Father, the Son, and the Holy Ghost. He that worships in spirit and in truth, the holy Triune God becomes superior to all the powers of men and of devils. If, therefore, you are wise, O Prefect, do not neglect the opportunity of giving glory to the true and One God, by making yourself acquainted with the mysteries of salvation which He has revealed to men.”

This answer did not please the false-hearted Prefect. Instead of replying directly to what she had said, he avoided the difficulty by assuming a tone of authority, and, saying in a loud voice, so as to be heard by the spectators :

“ When we ask a question we require a positive answer. It seems to us that your God, or your magical skill, whatever it may be that has restored your bodily strength, has also given you back your former obstinacy and impudence. We cannot tolerate that you should cast reproach upon our great and good gods. Because they do not trouble themselves about the affairs of men so as to interfere with their actions, you have no right to conclude that it is a token of their inability to do so, whenever they may see fit to display their power.”

“ What reason have you to talk as you do,” boldly replied the Martyr. “ Who has ever heard or seen, that your Apollo, or your Jupiter, did anything to afford relief to the poor and deluded individuals who called upon them for help ? But you know very well that I myself, and all other Christians, are an evident and constant proof that the God we adore is truly the Helper and Saviour of men.”

“ What do we care about your God ? ” cried Elensius growing excited. “ Do you think that I know nothing about Him ? Was He not born of a woman ? Did He not suffer and die ? Was He not buried ? Boast not of His power. Why did he undergo all these things if He was able to help Himself ? ”

"Alas ! wretched Elensius," exclaimed Juliana, "you blaspheme what you do not know. Were you to understand the exceeding love which our God has manifested, by taking upon Himself the infirmities of our nature, you would feel abashed and fall prostrate in humble adoration. We Christians know that, Christ our Lord, suffered in very deed all those things which you mention, and much more than we can comprehend ; but, instead of considering it the effect of weakness in Him, we view it lovingly as the sublimest proof of His infinite power and mercy displayed for our sakes. Hence it is, that we desire nothing upon earth with so ardent a longing as to be made like unto Him by enduring sufferings for His love ; since we are certain, that, if we are made partakers of His Passion, we shall also be made sharers of His consolation and resurrection. Wherefore, we fear naught here below, except sin which offends Him, and causes men to become His enemies."

"I see very well," said the Prefect, "that all our forbearance has been of little use to you. You are as much inclined to spurn our offers of kindness and good will, as you were before we sent you to prison to give you time for reflection. Will you not understand that men are not made to be miserable in this life, but that, by their very nature they must seek happiness wherever it may be found ?"

"Who denies that ?" answered Juliana. "But does this mean that we must seek happiness in the transitory things of this life—where it can never be found ? We who understand these things, desire and seek true happiness, by subduing our passions, and by cultivating virtue—thus securing, with God's help, contentment here below, and unending bliss in the kingdom of heaven."

"A God who promises happiness in a future life," said Elensius scoffingly, "and allows us to suffer in the present, shall never be our God. That may suit your foolish fancy, but it is not according to our taste. Wherefore, to cut matters short, say at once that you are ready to join us in worshipping our cheerful gods, or we will do our best to make you find your enjoyment in some of the new torments we have prepared."

"You already know my sentiments and my firm resolve," replied the Martyr. "I detest and abhor your vile and powerless demons, and I am ready to undergo whatsoever you may choose to inflict, that thus I may prove the sincerity of my Faith and trust in Jesus Christ, my God and Redeemer."

The Prefect then gave orders to have her without delay fastened to a wheel fitted with sharp iron blades, in such a manner that it would cut to pieces not only the flesh but the very bones. The mere sight of this terrible instrument filled the spectators with horror. The executioners, when commanded by the tyrant to turn the engine as swiftly as they were able, reluctantly obeyed. The wheel was rapidly set in motion, and the Martyr's body was to all appearance being torn to shreds, as the blood was seen to spurt in every direction, when suddenly the machine with a loud crash burst asunder. The Martyr stood freed, and, in the sight of all, her wounds were instantly healed. Raising her hands toward heaven, she exclaimed :

"Thanks to Thee, my God and Protector, who showest forth Thy mercy to me Thy unworthy handmaid. May all the people of the earth give glory to Thy holy Name, now and forever. Amen."

The executioners stood trembling and terror-stricken at what was taking place. They were, for a moment, unable to convince themselves of the reality of what they beheld with their own eyes. But, when they heard the loud and clear "Amen" of the Maiden, they seemed all at once to recover their senses, and unanimously cried out :

"Praise and glory to the mighty God of the lady Juliana. He alone is great and Omnipotent."

And immediately there arose from the vast multitude of spectators the same cry :

"O God of the Christians, Thou art the One true God : we adore Thee, we worship Thee. Let all the earth glorify Thee. Help us and bless us, as thou didst save Thy servant Juliana."

And so great became the excitement and confusion among the people, that the Prefect turned pale with terror. The executioners drew near to him, and said :

"You and your gods have made us the ministers of your injustice and cruelty ; but, be it known to you, that from this day we abandon your service, and that we fear neither your power nor your wrath. Do with us as you may see fit : henceforth, we serve Christ, the Lord, and we will sooner die than do anything to displease Him. May He who is Almighty have mercy on us, and pardon the evil we have ignorantly committed by allowing ourselves to be deceived by wicked demons."

Elensius instantly issued orders to his soldiers to disperse the people, and to arrest all those who had shown their sympathy for the Martyr. These he caused to be strictly guarded, whilst he wrote to the Emperor to learn what was his good pleasure in the matter. Maximian, who, like a true barbarian, delighted in shedding blood—especially that of his Christian subjects, soon sent back an answer, to the following effect :

“Do not delay to put that wicked enchantress Juliana to death by the fire or the sword—without allowing her a chance of seducing any others of our faithful people. They who have already been misled by her, and are unwilling to abandon their error, must, without further accusation or interrogatory, be at once beheaded ; that their punishment may be a warning to all others who may be inclined to become, after the same fashion, violators of our laws.”

This reply of his imperial master was quite satisfactory to the Prefect ; for, being now expressly vindicated and supported by the supreme authority of the State, he considered himself protected against the severe reproofs of a numerous class of citizens of the better sort, who detested the use of severe and cruel means for the purpose of upholding a system of religious practices, which they, as well as the very priests of the idols, knew to be a monstrous deception. He did not delay to make known to his prisoners the decision of Maximian. Sending for a band of soldiers, upon whose explicit obedience he could rely, he commanded them to despatch, without regard to rank or sex, every prisoner who should show the least unwillingness to return to the worship of the idols. In consequence, no less than one hundred and twenty persons, who generously persevered in confessing their Faith in Christ, sealed their profession with their blood, and obtained the palm of victory.

As soon as Elensius heard that his orders had been executed, he caused an immense funeral pile to be erected, and Juliana to be placed thereon. Seeing the flames surrounding her on every side, the Martyr, as calm and undismayed, as if she had been laid on a bed of roses, prayed in a loud voice :

“Lord Jesus, depart not from me. If by thought, word or deed, I have done aught to displease Thee, pardon me. Let Thy saving hand encompass me : suffer not that the enemies of the truth triumph over them that confide in Thee ; for Thou art the God of might and glory. Blessed be Thy holy Name forever and ever.”

And at the same moment, the flames subsided ; and all could see that not even a hair of her head had been hurt. But the Prefect, instead of being moved to pity for what he had done, or to shame for his wilful blindness, raved like a madman. As if he were afraid lest, somehow or other, she might escape his hands, he immediately ordered her to be thrown into a caldron of boiling oil, and melted lead, in a continuous stream, to be poured upon her head. Yet, in spite of all these torments and the taunting words wherewith she was assailed, the servant of God continued placid and smiling—as if she were enjoying a refreshing bath. Elensius now grew so furious that he seemed completely to have lost his wits. He tore his garments in his rage, he abused and cursed his gods, because they had no power to help him in subduing the constancy of a young and delicate Christian maiden.

“Fire and water cannot put her out of existence,” he roared at the top of his voice ; “then let it be the sword.”

Whereupon, she was forthwith taken away, beyond the walls of the city to the place set apart for the public execution of criminals. In spite of the hurry wherewith the Prefect sent her off, great numbers of Christians, women as well as men, accompanied her, that they might be witnesses of her martyrdom. Nor did the Pagans themselves manifest less eagerness to see the final struggle of the noble maiden, who, amidst all her sufferings, had been so visibly protected by her heavenly Bridegroom.

When arrived at the appointed spot, the multitude, with loud cries, entreated her to speak to them some words of advice and comfort. Juliana, looking at the executioners, seemed undecided what to do ; but when they willingly expressed their consent that she should comply with the request of the people, she said in a clear and unfaltering voice :

“My fathers and mothers, my brothers and sisters, listen to me. Let them among you, who have not yet wholly given up the worship of idols, learn from what they have seen accomplished in me, a weak and delicate girl, that demons are powerless against the servants of Christ. Be, therefore, converted to Him, who is the way, the truth and the life. Build your dwellings not upon the sand, but upon the solid rock, which He Himself hath chosen, lest they be overthrown when the storm-winds beat against them. Seek for yourselves a safe asylum in the sanctuary of God’s holy Church, wherein salvation is found. Pray without ceas-

ing; strengthen your souls with the word of God, and with the heavenly food of our sacred mysteries. Lastly, be ever watchful, that you may be ready to answer when you shall be summoned before the great Judge of the living and the dead. And, now I beseech you all, pray for me, in this my hour of trial, and when I am gone, that our Lord Jesus Christ may grant me grace to finish my course in a manner acceptable to Him, and that He may receive me, all undeserving as I am, into His everlasting dwellings."

Then, kneeling down and looking up to heaven, she exclaimed:

"Blessed art Thou, O Lord God, who didst free me from the hands of the enemy. Have mercy on Thy lowly handmaid; graciously look down upon me, and receive my soul in peace."

And when she had finished this prayer, amidst the cries and lamentations of all the spectators, the executioner struck off her head. Thus the Blessed Juliana, after her glorious combat with the powers of earth and hell, secured her triumph, on the sixteenth of February.

The Angelic Year.

ST. MICHAEL.

September 29th.

Among the apparitions of the glorious archangel St. Michael, there are three of more than ordinary celebrity; one of which took place in Phrygia, another in Italy, and the third in France. It is of the first of these we propose to speak to-day.

"When the beloved apostle St. John had firmly established christianity at Ephesus, he went with St. Philip to Hieropolis, in Phrygia, to preach the gospel there. The idol which the people of that place held in the highest veneration, was the image of a serpent. Now, it often happened, that while the apostles were exhorting the people to give up this degrading worship, sounds were heard to issue from the monster's throat, telling the servants of the true God to depart or they should perish miserably. The apostles, however, far from being afraid, commanded the devils to be silent and to leave the idol. After this, their insolent threats were heard no more.

“ This miracle, which was necessary to strengthen the faith of the new Christians, was followed by many others wrought by John and Philip in a place called Chœretopa. Here it was given to the people to see a copious spring burst suddenly forth from the dry, rocky soil. A short time after, the Christians built in the neighborhood a church dedicated to St. Michael.

“ While the apostles remained in the country, the Pagans dared do nothing against the Christians ; but when they were gone, and still more after their death, the hatred of the infidels broke loose. What annoyed them above all was the sight of so many persons coming even from far distant places to the miraculous spring, not only in quest of health, but also to be baptized.

“ At this time there lived in Laodicea, a Pagan, prominent for his zeal in worshipping idols, whose only daughter was dumb. Hearing that several of his neighbors were going to the miraculous spring to be cured of their maladies, he resolved to follow them ; not, indeed, in the hope of obtaining any favor from heaven, but with the intention of destroying, if he could, the celebrated spring itself. On the night before setting out, the archangel Michael appeared to him in a dream, and said : “ Go to the spring and take thy daughter with thee ; have confidence and she shall be cured.”

“ As soon as he awoke, he started on the journey with his daughter. When he reached the spring he saw a great multitude of people using the water for the relief of their infirmities. “ What form of words or prayers,” said he to one of them, “ do you use when you apply this water ? ” “ We invoke one God in three persons, the Father, the Son, and the Holy Ghost,” said they to him, “ and we beg Him to relieve our miseries through the merits and intercession of the great archangel St. Michael, His faithful servant.”

“ On hearing this, the Pagan lifted up his hands to heaven, and cried out, “ O God, Father, Son, and Holy Ghost ! I believe in Thee and beg Thee through the merits and intercession of the great archangel Michael, Thy faithful servant, to have pity on my only daughter.” He then took some water from the spring and sprinkled it on the face and body of his child. He had no sooner done so than his daughter felt herself cured, and joining her hands upon her breast, cried out in a loud, strong voice, “ Glory be to God, the Father, Son, and Holy Ghost !

O Michael, prince of the heavenly hosts, our Lord hath given thee great power."

"The pagan father and child were instructed and baptized, and as a proof of their gratitude to God and his angel, had the sanctuary richly adorned. This provoked afresh the rage of the infidels, but to no purpose.

"A hundred years later a child of Hieropolis, named Archippus, six years of age, consecrated himself to the service of the archangel and of his church. The child grew up an example of the most admirable virtues. His austerities were wonderful. He wore a hair shirt, which he never removed until it was worn to shreds. His food, which he took but once a week, consisted of wild herbs, which he cooked himself without salt or seasoning, and a little water. Some rough pebbles covered with a coarse cloth served him for a bed, and his pillow was a bag filled with thorny branches that pierced his head. His ordinary prayer was this: "O God, let me feel no joy on earth; save me from the allurements of pleasure; and let my tears flow without ceasing.

"The number of pilgrims that visited the spot kept constantly increasing; for they were attracted as well by the favors of the archangel as by the sanctity of his servant. The pagans seeing this, did their utmost to terrify Archippus, and to ruin the church and miraculous spring. More than once they beat the holy man and dragged him on the ground by the hair and beard; but their persecution attached him more to his church than even the devotion of the faithful. They tried to close up the fissure in the rock through which the water flowed; but each time flames burst forth and put them to a hasty flight. They had yet another resource which seemed to promise better success. Not far from the sanctuary there were two small streams which rose higher up the mountain side than the miraculous spring. These they determined to unite and precipitate on the church, thus hoping to destroy at once both church and spring. Having completed their work, they opened the dam which contained the accumulated waters of the two streams. Archippus, in the meantime, betook himself to prayer and besought his patron St. Michael to confound the hopes of the infidels. When the water had already burst forth from the dam and was rushing down the channel which was to conduct it to the church, Archippus came out and prostrated himself before the torrent. The joy of the

pagans, who had assembled in great numbers as if for a festival, was unbounded ; for they saw now the accomplishment of their long-cherished designs—the church swept away, the waters of the spring lost in the furious flood and Archippus about to die, nay, devoting himself to death. The waters came dashing down and were already within a few feet of the prostrate form of Archippus when suddenly a loud clap of thunder broke on the air, and above the miraculous spring there arose a column of fire. On the rock itself, in dazzling light, stood the archangel and called to his servant. Archippus arose, but at the sight of the archangel fell to the earth with fear. “Arise,” said St. Michael, “fear nothing and come hither.” “Lord,” replied Archippus, “the sight of your face fills me with dread.” He made, however, a great effort and advanced a few paces, but was again compelled to stop through fear. As he stood there rooted to the spot with his eyes cast down, the archangel said in a loud voice : “I am Michael, chief of the heavenly hosts, but a servant of God even as thou. Thou art just and yet thou tremblest at the sight of me. What, then, shall be the terror of sinners when they shall stand before Jesus Christ, the only Son of God, on the day when His glory shall be revealed? But thou, Archippus, banish thy fears.”

“Meanwhile the waters had been suddenly stopped and instead of following their natural course rose up in the channel as if hemmed in by a wall. “Seest thou,” said St. Michael to Archippus, “the power of God?” “I see,” replied the holy man. “Look again,” said the archangel, and saying these words he stretched out towards the waters a wand which he held in his hand. Immediately the liquid mass retreated to the dam from which it had come and made its escape in another direction.

“With the same wand the archangel also touched the waters of the spring saying, “Be they cured, by the power of God who with faith and piety shall come hither to implore His mercy and drink of this water.”

“The pagan multitude was seized, as we may easily imagine, with such terror that they ever afterwards respected the sanctuary of the archangel ; many of them were then and there converted and not long afterwards almost every one in that country might be called a Christian.

“When the archangel disappeared, Archippus lay as in a mortal swoon. He pined gradually away until his spirit, released from its mortal prison, soared aloft to rejoin the glorious archangel.”

Thus writes an ancient chronicler of the East, and he concludes as follows :

“Let us, then, imitate according to our abilities the admirable virtues of Archippus ; let us despise the pleasures of this world that we may be judged worthy to partake of the joys of heaven in company with St. Michael and the holy angels. Let us pray to St. Michael and say to him : O Prince of the army of God, look favorably on us, we beseech thee, and recommend our souls every day to the divine protection ; and when we shall depart from this world do thou come and protect us. What we ask of thee is great, indeed ; but thou art an angel of peace, the guardian of the servants of God ; refuse not, then, our petition that with thee we may forever praise the goodness of God in the kingdom of His glory. Amen.”

CATECHISM OF THE HOLY ANGELS.—*Continued.*

40. Could the angels have known, naturally the other mysteries of our faith, such as the Incarnation of the Son of God, the predestination of the Blessed Virgin, the Redemption of man by the passion and death of our Lord Jesus Christ, &c., before these mysteries were accomplished or revealed ?

Answer. No ; for these mysteries depend solely on the free will of God ; and as an angel cannot know, naturally, the thoughts of another angel or even those of a man, still less can he penetrate the thoughts of God and the decrees that depend on His free will.

41. Did the angels know the mystery of the Incarnation from the beginning of their beatitude ?

Ans. Yes, according to the common opinion of the Fathers and theologians. In fact, there is a certain relation between the mystery of the Incarnation and the ministry of the angels according to the words of St. Paul, (*Heb. i, 14.*) “Are they not all ministering spirits sent to minister for them who shall receive the inheritance of salvation ?”

42. Have all the angels received, and do they receive, from God in an equal measure, the knowledge of mysteries ?

Ans. No ; in the vision of which they know the mysteries of grace they neither see all mysteries nor the same mysteries in an equal degree. The angels of a higher order see farther into the secrets of divine wisdom and know a greater number of mysteries, and mysteries more sublime, than the angels of a lower order to whom they communicate their knowledge.

43. Did the angels of the higher orders receive from the beginning a full knowledge of the divine mysteries ?

Ans. No ; from the beginning they knew some mysteries ; and God afterwards revealed others to them according as they needed more knowledge to fulfil their mission.

44. But in the vision which the angels have of the divine wisdom and essence have they not also the vision of all mysteries ?

Ans. No ; the beatific vision or contemplation of the divine wisdom is not *comprehensive* ; that is to say, it does not involve the knowledge of *all* the divine secrets.

Sketches from the Life of Leo the Great.

“Where are they who led the attack? Unheard of and forgotten. And where is the Church? Shining brighter than the sun.”—St. Chrys., *Hom. ante exil.* §§ 1, 2.

III.—ROBBER-COUNCIL OF EPHESUS.

Men who do not choose to listen to the precepts of the ever-living Church are fond of appealing to antiquity. They proclaim occasionally that four of the Ecumenical Councils are to them as the Gospels. They habitually speak of the period which closes with the Council of Chalcedon (A. D. 451) ; as if the Church for four hundred years of her divine existence had been one and undivided in some sense in which she has never since been such. If they cared to examine for themselves the records of those early days, praying at the same time humbly and earnestly for illuminating grace, they would soon be undeceived, and opening their eyes to the light, would gratefully accept the one, great, all-including truth, that Christ in His Church never changes—“*Yesterday and to-day and the same forever.*” Always from the beginning, as

now in these latter days, heresy was multiform and fickle, Catholic faith unalterably one. Then as now there were many rebel camps, and now as then there is one City of God; then as now there were many pretended revelations, many unauthorized commandments, many forms of worship called Christian but not coming from Christ, and now as then there is only one true Christianity, "*One Lord, one faith, one baptism.*"* The Church on earth has been from the day of Pentecost engaged in the never-ceasing conflict with error and sin, and she will be to the end. Our Lord came not to bring peace but the sword. As the Church was, so she is. As she now is, so she has ever been. Christ has said a kingdom divided against itself cannot stand. He has also said that against His Church "*the gates of hell shall not prevail.*"* Therefore, if these words be true, His Church stands, and shall stand, and consequently, according to Christ's words, it follows that she cannot be divided against herself. This doctrine is self-evident to Catholics; it is soon apprehended by those who pray humbly and honestly for guidance from above; it is hopelessly obscure only to those who shut their eyes for fear of learning too much, foolishly thinking that they can escape from responsibility by remaining in wilful ignorance.

It is possible for Catholics to make a mistake in comparing the present with the past. They believe, and are bound to believe, that the Church lives and moves in every age, teaching with undiminished power in the nineteenth century as in the fifth or first, claiming the interior assent of faithful minds to the latest definitions of the Pope's Infallibility, or of our Blessed Lady's Immaculate Conception, just as peremptorily, under pain of eternal damnation, as to any dogmatic utterance of fourteen hundred years ago; but they sometimes seem to suppose that while the Church remains unchangeably One, and Catholic, and Apostolic, she is less holy than in days gone by. The mistake is a natural one, but a mistake it is, and it is worth correcting, for it does injury to the Spirit of Grace, and it lessens confidence in God. Those who dream of a golden age of faith and heroism long passed away never to return, are more conversant with ascetic compositions than with the facts of Church history. Their pious reading has introduced them to the knowledge of a multitude of saints, and these bright names

* Ephes. iv, 5.

† St. Matt. xvi, 18.

they see in the distance coalescing into a "milky way" of veritable stars, while they forget that dark intervals of space are hidden away behind that one continuous surface of light. Distance lends enchantment, but it is not the only cause of the pleasing illusion. Something also is due to the angle of our mental vision. As I stroll through a flowery meadow in the spring, when buttercups are plentiful, there beneath my feet and around them I see the green grass, but a few yards in front of me lies outspread, receding as I advance, a gorgeous carpet of cloth-of-gold. The buttercups, as I look down upon them at my feet, are too few and scattered to overpower the verdure, but when I look forward and they come foreshortened to my eyes, they tinge the whole meadow with their yellow gleam, and the underlying grass escapes from view.

Human nature is in every age the same, not holy but capable of becoming holy; and the special work of the Paraclete abiding with the Church forever is the sanctification of human nature. It is not a reproach to the Church to say that her children are not saints, as long as we can truly say that she strives to make them saints. Even in the lifetime of the Apostles there were scandals and abuses, not in the nature of solitary exceptions but of wide-spread negligence, and the moral evils of the early centuries were not few or trifling. The true glory of the Church Militant is not in the enjoyment of unbroken peace, but in the victory which comes after blows and bloodshed. The weak in faith may be scandalized at the sight of the battle, but the true children of the Church will only love and trust the more that mighty Mother the more they come to know her true history and her great achievements. The gates of hell have not prevailed against her, but the failure cannot be ascribed to any want of will to hurt. Every effort in the power of man or fiend has been made against the Church of Rome, and made in vain.

Leo girded himself for the combat. It was a time of terrible distress of mind. Good Catholics, in the Eastern Churches more especially, scarcely knew where to turn or what to think. Accusations of heresy were freely made and retorted. If a bishop spoke against the error of those who taught Two Persons in Christ he was liable to be accused in return of believing in only One Nature. If he denied One Nature he might be understood to teach Two Persons. The precision of theological language which is to us now so great a safeguard of true doctrine is

the fruit of those very disputations and had to be formed by patient toil, from material first prepared in the fire and then hammered into shape with doughty blows. It is a significant sign of the general perturbation that two Ecumenical Councils were held in the short space of twenty years.

The Council of Ephesus in the year 434 defined the Catholic faith against the miserable Nestorius, but it was an easier task to censure heresy than to secure the submission of heretics. Men who before their condemnation cared more for the triumph of their party than for the purity of faith were more embittered than ever, and sought under the mask of zeal for truth and justice to work out more easily a great revenge. They declared that the Council had not been legally assembled, that it had been hurried on by Cyril to exclude the friends of Nestorius and to avoid free discussion. Cyril, they said, was the heretic, and Nestorius was the Catholic. St. Cyril's twelve anathemas had been answered before the Council of Ephesus by Nestorius in twelve counter-anathemas. The sentence of deposition pronounced against Nestorius in the Council of Ephesus by St. Cyril, presiding in the name of Pope Celestine, had been answered a few days later by a sentence of deposition which John of Antioch dared to pronounce against St. Cyril of Alexandria and Memnon of Ephesus.

Thus among the very highest dignitaries of the Catholic Church were found, in that day of trial, her worst enemies. One patriarchal throne was occupied by a heretic, another by a schismatic. Nestorius of Constantinople had been condemned by the representative of the Holy Father, and John of Antioch rushed to the rescue, and made common cause with the deposed patriarch. Although he prudently refrained from adopting the blasphemous language of Nestorius, he yet censured as heretical the doctrine which had been declared Catholic by the Council of Ephesus, and he made himself deeply responsible for the heresy of the unfortunate man whose condemnation he resented with so much violence. The weak-minded Theodosius the Younger who had convoked the Council and who made great parade of his respect for the Church, saying that to bishops alone all questions of doctrine belonged and that it was enough for him and his officers to protect the action of the august assembly of the Fathers, committed the accomplishment of these fair promises to men who were notoriously Nestorian in their

sympathies. They scarcely ventured at first even to remonstrate, when in the Emperor's name Count Candidian tore down the ecumenical decree of the Council of Ephesus, and posted up instead of it the foolish fulmination of John of Antioch, or when the same officious delegate took it upon himself to stop the couriers who were carrying to Constantinople a true account of what had been done in the Council. In the fifth session a decree of suspension and excommunication was made against John of Antioch and his adherents. John persisted in his rebellion for two years. At last in 433, after much preliminary ceremonial, he made his submission, condemned Nestorius, and acknowledged the orthodoxy of St. Cyril's teaching.

But the scandal and misery and mischief which he and his followers had wrought could not be so easily retracted and repaired, and for many a year the name of Nestorius was like a cry to arms for discontented and jealous Orientals who chose to consider that St. Cyril's justification was only the triumph of a hostile theology, Alexandria and Antioch being the acknowledged centres of different schools of thought. Egypt seemed the natural home of mysticism, and Syria had learned too well from Theodore of Mopsuestus to subject the truth of faith to the measurement of human criticism. Nestorianism and Pelagianism were born of incredulity, Eutychianism of the reveries of visionaries who were ready to accept any wild theory as soon as it was started, but could not be prevailed upon to obey the dictates of common sense, and in matters avowedly beyond the reach of man's intelligence to listen to the voice of the Church speaking under the guidance of the Holy Ghost.

In the year 445 the great defender of the Mother of God, St. Cyril of Alexandria, died, and in an hour when the powers of darkness were permitted to work their will, Dioscorus, his archdeacon, was chosen to succeed him. A little incident marks the man's unworthiness. St. Cyril had left his worldly goods, which were considerable, to his successor in the patriarchal see, solemnly adjuring him, whoever he might be, to take care that his sister's sons were provided for. Dioscorus grasped the money and drove the patriarch's nephews, Paul and Athanasius, with cruel threats from Alexandria. The new patriarch found plenty to do with his money, and won great praise for his liberality. Theodoret of Cyre, the great historian, who had been one of John of Antioch's partisans, but like his leader was restored to

communion before this date, wrote to him in the most flattering terms declaring that the whole world was full of his glory, and that among many resplendent virtues the one which shone brightest was his gentleness. Theodoret meant what he said, but he soon discovered his mistake. The wolf did not begin by throwing off his sheepskin. He adjusted it carefully round him, and even tried to get into the good graces of the shepherd. Though he did not court a close inspection. One of the first acts of St. Cyril's successor was to write to St. Leo to consult him upon some minor points of ecclesiastical discipline.

His subsequent conduct only too fully justifies the belief that this pious letter was part of a deep laid plan. A good reputation at Rome might be of great service to him at the outset of his career. If his zeal for minute observance was not feigned, it bore a marked resemblance to the scruple of conscience which arrested at the door of the Prætorium for fear of legal contamination the men who were seeking to crucify the Son of God. St. Leo in reply praised his eagerness to conform to Roman practice, and, as if coming events were casting just a little shadow already he breathes an earnest prayer that the good understanding may continue: "The blessed Apostle Peter received from our Lord the apostolic principedom; the Church of Rome has preserved intact all the traditions of its first pastor. It would be a crime to think that the Church of Alexandria founded by St. Peter's disciple, Mark the Evangelist, could have other rules and rites than those established by the Prince of the Apostles. The master had formed his disciple, the aspirant to Holy Orders had received from his consecrator fixed and unfailing rules. We also, therefore, must maintain this holy union between the two churches. I, for my part, will not permit the least infringement of it." The holy Pope did not consider the questions submitted to his judgment as matters of trifling importance. Nothing which touches the service of the altar is to those who believe in Transubstantiation trivial or not deserving of deep attention. Dioscorus is told that the rule derived from the Apostles prescribes that ordinations of priests and deacons are to be on Saturday night or on Sunday, either in the morning or at night, and that both those who confer and those who receive Holy Orders are to observe the fast. "As regards the celebration of the sacred mysteries on those days on which the churches are more crowded the Holy Sacrifice must be offered as often as may

be necessary to enable all to assist in succession. Such is our custom in Rome: we recommend it to your imitation. Our son the priest Possidonius, who has conveyed your letter to us, has more than once taken part in our processions, ordinations, and other ceremonies, so that he will be able to tell you how we do everything here in accordance with the tradition and authority of the Apostles."

Dioscorus had other friends. He would gladly stand well with the Bishop of Rome because it increased his own influence, but his worldly ambition was more immediately concerned with the Court of Byzantium. The favor of the Emperor could give wealth and power; and Theodosius could be easily reached through Chrysaphius. Dioscorus made himself the obedient servant of that vile sycophant. Eutyches, who was superior of a monastery of three hundred monks, was the godfather of Chrysaphius, and consulted by him on every occasion. He was a man of slender wit, full of self-conceit; altogether incapable of originating any great idea, but by that very incapability only the better fitted to become a tool of men who had taken the measure of his vanity and knew the way to lead him to destruction. The heresiarch was nearly seventy years old in 445 when Dioscorus began his reign. When the condemnation of Nestorius had been pronounced at Ephesus fifteen years before, and Count Candidian had stopped the proclamation and kept back the couriers, a monk carried in a hollow cane to Constantinople an authentic account of the proceedings, and delivered the document to St. Dalmatius, the superior of one of the monasteries. St. Dalmatius had not been outside the walls of his convent for forty years, but in the name of the Mother of God, emulating the demonstration at Ephesus, he headed a grand procession through the streets of Constantinople to the Emperor's palace. A tall monk made himself very conspicuous on the occasion by the fervor with which he anathematized Nestorius. This was Eutyches. He had, been ever since, perhaps unconsciously, anathematizing not only the doctrine of Nestorius, but the doctrine of the Catholic Church. It was at first more in ignorance than in malice, that he erred, but when the patronage of Chrysaphius had pushed him forward as the champion of the Church, he was by his position forced to publish his opinions, and when they were recognized as heretical by men of more intellect than himself, he had gone too far to retract, without an avowal of incompetence to which

his pride would not consent. So it has been with many a teacher of false doctrine. The word once uttered inconsiderately is not withdrawn, because to a proud man a little self-abasement seems more unendurable than the ruin of many souls. In our day, many a preacher lives on in the ministry of misbelief rather than unsay his teaching and renounce his reputation.

Eutyches seems to have believed that the error of Nestorius lay in teaching that Christ the Son of Mary was a man like ourselves. This, therefore, he himself strenuously denied. He said that the human nature in Jesus Christ was not distinct from the divine nature, but that there was one nature made up of two, the greater absorbing the less. The position of Eutyches made his mistake very dangerous to the Church, for Chrysaphius was determined to use all his endeavors to have his friend proclaimed the next Patriarch of Constantinople on the death of St. Proclus, who was not expected to live long. Meanwhile Eutyches maintained a great pretence of piety and still lived assiduously within his convent walls, but he took care to keep his name before the world. He showed great zeal against the Nestorians, treating with indiscriminate violence those who had made their submission to the Church and those who had not. He procured an order from the Emperor forbidding Theodoret of Cyre to leave his episcopal city.

Dioscorus seized the favorable opportunity, and to give proof of his zeal published a sentence of excommunication against Theodoret, certainly an ungrateful reply to the kind letter which he had received a few months before from the repentant historian. St. Proclus died in the year 446, and Chrysaphius did his best to help Eutyches into the vacant see, but all Constantinople resisted the iniquity. A holy priest, Flavian, was elected amid great rejoicing. Chrysaphius sent him an insolent message the day after his election, bidding him make the customary offering to the Emperor. St. Flavian sent him some of the blessed bread. Chrysaphius was really seeking a *douceur* for himself. He sent back word that gold was wanted. The intrepid Patriarch told him that the goods of the Church belonged to the poor of Christ, but that if the Emperor insisted in his demand he would send him the chalices and other gold vessels used in the sacred mysteries, and he might melt them down *if he dared*. Chrysaphius was biding his time. He found another cause of quarrel with St. Flavian. The Emperor's

sister, St. Pulcheria, was a great obstacle in the path of the ambitious minister, and he suggested to Theodosius that Pulcheria was meant for the cloister and ought to be compelled to withdraw from public life. St. Flavian was commanded to consecrate her a deaconess. Instead of obeying, he gave her warning of her brother's weak compliance with the wicked proposal, and advised her to absent herself. Eutyches and Chrysaphius had taken their side irrevocably in the great contest. It was by an anti-Nestorian zeal, if at all, that the way must be opened for Eutyches to the patriarchal throne. The disturbances almost of daily occurrence in the different provinces of Asia favored their ambition. The Nestorians were sufficiently active to require suppressing, but their bitterest enemies were men not more orthodox than themselves who, sheltering themselves behind the fair fame of St. Cyril, taught the heresy to which Eutyches has given his name. Barsumas, the Archimandrite (superior of a community of monks) of Nisibis, marched at the head of a thousand armed monks to Constantinople to lay his complaints against the Nestorians before Theodosius, and was received by Chrysaphius with high honor as the champion of orthodoxy. Eutyches himself in the year 448 wrote to St. Leo to tell him of the renewed activity of Nestorianism, and received a short letter of thanks in which the Holy Father promises on receipt of fuller information to take such measures as shall seem necessary.

Eutyches had not been yet "unearthed." A minor event led up to the catastrophe. The bishops of the Byzantine province had been summoned to a synod to arrange some comparatively unimportant question of jurisdiction. Among the assembled prelates was Eusebius of Dorylæum, a profound theologian, quick-scented to detect heresy. He had been the first to uncloak Nestorius, and in the strange providence of God it fell to him also to show to the Church the real mind of Eutyches. Eusebius was an old friend of Eutyches, who was glad to see him, and conversed with him freely. In his ignorance of theology, Eutyches did not know that while he was loudly condemning the Nestorian doctrine he was also manifesting to his friend's more accurate intelligence his own opposite error. Eusebius was in a most painful dilemma. To repay friendship and hospitality by bringing the old man before the tribunal was a step from which he shrank back in horror. Yet all Christendom was threatened with evils which no mind

could weigh or number if that one man was permitted to mature and disseminate his heresy. Eusebius tried his best to reason him out of his error, but Eutyches was as obstinate as he was dull of comprehension. Then he called in the aid of three other bishops, but their united efforts were equally unavailing. Eutyches tried to bring them to his way of thinking, but was deaf to all their arguments. *"If thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and the publican."** Eusebius of Dorylæum felt himself bound in conscience to refer the question to the Church. St. Flavian, whom he consulted, attempted to dissuade him from any immediate action, because at that time the worst evils might be apprehended in the temper of the Byzantine court; but Eusebius had nerved himself for the work before him, and would not listen to counsels which seemed to him to savor too much of the wisdom of this world. It may be that St. Flavian had some foreboding of the storm which was gathering darkly round his head. Eusebius drew up the indictment, and consigned it to the patriarch to be laid before the synod. Eutyches was summoned to reply. The priest and the deacon who were charged to serve the summons reported that on being admitted to the presence of the offending archimandrite they read to him the indictment, and deposited a copy in his hands, and that having disclosed to him the name of his accuser, they cited him before the synod. His reply is characteristic of the times and of the man. It was against his conscience, he told them, to comply with the summons, because he had made a vow never to leave the sacred enclosure of his convent walls, and moreover it was unnecessary, for he was perfectly orthodox. The whole trouble was caused by the personal ill-will of Eusebius. He had been grievously slandered, and made to say what he never dreamed of saying. He was ready to sign all the formularies of Nicæa and Ephesus; but if the Fathers had fallen into some inaccuracies of expression, he could not make himself responsible for their mistakes. For himself he took his stand on the Holy Scriptures. They

* St. Matt. xviii, 15-17.

said nothing about the Hypostatic Union of Two Natures. "I confess that our Redeemer, born of the Virgin Mary, is true God and true Man, but that He assumed flesh substantial with our own I can never admit."

Eutyches would have been an edifying member of the Church of England, and might have enjoyed his opinions without fear of molestation within her wide domain. Solitude for purity of faith has distinguished the Apostolic Church from the time of the Apostles. Large compromise and meek acquiescence in many contradictory creeds are the characteristics of a corporation whose unity is not of faith and baptism, but of national policy.

The messengers were unsuccessful. Eutyches, faithful to his vow, would not abandon his loved seclusion. At last his scruples were conquered, and he made his appearance, attended by his monks and with an imperial escort furnished by Chrysaphius. The dutiful monks would not quit his side until they had received a written promise that he should be restored to them safe and sound. Then accuser and accused were confronted in the council-chamber, and the examination proceeded. After much fencing, a plain answer was demanded to the plain question: "Do you or do you not believe that there are two natures in Jesus Christ?" "I believe in two distinct natures before the Incarnation, but only one since." The heresy was manifest. "*Let him be anathema.*" St. Flavian, pronounced sentence of deposition. "Eutyches, heretofore priest and archimandrite, has been clearly convicted, both by his previous discourses and writings and by his present affirmations of holding the error of Valentinus and Apollinaris, whose blasphemies he has repeated. He refuses obstinately to yield to our exhortation and advice. Therefore, weeping and groaning over his perdition, we pass sentence in the name of our Lord Jesus Christ, Whom he has blasphemed. He shall be deprived of all priestly rank, separated from our communion, and deposed from the government of his monastery." No one was permitted to hold intercourse with him under pain of sharing his excommunication. Eutyches declared his intention of appealing to the councils of Rome, Alexandria, Jerusalem, and Thessalonica. He had been deposed by his lawful superiors, but submission was far from his thoughts. His monks, who were all infected with his heresy, supported him in his resistance.

An appeal to Rome would both gain time and save appearances. Eutyches wrote to St. Leo complaining bitterly of the treatment he had received. He also wrote to St. Peter Chrysologus imploring his intervention. St. Peter sent him a severe reply: "The only advice I can offer is that you should render entire submission to whatever may be decided by the most blessed Pope of the city of Rome. The Apostle Peter ever lives and governs in his See." He says also that he might have answered him at greater length if he had heard both sides of the question.

St. Flavian had sent the official account of the condemnation of Eutyches to St. Leo, but it did not reach him, and we may presume that Chrysaphius was the cause of the miscarriage. A second message was successful. The delay had seemed strange to the Pope. On the 13th of June, 449, St. Leo wrote to St. Flavian his ever-memorable Dogmatic Letter, in which he speaks as only a Pope of Rome can speak. There is a Divine authority in his words which not only no leader of heresy can plausibly simulate, but not even saintly patriarchs of other apostolic cities can attain.

Eutyches did not wait for an answer to his appeal. He accused Flavian to the Emperor of sending to the Holy Father a falsified account of the Synod, and he asked him to convoke an ecumenical council. The idea was from Chrysaphius. Theodosius did as he was told. A council was convened at Ephesus. The day fixed was the 1st of August, 449. St. Leo was asked to preside. He sent four legates to represent him, but, setting them aside, Dioscorus of Alexandria assumed the presidency. Barsumas, the warlike monk, had rank next after the bishops. The proceedings were in keeping with the illegal commencement. The Pope's legates could do no more than watch the course of things, for it soon became apparent that Dioscorus did not mean to allow freedom of debate. He was a man of reckless audacity. He knew that he could count upon the strong support of Chrysaphius in any measures, however violent, which were necessary for the reversal of the sentence of Eutyches, and he was resolved that by fair means or foul the Council should acquit Eutyches and condemn Flavian. The hall was surrounded by soldiers, and worse than any soldiers, the fanatic followers of the impious Barsumas. In vain the Pope's legates called out "*Contradicitur*," other less gentle cries

resounded through the place of assembly. The bishops who retained their self-command threw themselves at the feet of Dioscorus imploring him not to push matters to extremity. He pretended that his life was in danger, and gave the preconcerted signal. The pretorian guards burst into the room. Blank papers were thrust into trembling hands, and signature demanded at the point of the sword. It is said that Dioscorus, amid the confusion which he had purposely created, struck with his own hand St. Flavian. It is certain that the holy patriarch died soon afterwards of his wounds received in what St. Leo has justly called the "Latrocinium" of Ephesus.

Such scenes as these are not without their lesson of encouragement. There is no state on earth so holy that free will cannot work iniquity therein. *"In the land of the saints he hath done wicked things, and he shall not see the glory of the Lord."** The guiltiest of all offenders are those who have abused the greatest gifts of grace. Eutyches the monk, and Dioscorus the patriarch, are no common criminals. *"For it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh."*† Yet even the wickedness of the enemies of God is turned to the good of His elect. The strong right hand of the Most High is with the Church of Christ. In more peaceable times it may indeed be possible to ascribe some portion of her influence to the support of princes, or the internal strength which wise laws give to a well organized community, but in the days when St. Leo ruled in Rome only the power of God could draw salvation out of threatened ruin. Better than centuries of repose, if such there could be, one Robber-Council proves the indefectibility of the Church. Centuries of repose there have never been, and there cannot be. As long as men have souls to save and sanctify, so long there will be fighting that there may be victory. Till the day of the great Judgment sinners will be permitted to persecute, that saints may receive the reward of confessorship. Each generation has its own peculiar trial, but as the Church lives on age after age, her faithful children may find ever fresh cause for confidence in the thought of dangers surmounted in the past. Even an infidel might fairly ask himself if it is reasonable to suppose that for so long a time, through ten thousand perils, each singly sufficient to destroy any human institution, she has retained her

* Isaias xxvi. 10.

† St. Matt. xviii. 7.

vigorous life, only in order that now at last her enemies may trample her to death, and dance upon her grave. The thought is a folly. Dark days may come : they can scarcely be darker than many days that have gone before. Chrysaphius and Eutyches and Dioscorus tried and failed ; Cavour and Bismarck and Garibaldi tried and failed. One thing we know, that whoever attacks the Church does so to his sorrow. He cannot conquer, because he is fighting against God, but he can dash himself against the rock, and perish in his infatuation. "*Whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall, it shall grind him to powder.*"* Yet it is by the hands of men, and not by the visible intervention of angels that the triumph of the Church and the discomfiture of her enemies are accomplished. To St. Leo, for his outspoken zeal and glorious energy we owe a debt of gratitude, which through eternity will rest upon our souls unpaid, a joy and not a burthen. Ours, thank God ! is that faith for which he fought so well and fearlessly. His Dogmatic Letter is addressed to us. Every word of it we accept. Every single detail of revealed truth which Leo held we hold ; for the Word of God does not pass away, and Jesus Christ does not change. Leo was sent like another Michael to beat back the rebel angels in the name of the Son of God, True God from eternity, True Man from the time of His Incarnation, having a body and soul like ours, having in One Person Two Natures, as He has vouchsafed to reveal Himself in His Church. How can we begin to show our gratitude ? Leo yet lives among us to teach and bless. An offering very dear to any Pope in Heaven is the faithful service rendered to his successor on earth. St. Leo and St. Peter are watching now with anxious love the life of every faithful child of Leo the Thirteenth, for in the light from the throne they see the Church in all its members, and in the charity of Christ they embrace each one. We are His people and the sheep of His pasture ; we are the children of the Church, the favorite children of Mary, the brethren of our Lord, possessing a larger part in the ransom of His Precious Blood, and a fuller claim to the Love of His Sacred Heart, yet by no merit of our own.

* St. Matt. xxi. 44.

Primitive Innocence Renewed.

41. In the seventh century of the Christian era lived St. Cuthbert, bishop of that portion of England which adjoins the confines of Scotland, a man famous for his virtue as well as for his great zeal and numerous good works. The deeds of this apostolic man have been described by the Ven. Bede who relates that, before becoming bishop he led a solitary life, procuring sufficient food for his own sustenance by the cultivation of a small garden. It seems, however, that the fruit of his labors was much damaged by the birds who came there; so, one day, going up to them, he accosted them in this manner: "What are you doing there? Why do you wish to reap what you have not sown? Do you think you need this more than I? If God gives you leave, then do whatever He allows you, otherwise go away and do not take what does not belong to you." At these words the whole flock of birds flew away and from that time ceased to injure the garden of Cuthbert.

It gives me pleasure, says Venerable Bede, to relate another similar fact. In the vicinity of that solitude in which Cuthbert lived, with his monks, some ravens had taken up their quarters. One day, two of them came and began to carry away the straw with which the cells of the monks were covered to make use of it in the building of their nests. The holy man stretched out his finger as if to protest against what they were doing and ordered them not to touch that straw. The ravens did not show themselves so docile as the birds before mentioned, and hence the Saint said to them: "In the name of Christ, I command you to go away at once and not presume to do any more damage in this place." As soon as they heard these words, they went reluctantly away. Three days after, one of them came back, flew to the feet of Blessed Cuthbert, who was at that time working in the field, and with its head bent down and by the motion of its wings seemed to ask pardon for what it had done. The saint granted its forgiveness and told the raven to go back to its nest. It went away to seek its companion and soon they both returned and as if to make some reparation for what they had done, brought to the holy solitary a certain quantity of grease, which the monks were accustomed to make use of to grease their sandals. The ravens continued to establish themselves in that solitude but from that time forth

never molested the monks. The Venerable Bede concludes with the following reflection: "No one can find any absurdity in taking example from the birds, since Solomon himself has said [*Prov vi, 6.*] Go to the ant, O sluggard, consider her ways and learn wisdom."

42. On the western shore of the mouth of the Bay of Galway, in Ireland, there is a group of islands which were known to the ancients as the Arran islands, a name the greater part of them still retain; there in the sixth century, St. Endeus led a monastic life and wrought miracles among which we find the following related by the Bollandists.

On one occasion the Blessed Endeus requested some fishermen to supply his monastery with fish; they answered him that the fish came from the coast where he dwelt and therefore he could get them for himself. One boy who was present, however, being moved by the spirit of piety, offered the good abbot the only fish he had. In reply to the refusal of the others, the Blessed Endeus made a prophecy which was afterwards verified. "In this part of the sea, where an alms has been denied to the servants of God, no more fish will be taken by you; but I pray the Lord that He will send an abundant supply to those parts where this boy dwells." The same saint also delivered one of his monasteries which was infested by a wild beast.

Although the scope of the present article is limited to show that dominion over the animals which God is pleased to concede to some of His servants, still, perhaps some details concerning the conversion and name of the Blessed Endeus, may not be without interest to our readers.

He was the son of a prince to whom he succeeded while still young and was obliged to defend his rights by force of arms. He allowed a servant of his to persuade him into taking the life of one of his enemies. On his return, after having committed this cruel deed, he passed near a monastery of virgins where dwelt St. Fanchea who, hearing the songs of victory, said to her companions: "The voice which you hear is that of a son of the heavenly kingdom." Taking with her one of her daughters, she presented herself at the door of the monastery towards which Endeus was directing his steps. "Do not advance any further," said she to him, "for you are stained with human blood." But he answered, "I am exempt from that as well as from sensual vice." This last was true but with regard to the homicide, Fanchea exclaimed: "Miserable man that you are! why do you provoke God to wrath,

and to condemning your soul to the abyss?" Endeus replied: "I fight to preserve the inheritance of my father from the hands of my enemies." "Your father," said the saintly nun, "is buried in hell." Dissimulating his feelings at this terrible announcement, Endeus answered: "If you will give me for my spouse, that young girl of royal race, whom you are educating in your monastery, I will accept your counsel." Fanchea said she would soon bring back an answer to that demand. She went into the monastery and going to the young girl asked her "Whom do you prefer, He whom I love or a carnal spouse?" "He whom you love," answered the girl. "Come with me then and rest yourself in this room." The girl followed, and throwing herself upon the bed, immediately expired; giving up her soul to the Spouse whom she had chosen. The holy nun covered her face and then went to bring Endeus to see her. As he entered the room she uncovered the face, saying: "There is she whom you asked of me as your spouse." Endeus, astounded, exclaimed "her face is pallid, ghastly!" "So will yours one day be," said Fanchea, and she continued talking to him of the pains of hell and the glories of heaven, until the young prince was first greatly moved and then converted, and God, who in one single instant changed the proud Saul into the humble Paul, by means of the voice of one of His lowly handmaids, made of a worldly leader, a guide and pastor of His people. For good reason therefore was he called En-Deus, (*here is God*) to signify the divine power in his sudden conversion.

43. In the life of St. Benedict, written by St. Gregory the Great, we read that, at the hour in which the holy patriarch was accustomed to take his food, a raven came from the neighboring wood to receive a small loaf of bread from his hand. It one day happened that some enemy of the Saint, under an appearance of charity found means to send him bread which had been poisoned; he accepted it with apparent gratitude, while, at the same time, he knew by divine inspiration, the wicked intentions of the giver. He put the loaf of bread one side and waited for the raven; when he came, he threw it to him saying: "In the name of Christ, our Lord, I command you to take this loaf and carry it to some place where no man will ever be able to find it." The raven with open beak and spread wings, began to croak and move around the bread as much as to say that he was ready to obey, but did not know how to begin. The man of God repeated, "Courage! go

on ! take away the bread and leave it where it can never be found." The raven hesitated a little but finally seized the bread and rising in the air flew away ; after about three hours, he came back to the Saint, from whom he received his accustomed food.

44. The holy anchorite of Constantinople, Basil the younger, flourished in the tenth century, and one of his disciples, named Gregory, has written his life. Among the other virtues to be admired in him, the constancy of martyrs shines forth resplendent. Some of the officials of the empire, having discovered him in his solitude, suspected him of being a spy and brought him before a certain Samonas to be examined. This Samonas was a man of very cruel disposition, proud and licentious ; after having tormented the holy solitary, most ferociously and in many ways, he called to him the keeper of the beasts and ordered him to let the most savage among the lions go without food that day, intending that on the morrow, Basil should be given over to it to be devoured. The crowd assembled as in the first centuries to witness the barbarous spectacle, but the lion, instead of tearing the man of God in pieces, began to tremble as soon as he saw him, and quietly approaching him, walked around him, gentle as a lamb. Basil himself, in the sight of all caressed the beast and taking it by the ears exclaimed : " Here is a lamb ! look at this lamb." The astounded populace with one voice broke out into the *Kyrie Eleison* and demanded the liberation of the Saint. All this, however, by no means calmed the wrath of Samonas who gave orders that Basil should be thrown into the sea that very night. But He Who said " When thou shalt pass through the waters I will be with thee " [Is. xliii, 2] sent two dolphins who received him upon their backs and saved him by carrying him to another shore.

45. St. Regulus was one of the first Bishops of Arles in France ; in the history of his life which has been drawn from various sources, we learn that on one occasion he found himself in a village, where no small number of the faithful were assembled anxious to hear the word of God. The church being too small to contain them it was decided to place the pulpit in the open air. While the bishop was yet speaking, the sun began to go down and the frogs in the neighboring marshes began to croak. The noise grew louder and louder until finally it drowned the voice of the bishop. Then the holy prelate turned towards them and said : " Be quiet, all of you, one only excepted, and let the same silence

be observed by the frogs who come after you." They obeyed promptly and the authors who relate this trait all agree in saying that, from that time forth the frogs continued silent in that place with the exception of a single voice, in accordance with the command of the good bishop.

Record of Contemporary Events.

1. Politics are not one of the sources whence we draw matter for our record.

Hence we have never mentioned the Berlin Congress. Notwithstanding the secrecy which has been kept with regard to the questions treated there, we are in possession of two facts which are closely connected with the interests Catholics have most at heart. On this account we cannot pass them over in silence. Such is their importance too that we are obliged to relate them in the words of the two journals in which they were first reported.

The *Unità Cattolica*, the leading daily of the Catholics of Italy, which enjoys the most intimate relations with the Vatican, speaks of the happy results obtained by a *Memorandum* that the Holy See addressed to the Catholic powers on the occasion of the Berlin Congress. These are the words. "The *Memorandum* has been addressed only to France and Austria. Italy, though she calls herself a Catholic power, has never been recognized as such by the Holy See, nor could she defend interests in the Congress which she violates at home. This document, written with great force of arguments and aptness of form obtained the most encouraging and fullest success. France and Austria having bravely defended the religious liberty and independence of the Eastern Catholics, obtained from the Congress the acceptance and sanction of the three following points: 1. Absolute liberty for the Catholics of the East in the exercise of their worship. 2. Entire freedom to extend their hierarchy in case of necessity. 3. Full liberty of communication with ecclesiastical superiors at home and abroad."

We trust that these liberties, recognized in principle and confirmed by the Congress, will not become a dead letter in practice.

2. It is thus that at this Congress, which has set aside the great principles of right and of justice looked after private interests and where each power sought its own aggrandizement; the Holy Father presented the claims of truth, of justice, and of the real happiness of the people. Side by side with this noble attitude of the Pope we must now place the conduct of the actual government of Italy. It is exposed to us by the *Gazzetta d'Italia*, the recognized organ of the moderate party of Italian Liberalism. As the account furnished by one of its correspondents has been copied by several newspapers of the peninsula representing all shades of opinion, without having been contradicted; it cannot be passed over in silence and by reason of the importance of the facts and circumstances which it reveals, deserves a literal translation. It is as follows :

“Pardon me if I begin my letter by speaking of things that do not bear directly upon affairs at the Vatican ; but the news is so important, and comes from so reliable a source that it would be a pity to deprive your readers of it.

“A person in high standing, whose position brings him in frequent contact with Berlin and the German Court, received from a person who is in close relations with the great Chancellor an interesting confidential communication upon the action taken by Count Corti at the Berlin Congress. It appears that the Italian representative, instead of asking for territorial indemnification in the face of the annexation of Cyprus by England, of Bessarabia and Bataoum by Russia, and of Bosnia and Herzegovina by Austria, made at the European Areopagus a proposition apparently very modest, but which excited universal surprise. He declared that Italy would accept and recognize the annexation of any foreign territory, and that traffic of countries and nations which regards neither former treaties nor the desires of the people, but on one condition ; that the Congress explicitly and solemnly recognize *the annexation of the States of the Church to Italy*, and guarantee to it, by an international act, the possession of Rome against all the claims of the present Sovereign Pontiff and his successors.

“Thus, the Congress of Berlin would have sanctioned the spoliation of the Pope of all his temporal rights. It appears that this idea, on which Italian diplomacy so plumed itself, and on which it counted so much, was very gratifying to Prince Bismarck and to Prince Gortscha-

koff, who warmly supported it; but the representatives of France, England and Austria after consulting their respective governments, declared that they would never sign such an agreement, and that if Italy insisted they would withdraw from the Congress rather than agree to it. Finding such opposition on the part of two Catholic powers and of a Protestant power, Prince Bismarck, who was anxious to secure harmony at any cost, advised Count Corti to give up his project, which he finally consented to do after considerable opposition; but he was not able to withdraw his adhesion to what all the others had agreed upon.

"Count Corti admits, *sotto voce*, that he has been deceived by Bismarck, who had formally assured him that Italy's condition would be favorably received by all the powers, and who afterwards turned against him, instead of assisting him. The other plenipotentiaries said that Italy made a mistake in concentrating all her indemnities on one thing, and that, such an uncertain one. I repeat to you that the source from which this information was obtained cannot be easily questioned."

The positive and unqualified manner in which this statement is given by the *Gazzetta d'Italia*, a journal unfavorable to the interests of the Holy See, and its exact correspondence with the circumstances and character of the several parties, give to this relation every appearance of probability. It is another proof on what uncertain foundations the present kingdom of Italy rests, and how easily the first shock may send it tumbling to the ground. It is a proof, too, of the singular providence of God which proclaims to the world by these facts that if He has been pleased to subject the Holy See to severe trials, He will not abandon it to the hands of its enemies.

3. We have already referred to the act of the municipal authorities of Rome decreeing instruction in Christian doctrine to be no longer obligatory in its schools, and to be given only to those children whose parents should make special application for it. This ordinance called forth protestations on every side, not only from the Catholic press of the city and from the clergy, but also from a great number of associations of artists and workingmen, exposing its impropriety, its malice and its injustice. But the crown was put to these remonstrances by the Holy Father himself in a letter addressed to Cardinal Monaco la Valletta, his Vicar General for the Diocese of Rome, in which he con-

demns by his supreme authority the measures of the municipality as detestable and pernicious not only to religion but to government itself and to the public good. It is a letter of such great importance that we regret that its length will not permit us to give it to our readers entire; we must, therefore, be content with such an abstract of it as our space will allow. The Holy Father begins by showing the absolute necessity of teaching the catechism to children. The Christian parent, after having given life to his offspring must educate and provide for his children till they have reached maturity. Nor must his care be limited to what regards merely the material life of the body; but must, above all, be directed to what affects their spiritual life, such as the development of the mind and the formation of the heart. Without a knowledge of the catechism their education is without basis or security and they are liable to drift into every error and extravagance. This is particularly true of children, who know no other way but that pointed out by authority, and what authority can be found higher or more attractive than the catechism which speaks to them in the name of God? This argument has a peculiar force at the present time when infidelity and scepticism prevail everywhere, against which it is obvious the only remedy is the doctrinal teaching of the catechism. Take this away from the children, and how will you supply its place and what has been actually substituted in its stead? Ethics worse than pagan; ethics without God; ethics grounded on no principles, aiming at no end, supported by no sanction, offering no encouragement, and often taught without logic. Ethics whose theories, equally false and degrading, so far from ennobling man by teaching the great truths of his origin, the object of his existence, his last end and his relations to the Deity, lower him to the condition of a brute or sink him to the level of mere matter.

Having thus powerfully demonstrated the necessity of religious instruction, Leo XIII proceeds to show the danger which must of necessity follow the introduction of a system such as that set forth in the municipal enactment. What impression will it make on the children themselves? Everything else in the schools is of obligation; catechism alone is optional. Our teachers, they will say, make very little account of the catechism; why should we trouble ourselves about it more than they? Besides is it not morally certain that the children of indolent or unbelieving parents will receive no Christian training whatever?

Surely no one will deny that there are such parents, and that it is the duty of the State to compensate for their negligence for the sake of the children and of the public welfare. What folly, what a flagrant contradiction is it to oblige the little ones to a system of secular instruction and to leave them free in a matter which ultimately concerns the salvation of their souls, which is of strict obligation for every Christian, and which is of absolute necessity for the preservation of public morality? God has never commanded us to learn to read, to cypher, to know history and geography; but He has commanded us to learn his precepts and the dogmas of His Church. Do we not rebel against God's authority when we subvert the order which He has established, when we leave free what he has made of obligation, and make obligatory what He has left free? There can be no doubt that the object of the legislation which we are considering is to destroy the Christian spirit of the Roman people, a people whose strong Catholic faith has ever been the consolation of the Church and a pattern to the world.

In conclusion the Holy Father suggests various remedies for the evil which has been done. He inculcates upon fathers of families the strict duty of procuring at any cost religious instruction for their children, especially by demanding it of the government at this time. He urges the parish priests of Rome to redouble their efforts to teach the catechism to the little ones. He exhorts all pious and zealous persons to lend their aid to the good work, either by teaching the children or by pecuniary assistance, and he promises to do everything in his power that will contribute to the Christian education of his people. May the words of Leo XIII find an echo in all hearts, not only at Rome but throughout the whole Catholic world, and may they cause all the faithful to redouble their efforts towards the propagation of that only true education which is founded on the teachings of the Catholic catechism.

4. By order and with the sanction of his Holiness, Leo XIII, Card. Monaco la Valletta, Vicar General of the Pope for the diocese of Rome, has published the following directions for Catholic ladies, to lay before them a practical and efficient method of combating the excessive luxury and the immodesty of *fashion*, which are the cause of innumerable sins, and of trouble in families, and for many souls the occasion of irreparable ruin. As the observance of these regulations will in all cities spread the reform of Christian morals and promote the good of families, we shall translate them for the benefit of our readers.

"1. When ladies adorn their persons they ought never to propose to themselves any object not strictly honorable and good, striving not only to avoid faults but by every action to merit an eternal reward. They should guard against vanity, worldliness, sensuality; they should never seek to draw attention, to humble others, to surpass or eclipse them.

"2. Let them pay great attention in their dress to modesty and decency, which are the greatest ornaments of a Catholic woman. Let them never under any pretext, not even that of following universal custom, offend in their attire against these virtues, remembering that to God alone, and not to men, are they to give an account of their actions.

"3. Let them also have an eye to simplicity, and avoid unnecessary expense. They should be content to be dressed according to the demands of the station in which they have been placed by God, without seeking any pretext for useless ostentation.

"4. When they go to church, and especially when they approach the Sacraments, their dress should bespeak humility of heart; in the house of God, worldly pomp is altogether unbecoming.

"5. Let them each year determine before hand the sum to be expended on their attire, making allowance for their condition and their means, and let them never exceed this amount.

"6. While determining this sum they ought not to forget the obligation of giving alms, which is imposed on all by the gospel. Consequently they should begin by laying aside of their superfluity what is due to the poor, and retrench some article of luxury.

"7. They should never contract debts to adorn their persons. Let them firmly resolve to pay cash for every article of ornament, and let them be always faithful to this resolution.

"8. Finally, let them endeavor with all zeal, by word and example, to make their friends and dependents adopt and spread these regulations."

5. On the ninth of July, his Holiness assisted at a session of the Congregation of Rites, which had met to examine into the heroism of the virtues of the venerable servant of God, P. Pompilio Maria Pirotti, a Neapolitan by birth, belonging to the Order for Pious Schools. The result did not transpire. But there is reason to hope that the issue was favorable, in view of the eminent moral and religious virtues of the venerable servant of God, who spent his whole life in the instruction of youth and the preaching of the Gospel.

6. His Holiness, Pope Leo XIII, has by a brief dated June 21, 1878, erected a new Vicariate Apostolic in China—the Vicariate of Kan-sou. It will comprise the Province of Kou-kou-noor and all that portion of Western Tartary not yet occupied by missionaries. The administration of this vast extent of territory has been intrusted to the priests of the Congregation of Scheut-veld-les-Bruxelles, and Father Ferdinand Hamer, a member of this Congregation, has been appointed Vicar Apostolic, with the title of Bishop of Tremiten, *in partibus infidelium*.

General Intention.

THE NEW MISSIONS IN CENTRAL AFRICA.

When in the sixteenth century Luther, Calvin, and Henry VIII had torn from the Catholic Church a third part of Europe, Almighty God made amends to her by throwing open a new world to the conquests of her apostles. The divine Saviour is making His spouse a like compensation at the present hour when liberalism conspiring with incredulity threaten to banish her from the pale of European societies. Indeed nothing less than a new world is opening its gates to the Catholic apostolate in the heart of Africa, a continent which up to this day had not been penetrated any further than its sea-board. But a few years ago we knew little or nothing of the interior of this vast continent. Supposing it to resemble the parts adjacent to the European possessions of Africa, we imagined an ocean of sand, with an oasis here and there at great intervals, and rendered uninhabitable by the sterility of its soil no less than by its unbearable heat. But now at length we have seen fearless explorers make their way into the interior, and there come upon scenes quite different from the pictures of our imagination. Instead of scorching sands and bleak, inhospitable deserts, they have met with regions of remarkable fertility, watered by majestic rivers, interspersed with immense lakes, yielding in abundance the most valued productions, and inhabited by peaceful and industrious populations.

The president of the London Geographical Society did not exceed the truth, when he said lately that since the great discoveries of Vasco de Gama, Christian civilization has not seen a wider field opened to the efforts of its apostles and the speculations of its commerce.

The population of these immense regions, cannot be determined with exactness. Most geographers reckon it to be something like one hundred and fifty millions, a number which, though necessarily uncertain, gives an idea of the reality sufficient to stimulate the zeal of every true Christian.

When St. Paul had as yet exercised his apostolate in Asia Minor only, God, wishing to enlarge the field of his struggling and triumphs, showed him in a dream a Macedonian who called on him beseechingly, saying: "Cross the sea and come to our aid." A like supplication is addressed at this moment to all Christians who have at heart the glory of Jesus Christ, by the angels of these one hundred and fifty millions of infidels to whom the name of this divine Saviour has never been announced. It is a virgin soil which has not as yet received the divine seed, and from which we have reason to expect the happiest harvest. We ought not, in fact, to judge of the population of the interior of

Africa by that of the sea-board. The latter has been reduced to the lowest depth of depravity by the revolting union of its barbarity with the vices of civilization. But as we advance into the interior, we meet with habits altogether different. To mistrust succeeds a confiding simplicity. All travelers agree in saying that the negro is the prize of the first-comer. How important it is, then, that this first-comer be a messenger of truth and of peace ! Let the true apostolate be beforehand with the apostolate of error ; sow the good grains in the souls ready to receive it before heresy has had time to sow the cockle ; and we can promise ourselves the most abundant fruits. What can be expected, on the other hand, from these ignorant and credulous people, if Christianity, so beautiful in its unity, be shown to them only under the form of contradiction ; and if, before the true Church has been made known to them, they learn to see in her only the synagogue of Satan ? The moment is critical, and if we do not take advantage of the favorable opportunity now offered us, it will return no more. Already the Protestant sects hasten to send their emissaries into these countries and occupy the most favorable positions. Their efforts will probably be as fruitless in Africa as they have been, according to the avowal of Protestants themselves, in other countries of the world. But if these false teachers cannot form true Christians, they are but too successful in preventing the true ministers of Jesus Christ from accomplishing their work of salvation.

To save the African people from the danger which threatens them, two things are necessary : first, the apostles of the true religion must hasten to bear to them the glad tidings of salvation ; and secondly, all true Catholics must contribute their aid, in assisting the missionaries of Jesus Christ in their important and difficult mission. The first of these two conditions has already been partially fulfilled. The Sacred Congregation of the Propaganda has called out the various detachments of the apostolical army to which is assigned the conquest of the African continent. The Fathers of the Holy Ghost, and those of the Holy Heart of Mary, established as they were, upon both the Eastern and the Western coasts, penetrated, each year, farther into the interior of the countries neighboring upon the seat of their labors. Mgr. Corboni, at the head of the missionaries from Verona, setting out from the North, advanced towards the Equator. The priests sent by the "Missions of Lyons for the conversion of Africa" took a similar course ; starting however, from an opposite direction. The regions of the great lakes were as yet unprovided for, and the innumerable souls scattered over that country situated between the Equator and the Eastern boundary of the English colony of the Cape, called in vain for spiritual assistance. These countries have been divided into three

vicariates : two in the central part of Africa have been confided to the zeal of a new congregation founded by the Archbishop of Algiers ; the third vicariate, situated between the 10° and 18° degree south latitude, has been entrusted to the Society of Jesus. It comprises all that portion of the country irrigated by the Zambese river, and discovered, in great part, by Livingstone the English explorer. It is to the English Jesuits in particular to whom this vast region is given, in order that it may be won to the Catholic Church ; notwithstanding its having been discovered by an English Protestant. An urgent appeal has been made by these good fathers to all the Catholic subjects of Queen Victoria to contribute generously to the success of this glorious undertaking. That this call for aid has been heard, we do not doubt ; but it is not solely to the faithful of England that the apostolical laborers, in whose name alms are asked, look for help. The interests at stake ought to be equally dear to every Christian : for there is here question of the glory of God, which, promoted as it is by the salvation of one single soul, will here be increased in a manner proportionate to the vast number of immortal souls whose eternal salvation is to be secured.

But if our resources equal not the promptings of our zeal, there is at least one kind of offering which we can make, and which, far from impoverishing us will, on the contrary, add to our wealth—the offering of our prayers.

Let us pray, then, for the missionaries of Central Africa, for the people to whom they preach, that by the earnestness of their zeal, the holy word may be spread abroad with the speed and brightness of flame ; that the Divine Saviour may at length be known and loved by all those souls for which He shed His blood ; and that the faithfulness of His new subjects, may console His Heart for the bitterness with which the unthankfulness of men, upon whom from their birth His favors have been showered, has filled that Sacred Heart to overflowing.

O Jesus, I offer Thee, through the immaculate Heart of Mary the prayers, actions and sufferings of this day in reparation for our offences and in union with the other intentions of Thy Divine Heart.

I offer them to Thee, in a special manner, for the inhabitants of Africa and for the missionaries who now bear to them the knowledge of Thy name. Divine Saviour, pour forth in plenty the dew of Thy grace, on these too long, alas ! barren lands, and send many workmen to gather in the harvest here offered to Thy Church. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church ! (40 days ind.)

Graces Obtained.

Most heartfelt thanks are returned to the Sacred Heart for the restoration of a child to its Christian guardian immediately after the petition was sent, while but a few days before all seemed hopeless, the child being in the hands of wicked people; thanks for recovery of health; for employment obtained; for the spiritual improvement of one person; for the conversion of a family; for great improvement in the condition of an insane person.

Please help me in returning my warmest thanks to the Sacred Heart of Jesus for the establishment of the Apostleship of Prayer among all religious societies and in all the schools connected with my parish.

Please return thanks to the Sacred Heart for a great favor obtained, asked last month through the *Messenger*.

Please return thanks to the Sacred Heart of Jesus for the conversion to the faith of a young lady; and for the restoration to health of one person; and for the perseverance in the practice of his duties of a young man inclined to dissipation.

In the month of April last, I recommended to the prayers of the members of the Apostleship, a mission that was to be given in my parish: that mission was happily ended yesterday, and was attended by most consoling results. I have now to ask that thanks be returned to the Sacred Heart of Jesus for the blessings and graces and abundant fruits obtained during the mission. I also recommended to the Sacred Heart through the Apostleship, a young lady who was threatened with the loss of sight, and I am happy to say she has entirely recovered; please have thanks returned to the Sacred Heart for this favor.

Please thank the Sacred Heart of Jesus for the restoration of peace and union among several individuals; for the success of two undertakings; for several special favors obtained; for the settlement of a dispute which threatened to be of serious consequences, all contentions ceasing in a remarkable manner upon recommending the matter to the Apostleship.

Please return most sincere thanks for the amicable conclusion of a lawsuit recommended last month.

Please offer our sincere thanks to the Most Sacred Heart for a temporal favor asked for some months ago, and which has been answered in a most beautiful manner; also for the safe arrival of my brother.

Fervent thanks are returned to the Sacred Heart of Jesus for the following favors: four of my Protestant relatives have been received into the Church; for the conversion of a young man who was recommended a few years ago; two brothers have obtained employment; a lady returns thanks for several favors granted to her brother.

Thanks to the Sacred Heart for several conversions; for many happy deaths; for three temporal favors; for many spiritual favors.

We return thanks to the Sacred Heart for the conversion of a young lady and for her restoration to perfect reason; she had been recommended several times. Also for the complete success of our annual exhibition and other temporal favors.

Please return thanks to the Sacred Heart for the conversion of a lady; for the reform of two men; for the recovery of a religious; for increase of members in a sodality; for the cure of sore eyes; for a particular favor obtained.

I wish to return thanks to the Sacred Heart for the reform of a father and son; they have returned to the practice of their religious duties. Also for partial recovery from insanity; for a happy death; for four situations obtained, and for continued good health in our family.

Special thanks are offered for the increase of devotion to the Sacred Heart of Jesus among the pupils of an academy, where each one seems happy to ascribe to the bounty of that divine Heart all the graces which she receives.

We have much to thank the Sacred Heart for during the past few months, one of those threatened with insanity is recovering, another who had been suffering for some time, is now quite well. We have also been the recipients of several spiritual graces, and return our sincere thanks to our dear Lord.

The members of the Apostleship, to whose prayers an unfortunate husband was recommended, are now called upon to return thanks to the adorable Heart of Jesus for the entire accomplishment of that petition. The father and husband has been restored to the affection of his family, to the practice of his religion, and to the beginning of a renewed life.

Thanks to the Sacred Heart for a most signal favor obtained, a favor which was supposed to be unattainable, but which the Sacred Heart granted in a very short time in answer to prayers.

Thanks are returned for 22 favors asked, and received from the Sacred Heart. Four persons desire to thank the Sacred Heart for many favors received.

Please return thanks to the Sacred Heart of Jesus for the gaining of a lawsuit recommended several times; for the success of an undertaking; for four particular intentions granted; for the reform of two men; for the recovery of 5 persons; for a situation obtained; for a happy death; for the complete success of an affair recommended to the prayers of the Apostleship last May, and for many favors both spiritual and temporal received by several persons from the most Sacred Heart of Jesus.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for September, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for September, 1878.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Aberdeen, Ohio.....	Aug. 12—G. O.	Milwaukee, Wis.....	July 11.—G. O.
Abingdon, Va.....	" 11.	" ".....	Aug. 12.—G. O.
Augusta, Ga.....	" 11.	Mobile, Ala.....	July 31.
Austin, Minn.....	July 13.	" ".....	Aug. 6.
Baltic, Conn.....	Aug. 11.—G. O.	" ".....	" 8.
Baltimore, Md.....	" 9.	Mount de Chantal, W. Va, " 12.—G. O.	
" ".....	" 10.	Mount Vernon, N. Y.....	" 11.
" ".....	" 11.	Nazareth, Ky.....	" 9.—G. O.
Boston, Mass.....	July 12.	Newark, N. J.....	" 7.—C. A.
" ".....	" 15.	New Brighton, Pa.....	July 12.
" ".....	Aug. 2—G. O.	New Gascony, Ark.....	Aug. 6.
Brooklyn, N. Y.....	July 21.—G. O.	New Orleans, La.....	July 17.
" ".....	Aug 11.	New York, N. Y.....	Aug. 10.
" ".....	" 12.	Pass Christian, Miss.....	" 1.
Canton, Ohio.....	" 7.—G. O.	Philadelphia, Pa.....	July 12.
Cape Girardeau, Mo.....	" 2.	" ".....	" 11.
Carroll, Md.....	July 30.	" ".....	" 18.
Charlestown, Mass.....	" 8.—G. O.	" ".....	" 24.
Chattanooga, Tenn.....	Aug. 10.	" ".....	Aug. 11.
Chelsea, Mass.....	" 6.	" ".....	" 12.—G. O.
Chicago, Ill.....	" 2.	Pine Creek, Wash. Ter.....	July 3.
Denver, Colo.....	" 8.—G. O.	Pittsburgh, Pa.....	" 26.
Devil's Lake, Dakota.....	July 8.	Quebec, C. E.....	Aug. 1.—G. O.
Eelbrook, N. S.....	Aug. 5.—C. A., G. O.	Riegelsville, Pa.....	July 24.
Egg Harbor City, N. J.....	" 2.	Rochesterville, C. W.....	" 14.
Elizabeth, N. J.....	July 11.—G. O.	St. John, N. B.....	Aug. 7.
Florence, Ala.....	" 23.—C. A., G. O.	St. Louis, Mo.....	" 4.
Fort William, C. W.....	" 3.—G. O.	" ".....	" 7.
Frederick, Md.....	Aug. 8.	" ".....	" 11.—C. A., G. O.
Gap Mills, W. Va.....	" 6.—G. O.	St. Mary's, Ind.....	" 6.—G. O.
Germantown, Pa.....	July 31.	St. Meinrad, Ind.....	" 7.
Grand Ronde, Oregon....	" 4.	St. Thomas' Manor, Md.....	July 16.—G. O.
Guelph, C. W.....	" 12.	" ".....	Aug. 12.—G. O.
Halifax, N. S.....	" 20.—G. O.	Salem, Mass.....	" 7.
" ".....	" 28.	Salisbury, Md.....	" 12.
" ".....	Aug. 5.—G. O.	Salisbury, N. C.....	July 30.
" ".....	" 6.	" ".....	Aug. 8.
" ".....	" 7.	San Francisco, Cal.....	July 12.—G. O.
Harrison, N. J.....	July 15.—G. O.	" ".....	" 26.
Jackson, Miss.....	" 13.	" ".....	Aug. 2.—G. O.
Jersey City, N. J.....	Aug. 1.	Santa Clara, Cal.....	July 26.
Las Cruces, N. Mex.....	July 28.	Saratoga, N. Y.....	" 18.
Loretto, Ky.....	Aug. 6.—G. O.	Sault Ste Marie, Mich....	" 16.
Louisville, Ky.....	July 22.	Sing Sing, N. Y.....	Aug. 4.
McSherrystown, Pa.....	Aug. 9.	Sonoma, Cal.....	July 7.
Malone, N. Y.....	July 31.	Springfield, Ill.....	Aug. 2.
Manayunk, Pa.....	" 14.	Stamford, Conn.....	July 15.
Marysville, Cal.....	" 19.—C. A., G. O.	Stillwater, Minn.....	Aug. 5.
Maysville, Ky.....	" 30.—G. O.	Towanda, Pa.....	July 27.

Letters with Intentions for September, 1878—Continued.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Towanda, Pa	Aug. 8.	Washington, Mo.....	July 31.—G. O.
Trevilian's Depot, Va.....	" 12.	Waukesha, Wis.....	" 29.
Vicksburgh, Miss.....	July 16—G. O.	Wheeling, Va.....	Aug. 8.
"	" 18.—G. O.	Wilmington, Del.....	July 14.
Washington, D. C.....	" 13.	Xenia, Ohio.....	Aug. 9.
"	Aug. 10.—G. O.	Yazoo City, Miss.....	July 11.—C. A.
Washington, Mo.....	July 10.—G. O.		

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated:

VOCATION TO THE FAITH is asked for—

287 families—1036 individuals—6 Indian missions—all non-Catholics in 5 localities.

REFORM OF LIFE is asked for—

138 families—457 persons—all non-practical Catholics in 5 localities—44 persons addicted to intemperance—4 apostate families—81 individuals—removal of scandals.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

323 families—974 individuals—several preparing for confirmation and holy communion—2 classes of students—souls in purgatory—2 dioceses—1 novitiate—52 religious communities—10 congregations—6 parishes—3 associations—6 missions—17 sodalities—6 academies—5 schools—2 asylums—1 spiritual retreat—15 departed souls—1 marriage—happy death of 27 persons—peace and union in 25 families—vocation to the religious state for 51 persons—reconciliation of 6 married couples—1015 special favors.

SUCCESS AND RESOURCES are asked for—


33 families—181 individuals—4 colleges—28 communities—20 churches—23 academies—2 missions—3 parishes—4 institutions—37 schools—38 undertakings—8 business firms—poor of a parish—an undertaking for the glory of God—situations for 104 persons—success of 6 novenas—6 law-suits—successful issue of 3 important affairs—news from absent relatives and friends—safe and prosperous voyage for 19 persons—tidings of an absent son—280 temporal favors.

RECOVERY OF HEALTH is asked for—

4 families—196 persons—4 priests—11 religious—23 insane persons—cure of painful maladies for 34 persons.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. THE APOSTLESHIP OF PRAYER, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. THE MANUAL OF THE APOSTLESHIP OF PRAYER, an abridgment of the above. Published by the same. 35 cts.

3. DEVOTION TO THE SACRED HEART OF JESUS, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. THE PARADISE OF GOD, or, *The Virtues of the Sacred Heart of Jesus*, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. CATECHISM OF DEVOTION TO THE SACRED HEART, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. CATECHISM OF THE APOSTLESHIP OF PRAYER, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

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The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.

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ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect*.
S. SVEGLIATI, *Secretary*.

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THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocese the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocese has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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The same Local Directors send, from time to time, to the Provincial Director, the lists of the places where the Association of the Apostleship of Prayer has been established.

THE MESSENGER

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NOTICE.

As a specimen of what we propose to give to our subscribers in the next volume, we shall give in this and in the following number a short account of a mission which has been resumed in our days. The island of Formosa has been one of the fields of the apostolic zeal of the children of St. Dominic, watered even by their blood. The violence of the persecution, chiefly on the part of heretical invaders, succeeded in depriving the pagan inhabitants of the guidance of those men of God to lead them to the knowledge of the truth and secure their eternal salvation. The blood, however, of their martyred brothers, has obtained the reöpening of the same field to the now living children of the same Patriarch. We heartily wish the most complete success to their labors.

The account we give and illustrations are taken from the *Missions Catholiques*, weekly published in Lyons, a periodical supplementary to the *Annals of the Propagation of the Faith* and conducted in an excellent spirit.

This improvement of our Bulletin, together with some others we are contemplating, will not change our present terms of subscription.

Missions.

THE ISLAND OF FORMOSA, (CHINA.)

The following notes on the island of Formosa, little known to most readers, may prove of some interest to our subscribers. This sketch

together with the map and views which accompany it, were sent by the Dominicans, missionaries in this island, which forms part of the Vicariate Apostolic of Fo-Kien.

I.

Situation—Aspect—Climate—Productions—Animals—Commerce—Ports.

To the south-east of the province of Fo-Kien between . . . east longitude and $21^{\circ} 56'$ and $25^{\circ} 23'$ north latitude, lies the island of Formosa, called by the Chinese, Taïouan—the garden of flowing waters. It is about 390 kilometres in length, 150 in its greatest width, and measures 38.803 square kilometres. A chain of mountains divides it into two parts to the north and south. The western portion, whose extent from the coast to the foot of the mountains is between 32 and 48 kilometres, is the best populated. The plain with its undulating surface and small hills, its luxuriant vegetation and fields laden with rich produce, presents a truly picturesque view, and it is not without reason that the island has been named Formosa—beautiful. The eastern side is from 12 to 20 kilometres in extent and up to the present time has been very thinly settled. When the Japanese appeared in the south of the island in 1874, roads were opened through the mountains from east to west to oppose their entrance, and by order of the Chinese government a mandarin and his subaltern officers were stationed in the eastern district, whither afterwards emigrated a few poor families in the hope of bettering their condition.

The climate is temperate. The north wind blows from November to May and during this period rains are abundant; during December and January, owing to the severity and steadiness of the wind, the cold is somewhat sharp, and European travellers have sometimes seen the mountains crowned with snow during this time. From June to October, the wind from the south sets in bearing abundant rain, and frequently also hurricanes and terrible typhoons, which render the roads very dangerous. Of the numerous streams that water the island, the principal are the Ke-long, the To-ka-ham and the Sam-Kouai, in the north, and the Pong-Kam, in the west. In this district are a few roads which are nothing more than narrow and precipitous paths, almost impassable in the rainy season.

The land is very fertile and produces rice, sugar cane, tea, camphor, cotton, the orange, the citron, the sweet potato and numerous other kinds of garden vegetables. The grape-vine has never been acclimatized. The Igorrotes (inhabitants of the mountains) possess innumerable swarms of bees, and the honey they collect is of excellent quality. Wood fit for building purposes is abundant on the mountain sides, but the Igorrotes will not suffer it to be cut, and so all the wood employed in constructing houses, &c., comes from the Chinese continent, and for this reason it costs three or four times as much as on the continent.

Among the animals, the most common is the buffalo; in the mountains, cattle and horses are to be met with. The stag, the fallow deer, the monkey, the rabbit, the roe-buck, are found in great numbers, and bears are sometimes seen. All species of birds of prey abound in the island, and likewise, the duck, the goose, the turtle-dove, the pheasant, and all sorts of reptiles, from the viper and the adder to the boa-constrictor.



The sea affords fish in abundance, such as the tortoise, the haddock, the eel, the crab, the lobster, the oyster, &c.; the streams yield the barbel, the eel and other fish.

At the present time some coal mines are worked in Formosa, and in the western part, in the neighborhood of Tang-si-kak, there are sources of petroleum. The annexed engraving, which has been taken from a photograph, represents one of these petroleum wells, the property of M. J. Dodd.

There is no active volcano in the island, but thermal waters of a very high temperature, similar to those of the village of Los-Baños, in the province of Laguna, in the island of Luçon, are found.

The principal articles of exportation are rice, sugar, tea, camphor and pine apples, which form the object of a regular trade with China, Japan and some countries of Europe. The importations are chiefly cloth, silk and opium. The consumption of this poison, which already extends to many millions of dollars, is on the increase every year, and is coming into general use among the inhabitants of the plains.

There are five ports open to Europeans, viz: Tai-ouan-fou, Ta-Kao, Long-Kian on the western coast, and Tam-choui and Ke-long on the northern. At present writing, two fortresses are in course of construction in each of these ports.

The island of Formosa, where the Chinese had established themselves since the year 1430, fell into the power of the Spaniards in 1626, and in 1643 passed under the sway of the Dutch, who, in turn, were expelled in 1661 by the Chinese pirate Koxinga. In 1683 China retook possession of the island, and, despite the insurrection of 1721, has held it ever since.

The *fou-tai*, chief governor of the island, resides at Tai-ouan-fou, a populous, commercial and thriving city, which is surrounded by strong walls, three leagues in circumference, built while Holland held the mastery. It is also the residence of *toa-hou*, subordinate governor, who is charged with civil affairs of less importance, and of the *tiu-tai* or captain general of the militia.

About the beginning of the year 1874, the Japanese government sent a small army to Formosa to put an end to the savage cruelties of the brigands and pirates. This expedition gave offence to the government of Pekin, and for many months war between China and Japan seemed imminent. The question, however, was peacefully settled towards the end of 1874 through the mediation of Mr. Wade, English minister to Pekin, and a treaty was concluded between the two empires relative to all the existing differences on the "Formosa question."

The island is divided into five departments; three of the second order and two of the third. Each department is administered by one civil and one military mandarin; other subaltern officers are scattered throughout various parts of the island.

The effective army, kept up by the Chinese government, consists of 10,000 men, and for some years past has been trained in military tactics by Europeans, particularly Frenchmen. Four gunboats guard the coast and the fishery islands.



It is difficult to state the exact population of the island, but travelers and missionaries estimate it at upwards of 3,000,000 souls, formed of Igorrotes, natives, Chinese and settlers from Canton.

It is next to impossible to determine who are the aborigines of the island. All that we know is, that from time immemorial the Igorrotes

peopled the mountains, while the Hindoos, whom we call natives, inhabited the plain. Both one and the other appear to belong to the Malay race. Their skin is hard and dusky, their hair black, their lips thick, their mouth large, their nose slightly flattened, and, besides this physical resemblance, a comparison of their idioms would seem to warrant the supposition. The foregoing engraving, taken from a photograph, is the type of a civilized native. The characteristics of the Igorrotes are less marked than among the natives; they are both smaller in stature and of a more slender build than the inhabitants of the plain. The latter have been singularly reduced in number, and do not now form, perhaps, the twentieth part of the total population owing to the continual strife they were obliged to sustain, even until recently, against immigrants from China and Canton. They have been forced to abandon or sell their houses and effects at a low price and to remove farther towards the interior, where they now dwell in villages along side the mountains.

(To be continued.)

Sketches from the Life of Leo the Great.

"Where are they who led the attack? Unheard of and forgotten. And where is the Church? Shining brighter than the sun."—St. Chrys., *Hom. ante exil.* §§ 1, 2.

IV.—CHALCEDON.

When God, for the good of His Elect, permits a wolf as formidable as Dioscorus to assail the fold, he ever places in the path of the invader a shepherd as intrepid as St. Leo. If the successor of Peter were only a Bishop among Bishops or a Patriarch among Patriarchs, *primus inter pares*, according to the fond fancy of some who think that it is possible to be followers of Christ without submitting to His Vicar upon earth, the Universal Church would have suffered dismemberment long before St. Leo's time. God does not contradict Himself. If His Church is to be universal, it is and it must be under one head on earth. Instead of holding together, as we know it has done, for nineteen centuries, the Church of Rome, once deprived of its unifying principles would by the very fact of its profession of Catholicity, have fallen into

disunion and decay more rapidly and hopelessly than even the Protestant Establishment in England, which already at the end of only some three centuries, is giving signs of approaching dissolution, too clear to be mistaken except by those who wish to be deceived. A national church derives some kind of merely natural unity from the fact that its members belong to one nation and are subject to one government. The Catholic Church, because it gathers into its fold all peoples and tribes, is compelled to encounter national jealousies and ancient animosities of race and place. It would not be Catholic except in name if it were free from the menace and the danger. It would not be the Church of God if it were not able to defy the menace and overcome the danger.

St. Leo's cares and labors were multiplied after the Robber-council of Ephesus. It was not in his noble nature to look on passively at such an outrage. He had indeed enough to occupy his anxious thoughts in Italy and the West, but as bad men in the East were not deterred from evil doing by the thought of the near presence of Attila, and as the blight of disaffection would too surely spread, and the poison of heresy would grow more virulent, unless strong measures were taken promptly, the ruler of Christ's Church was forced into immediate action. Repose was out of the question until the great scandal had been repaired.

Most fortunately, St. Leo received the best information straight from the place of assembly, conveyed by a trusty messenger, not quickly but surely. His own legate, destined to be his successor in the Chair of Peter, St. Hilary, having with much difficulty effected his escape from the hands of the friends of Dioscorus, was able to present from personal observation a circumstantial report of the unprecedented proceedings. This was the first account which reached the Holy Father, but it had been long on its way. St. Leo had written more than one anxious letter to St. Flavian, and nearly two months elapsed before St. Hilary arrived, alone and wearied with much travelling by unfrequented roads. The other Papal Legates were detained by force, and Hilary always regarded his escape as a special grace due to the intercession of the patron saint of Ephesus, St. John the Evangelist. To one who loved the Church as Leo did, the message brought by his deacon Hilary must have caused him keen anguish. "*He shall not slumber nor sleep that keepeth Israel.*" In the watches of the night, as he mused upon the threatened desolation of the Apostolic Churches of Alexandria,

Antioch and Jerusalem, he would need all his strong faith to bear up bravely under a load of grief so overwhelming. He could not yield. He could not bate by one inch his proud pretensions. He could not shift the responsibility, or even share it. He could not leave things to take their course, trusting that strife would wear itself out, and peace be produced by exhaustion. He could not propose a scheme of reconciliation. He could not suggest a compromise upon terms of mutual concession. Rome "never did nor never shall" dally with heresy, or abandon one syllable of revealed truth, and to all promises and threats she makes in every age the same unchangeable reply, "*Non possumus.*" The latitudinarian benevolence which, rather than wound charity, is ready to renounce dogmatic truth, is no part of Christian morality as Christ and the Apostles understood it. "*If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you.*"* So said St John, the Apostle of love, who knew well the secrets of the Sacred Heart. All hopes of corporate union in our days are idle dreams, if they are founded in the un-Christian fallacy that truth and falsehood can meet in the midst and blend into some new form of much diluted doctrine.

Not a moment was to be lost. St. Leo called a council of Bishops in Rome and annulled all the acts of the *Latrocinium*. Then he wrote two letters bearing the same date, 15 Oct., A. D. 449, one to the clergy and the other to the people of Constantinople, to announce what he had done. The words he uses are a proof that he considers himself the Head of the Church, and the simple fact that such a letter elicited no indignant disavowal of his claim, reveals better than many learned essays the mind of the Church of the fifth century in regard of Papal jurisdiction.

"Now, because We have heard of this devastation of your Church, We have thought it Our duty to console you by Our letters, and encourage you to resist in behalf of the Church the wickedness of perfidious men. For We are loth that your love should be overwhelmed with this affliction, knowing that from your constancy will ensue increase of glory, if no threats, no alarms, have power to tear you from your worthy priest. For whoso, while Flavian your Bishop is alive and safe, shall dare to invade his priestly office, shall never be held

*2 St. John, i, 10.

in Our Communion, or be permitted to count among Bishops. For, as We have anathematized Nestorius in his perversity, so those who deny the truth of our flesh in the Lord Jesus Christ We with equal execration condemn."

Never for an instant did the Holy Father fear for the Church. He continues—

"Think not, Beloved, that the protection of God fails or shall fail His Church. For the purity of faith shines bright when the foulness of error is separated therefrom."*

Two months later he sent trusty envoys by different routes to carry to Theodosius two copies of one letter written to remind him that a grave responsibility attended his acts in this great crisis. He prayed the Emperor to permit a Council to be held in Italy, to which the bishops of the east and west might be summoned. Theodosius had no will of his own, and Chrysaphius had already given his solemn sanction to the acts of Dioscorus. Galla Placidia and her son, Valentinian III, and his young wife Endoxia,† who had all gone to Rome for the feast of the Cathedra of St. Peter, 22 Feb. 450, joined their entreaties to those of the Holy Father. About Easter, the reply of Theodosius came in the shape of a distinct refusal. He said that the Council held by Dioscorus at Ephesus had his approval, and that Flavian was justly condemned. The poor misguided Emperor little knew how soon he would have to render an account of his criminal weakness to one greater than even the Pope of Rome. On the 29th of July, A. D. 450, Theodosius the Second was thrown from his horse and killed. He had manifested a desire a few days before to recall his good angel Pulcheria to Court, and to banish Chrysaphius, the evil genius of his latter reign. If he had lived longer he might have lacked the courage to carry out that holy purpose, and it may be that God mercifully withdrew him in a moment of better hope from the scene of his ignoble paltering with imperial duties. He might have been more hostile to the Church: he was feeble and impulsive rather than distinctly wicked—a tool in the hands of villains rather than himself a villain; but his removal at that particular moment to another world was certainly under the circumstances, a blessing to mankind, for his vacant throne was immediately

* Epist. I. (or xlv.) *Ad Constantinopolitanos*, 15 Oct. 449.

† Daughter of Theodosius the Second.

occupied by a saint, his sister. Chrysaphius had had his day, and for him and Eutyches all was lost when the sceptre passed into Pulcheria's maiden hand.

According to one authority, St. Leo and the Roman Synod not only annulled the acts of the Robber-council, but excommunicated Dioscorus and Eutyches, and sent a notification to the clergy, the senate, and the people of Constantinople. This is not quite certain, but, on the other hand, it is quite certain that Dioscorus, with profane insolence, pronounced a mock sentence of excommunication against the successor of St. Peter. The effrontery of the wretched man in his little day of power passes belief.

Eutyches, helped by Chrysaphius, held up his head after the deposition and death of St. Flavian. The way lay open at last to the patriarchal throne. He was bitterly disappointed. The people once again set Eutyches aside, and elected a priest of Constantinople, Anatolius by name. Dioscorus consecrated this man very willingly; but then began the difficulty. How were the all essential letters of communion to be procured from Rome? Theodosius who had treated with contempt St. Leo's urgent remonstrance, now at the dictation of his master of the palace, dared to ask the Holy Father to acknowledge the Patriarch of Constantinople, whom the Patriarch of Alexandria had consecrated. Anatolius also wrote a most submissive letter to the Pope in his own behalf. If it is possible to judge a man by his friends, a bishop consecrated by Dioscorus was not to be rashly admitted to communion. So thought St. Leo, and he wrote to the Emperor once again respectfully insisting upon a thorough examination into the tenets of the newly consecrated Patriarch. The letter with all its civility is as strong an assertion of Papal Supremacy as any Catholic need care to see even now, and yet it was written some three centuries before the Forged Decretals, which are often ignorantly declared to be the first foundation of the power exercised by the Bishop of Rome. St. Leo demands with precision of language that Anatolius be required to make a public profession of faith in the presence of clergy and people, and that a copy of this profession signed by his own hand be sent at once to Rome in order to be thence disseminated through the other churches. Anatolius is to declare his full acceptance of the doctrine contained in Cyril's letter to Nestorius and in "our own letter to Flavian of sainted

memory." Until this has been done the Pope suspends all judgment about his worthiness or unworthiness. Four legates, two bishops, and two priests will be dispatched to see that all is carried out duly. The letter is dated the 17th of July, A. D. 450. It was apparently the arrival of this letter which drove Dioscorus to final desperation. He saw at once that it was battle *à outrance*, and, withdrawing from Constantinople to Nicæa, induced ten bishops to join him in the act of supreme folly already mentioned. Almost at the same moment Theodosius lost his life. It was a strange conjuncture. The Patriarch of Alexandria, the second city in ecclesiastical dignity, declared the Pope excommunicated (whatever that might mean.) Beyond that extravagance it seemed impossible for even the Robber-captain to go. The night had, indeed, reached its darkest, and the dawn of a new day was near.

Pulcheria, on her brother's death, immediately assumed the reins of government. She was fifty-two years old, and had long consecrated her virginity to God. Virtue is only another name for courage. Saints can strike hard blows when they are fighting their Master's battle. One of Pulcheria's first acts was to arraign Chrysaphius. He was condemned and sent into banishment. The Empress spared the life of the miserable man, but he was soon struck down by private vengeance. Tyrants who in their day of power have caused many men to be judicially murdered cannot easily retire into safe seclusion.

To meet the reasonable wishes of her subjects, and to strengthen her throne, Pulcheria gave her hand to Marcian, exacting first his solemn oath that he would respect the vow which she had made. He was a soldier of high repute and long experience, and a devout Christian. In the wars he had fallen into the hands of Genseric, but had been restored to liberty by that prince from some motive of superstitious fear. It was said that the Vandal King had observed an eagle guarding the prisoner in his sleep. We have seen already how Pulcheria and Marcian answered the proud summons of Attila. Theodosius and Chrysaphius paid tribute meekly, and were only too glad to be allowed to purchase the forbearance of the terrible barbarian. Marcian refused all thought of tribute, and sent back the fierce reply that he had iron for his enemies and gold for his friends. These words, instead of bringing the king of the Huns to the gates of Constantinople, drove him

away to the West, for they signified very plainly that Marcian would not yield without a blow; and it seemed to the sagacious mind of Attila a better economy of time and force to march first to the easy conquest of the Western Empire, and to reserve the siege of Constantinople till his triumphant return from Italy.

Marcian wrote to St. Leo about the end of August, to inform him of his elevation, and to propose that the council should be held in the East rather than in Italy. The providence of God, he said, the choice of the Senate, the vote of the army, had raised him to the throne, and he considered it his duty as a loyal Catholic to address himself to His Holiness the guardian of the faith, and to beg his prayers for the Divine assistance. He intimates his willingness to convoke a council. But now by the strong measures of the new Emperor, the situation of affairs in the East had been materially changed. Anatolius had undergone the prescribed examination, and, with much worldly wisdom, had placed his orthodoxy beyond dispute. The body of St. Flavian had been laid with high honor in the Basilica of the Apostles, and the bishops sent with him into exile had been recalled. When St. Leo proposed to Theodosius to summon a council in Italy, no other expedient seemed to offer the prospect of a peaceful adjustment. It was a solemn duty on the one hand to rally the Catholic Episcopate round the chair of truth, but on the other hand a council held in Asia might give to the Nestorians or the Eutychians fresh opportunities of creating confusion and discord. Therefore, a council, but a council in Italy, had seemed then the only remedy. The death of Theodosius clipped the wings of heresy, and consequently somewhat changed the plans of Leo. If the Eastern bishops could be otherwise persuaded to forsake their patronage of error, a council for its own sake was certainly not wanted.

Marcian, overruling St. Leo's apparent indecision, summoned a General Council, to meet at Nicæa on the 17th of May, A. D. 451. He invited the Holy Father to preside in person, and he himself was resolved to be present like another Constantine, in the city which had seen the triumph of the Church a hundred and thirty years before. Nicæa* had suffered much from earthquakes in the interval, and was half ruined; but a graver reason, its distance from Constantinople, made it necessary to move the Council elsewhere. Yet that distance

* Now Isnik, a mere village.

was only fifty miles. Nicæa was a town of Bithynia, at the head of Lake Ascanius, easily accessible from all parts of the East. The bishops had actually assembled there at the appointed day. St. Leo, detained in Italy by the threatened descent of Attila, and quite unable to be present in person, had sent two bishops, Paschasius of Lilybœum and Lucentius of Asculum, with two Roman priests, Boniface and Basil, to be his representatives. Marcian remained behind. The Huns had not yet so definitely abandoned the territory south of the Balkans that the Emperor could afford to relax his attention for one day. He did not dare to leave Constantinople. The Legates of the Pope wrote to entreat him to come and 'keep order, and they even refused to allow the Council to be opened if he did not fulfil his engagement to be present. Marcian solved the dilemma by transferring the Council from Nicæa to Chalcedon. The Church of St. Euphemia, in which the Council was held, stood on the slope outside the town, only a few paces from the Bosphorus: Evagrius says that the view from the entrance of the church was exceedingly beautiful, with its well-wooded landscape and rich meadows around, with its background of mountains, and the great capital of the Eastern world reposing on the water full in front. Before the church was a large open court, surrounded by pillars. Through this lay the entrance into the basilica, which was nearly as large as the peristyle, and of similar construction, but roofed in. "Beyond this was a circular building, running up into a dome, which was supported by columns, with a gallery running round it."*

On the 8th of October, A. D. 451, the Council of Chalcedon was opened. Nineteen high dignitaries of the Court represented the Emperor, and were bound to attend at all the sittings, but Marcian himself only once appeared. The imperial delegates sat in the middle of the basilica facing the altar. They bore the official style of senators. Between them and the altar the bishops sat in a semicircle, presumably with their backs to the altar, and in the centre of the curve, on a throne, with lighted candles set round it, was placed in all honor the Book of the Gospels. In assigning the places, the existence of rival schools of thought was as distinctly recognized as in the House of Commons. On the Epistle side of the altar, sat the "opposition" bishops, as they may be called, Dioscorus of Alexandria, Juvenal of Jerusalem, Peter of

* Fleury, *Eccles. Hist.* cap. xxviii.

Corinth, and the Bishops of Egypt, Palestine and Illyria. On the Gospel side, in the place of honor, sat the legates of the Pope, with Anatolius of Constantinople, Maximus of Antioch, Thalassius of Cæsarea, Stephen of Ephesus, and the rest of the Orientals. The whole number is commonly set down at six hundred and thirty.

When all were seated, Paschasinus of Lilybæum, in the name of Leo, moving towards the centre, said: "The most blessed and Apostolic Pontiff of the city of Rome, the Head of all the Churches, has been pleased to ordain that Dioscorus be not allowed to sit and vote in the Council. If he dare to attempt it, he is to be expelled." Then turning to the imperial commissaries, he observed that the commandment of the Holy Father must be obeyed, and that if Dioscorus were allowed to retain his seat the Papal legates would be compelled to retire. The secretary translated this announcement into Greek, and the imperial officers, instead of complying at once, began to ask why and wherefore. After a short disputation about the legal procedure, they ordered Dioscorus to leave his place and take his seat in the middle, thus excluding him from voting, but not expelling him from the Council. The Papal legates acquiesced in this arrangement.

Then Eusebius of Dorylæum laid his accusation against Dioscorus, accusing him of having solemnly approved the heresy of Eutyches, and complaining of the violence done to St. Flavian and himself. Dioscorus made petition that the acts of the synod held by him at Ephesus, and of the synod held by Flavian at Constantinople might be read. He may have expected a refusal, for when his request was acceded to he asked that only the parts which related to dogma might be read. But his amendment was not listened to, and the reading proceeded. When they came to the name of Theodoret of Cyre in the course of the reading, the imperial commissaries insisted that he must be introduced, and have a seat in the Council, because the Holy Father had received him to communion. His entrance was the signal for an outburst of party feeling. "The faith is in danger." "Turn out the Nestorian," cried the friends of Dioscorus. "We signed under compulsion at Ephesus." "Turn out the Manichæans," cried the Asiatics. Dioscorus exclaimed, "Theodoret condemned Cyril. Are we to turn out Cyril?"

After peace had been restored the real work of the session began. With exemplary patience the Fathers listened to the ponderous budget,

and as fact followed fact the guilt of Dioscorus stood revealed in such glaring colors that his best friends were ashamed to acknowledge him, and all who had given their signatures under violence at Ephesus made public avowal of their deep sorrow for that act of culpable compliance. Dioscorus was convicted of sharing the error of Eutyches. "If it be true," it was urged against him, "that you hold the faith of Cyril and Leo, how could you reinstate Eutyches, who denied it, and condemn Flavian, who maintained it?" This was a practical question, to which Dioscorus could only reply by begging that the reading might be resumed. His request again fell on deaf ears. "How say the Fathers? Is Flavian's profession of faith, just read, orthodox?" Paschasinus answered, "It is faultless, and completely conformable to Leo's Dogmatic Letter." All the Bishops on the Gospel side declared their assent. Dioscorus captiously observed that Flavian's meaning had not been caught, that he had contradicted himself. Suddenly all the bishops of the opposition stood up as if by an inspiration granted to all at the same moment, and Juvenal of Jerusalem, speaking in their name, cried out, "The faith of Flavian is the faith of Cyril;" and so saying passed to the other side, followed by all the Bishops of Palestine. Then Peter of Corinth, with the Bishops of Greece, acted in like manner. Finally, there stood on the Epistle side of the basilica only ten Egyptian bishops. Far on into the night by torchlight the reading was continued, till at last the iniquitous sentence passed upon Flavian was reached, and with cries of "Anathema to Dioscorus," "Many years to Leo," the long labors of that never to be forgotten day came to a close.

The commissaries declared that the innocence of Flavian and Eusebius of Dorylæum had been established, and reserved to another occasion the solemn condemnation of Dioscorus.

The triumph of the enemies of the Church is short-lived. When will they learn this simple truth, proved, as it has been by the logic of facts many and many a time? "They have eyes and see not." "*The light shineth in darkness and the darkness did not comprehend it*" The Church of Christ is not hid in the depths of some quiet valley, but it stands, like that old basilica on the hill-side over against Byzantium, visible to all who care to see. It is a city on a mountain, very fair to

the eye, and it has a glorious history. He who, after studying the lessons of the past, has not yet discovered that the Church of Rome is "fated not to die," must be very slow of comprehension, or very hard to convince: "*They shall perish, but thou shall remain.*"

The Angelic Year.

October.

THE ANGEL OF VENERABLE MOTHER AGNES OF JESUS.

At Puy, in Velay, on Nov. 17th, 1602, was born Agnes Juland, afterwards known as Mother Agnes of Jesus. She died Oct. 19th, in her thirty-second year, and Prioress of the Sisters of St. Dominic, of Langeac.

The following is the account given us by the author of her life, of the marvellous favors which she received from her angel:

If on any occasion the angels have shown feelings of love and respect for any virgin, they have done so in a special manner for our Agnes.

Whilst yet living in the world, she went, with her mother, to the town of Sallis, which is near Puy, and is visited by many, because of its mineral waters.

Having to sleep in a bed that was too short, it chanced that during the night, whilst sleeping, she put her feet outside the covering. This, though without fault of hers, was not pleasing to her good angel, who was already quite familiar with her. He therefore pinched the sole of the foot she had stretched out farthest, and so sharply too, that she felt the pain all the next day. As soon as she went out of her parent's house, she would see a white bird, like a butterfly flitting before her, and guiding her whither she wished to go; were it not for this aid she would have missed her way by reason of the holy insensibility into which her raptures threw her. This favor, shown her during the space of eight years, came surely from her kind angel-guardian.

At one time she was at Montfamon-en-Fonz, and had to go across the Loire; but as she had never before been on the water, she was

afraid to get into the wherry. Her angel came, however, to encourage her, saying: "Fear not, Agnes, Jesus is with you;" and he stayed in the boat until it reached the shore.

Another year, while at the waters of Sallis, her angel said to her: "Go across the Loire, and you will be able to pray freely in the woods, on this side." Hearing these words of the angel, and feeling at the same time the inspiration of God, bidding her comply, Agnes seeing that there was neither boat nor bridge at hand stepped into the river and went over, and came back again walking on the waters without having so much as moistened her shoes, much to the surprise of many lookers on.

Agnes arose every night at the sound of the bell rung for Matins, in the neighboring monastery of the Religious of St. Dominic. Her good angel was so much pleased with this, that once when, not having heard the bell, she did not get up, he said: "Arise, to pray and serve your Spouse; the hour goes by." And as he spoke, he shot an arrow into her heart; and at once, she felt herself all on fire, with a holy eagerness which lasted throughout her prayer.

It often happened that it was very late when she returned home, after her works of charity. Her father, displeased at this, would shut the door on her, or even put her out of the house, in punishment for her tardiness.

But her holy angels would lift her up and carry her to her chamber; and her parents finding her there would wonder greatly, not knowing by whose help or how she had got in.

Oftentimes, also, when Agnes stayed in the town begging for the poor, she found on her return that her usual work was all done, thanks to the friendliness of the angels, who thus had their share in her charitable deeds.

When her time of quitting the world had come, Agnes set out for the convent of Langeac. When the town came in sight, her heavenly guardian, pointing to the monastery, said to her: "There is your abode."

At first she was given kitchen-work; and it almost surpasses belief, how many tricks the evil one played to make her give up this charge. Now, he hid the utensils she needed most; now, he took the fish she had prepared for the dinner of the Sisters and put it in some other place, and covered it over with sand, so that, had not her angel showed

her where the devil had concealed all these things, many a fast would there have been in that convent, over and above those prescribed by the Church and by the rule.

One day, just when she had practised some hard mortification of the palate, her angel came bearing a beautiful red flower, and tried to put it in her mouth. On her refusing the offered favor, he told her that Jesus would have her take it, whereupon she received the flower, the heavenly scent of which did not go away for two whole days.

When she became a choir-sister, the angel took more care of her. He taught her, when she had anything to sing, and they all listened in astonishment when she, though she knew nothing about plain chant, sung from the book as well as though thoroughly conversant with it. They believed, and with reason, that much of the strength and sweetness of her beautiful voice was lent her by this heavenly chorister.

One day, at Vespers, there were but few Sisters in the choir, several being sick and others taking care of them. Sister Agnes was there, but she was suffering from an intense pain in the breast. She addressed Jesus: "My Friend," said she, "you see my wretchedness and my inability to sing." Then she heard in reply a voice saying: "My dear daughter, as I have sent you this pain, I will send one to fill your place in the choir." And immediately an angel came and stood at her side and, taking her part, sung in harmony with the rest, but in a tone so strong and loud, that a novice in the infirmary heard it, and, knowing that she had never heard that voice before, asked Agnes, after choir, who it was that sang with so clear a voice. The modesty of Agnes kept her from answering, and those present at once saw that there was something extraordinary about it.

When Agnes was made Mistress of Novices, she learned from her angel how to combine in proper measure firmness and sweetness. At first, carried away by over-zeal for perfection, she was rather sharp in some of the corrections given by her to the novices; but her faithful guardian reproved her for this, saying: "Be not hasty in correcting your daughters, but begin to speak of God to the one that has done amiss, and after a while, with all tenderness, make known her fault to her. Thus the correction will be more fruitful."

Her angel revealed to her, among other mysteries, those of God's justice, in the cleansing of souls. One day, when she was ill, "Come," said her holy angel, "come and take a walk in Purgatory." And having thus spoken, he led her to a spacious place full of fire and flame, and therein immersed Agnes saw many souls in human shape, raising their hands aloft, and praying for mercy. With them she saw many angels (their guardians during life, she thought,) comforting them. There Agnes remained for more than six hours, the Sister Infirmarian

trying her best all the while to bring her to. Her angel bade her offer her many sufferings to God for the relief of the souls in Purgatory. "Prepare yourself," said he to her one day, "prepare yourself to bear as much as ever creature has endured." And shortly after, in fact, God allowed her to share in the pains of Jesus crucified, and at the moment of her keenest anguish, the angel whispered, "Suffer this for the souls in Purgatory, especially for those of your own Order who are in so great pain."

Agnes was willing, in her charity, to yield to others the good offices of her angel. Having to send messages to a place fifty or sixty leagues distant from Langeac, she did not put herself to any trouble to find a man able to make this long and wearisome journey.

She gave the letter to a lad who knew neither route nor road, but who, nevertheless, by the angel's assistance, to which Agnes had recommended him, passed over the mountains, where no road had ever been opened, and went right to his journey's end, without missing the way or straying from it a single step.

In the life of Sister Agnes there are many other facts not less striking; we will select but one more.

"One of her confessors, fearing that there was some illusion in her many visions, told her one day that it seemed to him that it was not the good angel that appeared to her so often, but the angel of darkness, and he ordered her to give him a kick the next time he showed himself.

"Soon after, the angel came in the form of a beautiful child, as he was wont, and stood near her with a truly heaven-befitting modesty. She then called to mind the order of her confessor, and was sorely perplexed; to be wanting in obedience seemed to her the greatest of evils; and on the other hand, the greatness of her respect for the heaven-sent spirit, made her shrink from the crime of striking—or even touching him.

"The angel seeing her thus troubled, gazed upon her lovingly and said: 'Do as you were bid, Agnes, and your act of obedience will be pleasing to God.' And seeing her yet struggling against her great repugnance to it, he urged her three times to obey promptly. At last, with the greatest respect, she touched him with her foot, and at once a flood of consolation poured into her soul in reward of her obedience.

"'See,' concludes the pious author of the life of Mother Agnes, 'with what affection the blessed spirits cherish, befriend and comfort pure and fervent souls, although not visibly, in the ordinary path faith has traced out for us.'"

CATECHISM OF THE HOLY ANGELS.—*Continued.*

45. Are the angels endowed with a will?

Answer. Yes; for they have understandings, which discern general and universal good, and from this discernment results their inclination

towards good, known in its nature; the WILL being such an inclination.

46. Have they freedom of choice?

Ans. Yes; for where there is intelligence there must be freedom in choosing. Because, if this power be an element essential to man's dignity, for a still stronger reason should it be bestowed on the angels.

47. Have they natural love?

Ans. Yes, because they have natural knowledge, and love follows knowledge. The charity of the angel is the perfection of his natural love, and these two kinds of love are to one another as are natural and supernatural knowledge. Grace always presupposes nature and what is primitive in a thing is always found in what is superadded.

48. Is their love elective?

Ans. Yes, otherwise it would not be meritorious.

49. Does this election or preference follow laborious examination or reasoning?

Ans. No; it follows the pure and simple perception, the intimate sight of truth.

50. Does the angel love himself naturally, and from choice?

Ans. Yes, otherwise he would not thus love others; for the love which one has for others, springs from his love of himself.

51. What is meant by this natural and elective love of himself?

Ans. The angel from his very nature seeks his own happiness and perfection; he loves himself, because he looks for his own good. The angel in seeking this happiness, chooses this means rather than that and in this sense his self-love is elective. Natural love, consequently has in view the end; love of choice, the means leading thereto.

52. Does one angel love another with a love springing from nature?

Ans. Yes, in that which is common to both; for in this they are as it were, but one.

53. Is an angel's natural love of God greater than that which he bears himself.

Ans. Yes, for every being that has its origin in another, tends to it with greater eagerness and more directly than to itself, thus our hand naturally exposes and sacrifices itself to save the whole body. Now God is the universal fountain head of good from which all proceed. The angels therefore, and man as well, if they regard God as the sovereign good, love Him more than they love themselves. If the angels, then, naturally loved themselves, with a love more intense than their love of God, their natural love would be vicious, and in their case, grace would have to destroy, not perfect nature; grace, however, perfects nature and never destroys it.

Lines

TO ONE WHOSE TIME IS CHIEFLY DEVOTED TO THE CARE AND ADORN-
MENT OF THE SANCTUARY.

As waxen tapers wasting slow
Around their Sovereign's altar-throne,
In silent worship, purely glow,
Consumed for Him and Him alone :
So, near that Holy Sacrament,
(One precious service all thine own,)
May thy dear life be, fervent, spent,
Consumed for Him and Him alone.

And, as the flowers, blushing, fade,
Upon His shrine in homage sweet,
Their wealth of bloom and incense laid
In fragrant masses at His feet ;
So may the beauty and perfume
Of all thine hours before His throne,
Yield up their sweetness and their bloom
In love for Him and Him alone!

E. C. D.

The Popes and the Persecutors of the Church.

DECIVS—*Continued.**

VII.

It might be said, writes Orsi, that, since the Church was founded, there has never been seen a time in which the ruling impiety of the world warred with more cruel obstinacy against the true religion, than during the ten years from A. D., 250 to 260 ; and, on the other hand, never has divine justice seemed more intent upon vindicating by most horrible chastisements, the wrongs inflicted upon it.

Decius, the murderer of St. Fabian, was the first during this space of time, to persecute the Church and inveigh against the Sovereign Pontiff ; he had hardly begun the third year of his reign when he perished miserably, with his son and all his army, in the war against the Goths, bitterly lamenting that he should thus leave the glory of the Roman name to be held up to the mockery and insults of the barbarians, and his body in the midst of the marshes, whence there was no

* See June No.

hope of extricating it, but where it would remain deprived of burial and exposed to become the food of beasts.

Gallus, whom some regard as the principal instrument of divine vengeance in the overthrow of Decius, nevertheless failed to profit by his example, but, staining his hands with the blood of the holy Pontiffs Lucius and Cornelius, undertook in his turn to wage war against God whose thunderbolts were not long in overtaking him. After reigning one year and some months, he and his son Volusianus were beheaded by their own soldiers, and his brief rule has become memorable in history for the succession of evils which desolated the empire.

Valerian, who succeeded him after the assassination of the tyrant Emilianus, allowed himself to be so far seduced by Macrinus, as to implore of the demons a remedy for the ills which afflicted his country, and also, instigated by him, put to death Stephen and Sixtus, venerable pontiffs, making a most cruel example of these servants of the true God. Although the barbarians of the east and of the north came pouring in like a frightful deluge, carrying terror and desolation everywhere, his attention was not for a moment averted, but he obstinately persisted in his infamous attempts to destroy the religion of Christ, and to restore the ancient superstitions to their former credit. But it is vain for man to contend against God; in such a struggle human arrogance must succumb under the blows of Divine Omnipotence, and leave to posterity but a sad example of its temerity.

Leaving his son Gallienus to defend the confines of the west, Valerian went in person to succor the nations of the east. The Persians, under a king of their own fashion, having sacked Mesopotamia and Syria, occupied Antioch, and threatened the total ruin of the empire in those parts. That very Macrinus who had induced him to confide in the demons and war against God, was the one to betray him and consign him to contumely and opprobrium, thus verifying the words of the Prophet Isaiah: "All these things have they chosen in their ways and their soul is delighted in their abominations. Wherefore, I also will choose their mockeries and will bring upon them the things they feared."

When the unfortunate prince fell into the hands of Sapor, the proud king of Persia, he lost not only the imperial power which he had so insolently misused, but also liberty itself, that blessing of which he had deprived so many holy confessors and lived for sometime in a most disgraceful servitude. That fierce monarch, as a trophy of his own victories, led his captive about everywhere clothed with the imperial purple and ornaments, but at the same time loaded with chains. And when he wished to mount his horse or enter his carriage, carrying contempt and insult to a point hitherto unexampled, he obliged the Roman Emperor, so lately lord and master of the greater portion of the world,

to bend to the earth to serve him as a foot-stool, then placing his foot upon his back or neck, would say mockingly to those around him, "this is to triumph in reality, and not to paint upon wall or canvass a picture of vanquished kings as the Romans do."

But what, in the midst of so much misery and ignominy, increased a thousand-fold the confusion and anguish of the unhappy Valerian was, that he had a son an emperor, and a nephew a Cæsar, who had no care to ransom him from his most painful and opprobrious servitude by their gold, nor to liberate him by their army, nor to avenge the insults offered him when they could so easily have done it.

That unnatural son, Gallienus, not only took no thought of his father, but, even with unheard of brutality, appeared to take a sort of satisfaction in his misfortunes; to those who lamented such and so great calamities, he contented himself with replying, that his father was but a mortal man, and that, however great were the disasters which had befallen him, they had been incurred with the glory of being a man of courage.

The Roman people, as well as the soldiery, bitterly deplored the infamy which had been brought upon the Roman name. Even those people not subject to the empire, the Bactrians, Iberians, Albanians, grieved over such dire mishaps, and while rejecting the letters sent them by Sapor announcing his victory, they wrote to the Roman generals intimating their readiness to rise in arms to deliver Valerian from such slavery.

After living for several years longer in the same miserable and ignominious condition, Valerian finally died, but even in death Sapor did not spare him, ordering that he should be skinned and his skin dyed purple and hung up in the largest temple of the gods, that the Roman ambassadors, seeing it, might be reminded not to trust too much in the superabundance of their own strength. In order that it might be known and recognized that the captivity of Valerian was nothing less than the effect of Divine vengeance upon impiety, God so willed that only Christians should profit by it, while the empire under his son Gallienus, became involved in more terrible confusion than had ever been seen before, and experienced the scourges of vindictive justice.

What an eloquent lesson for future persecutors of the Church of God! I know well that the self-interested participators in the events of our unfortunate days may reply that the persecutions of the Church in ancient times were very different from those she suffers now. But I answer that there is a way of persecuting her more barbarous than the old one; one which attacks, not the body, but the spirit; which comes, not from her enemies, but from her own children; which is not manifested in open violence, but in sacrilegious hypocrisy.

VIII.—AURELIAN.

Many and grave are the reflections to which the unhappy fate of Valerian gives rise! He, the greatest and most powerful monarch on the face of the earth, emperor and leader of the Roman soldiery, that dreaded palladium of worldly power, having become the tool of traitor ministers, turns his hitherto victorious eagles against a barbarian king, who conquers him, takes him prisoner, and makes of him his footstool!

Moral force alone, based upon truth, is invincible in this world—mere material strength is always subject to be overthrown, and, what makes the world tremble to-day, is, for that very reason, gone to-morrow, because that same world, awakening to a sense of its own power, turns upon it and crushes it.

The Roman Cæsars, the Byzantine emperors, the Longobardian kings, the emperors of the house of Hohenstaufen, and so many other great powers succeeding each other down to our own day, have all disappeared more or less miserably, while that Papacy, so despised and persecuted by them, has been, and still is, the witness of their downfall, and alone, of all the kingdoms of the earth, is the one to accord them a glance of compassion, a word of comfort, or a generous pardon.

But to resume our narrative. In order to restore peace to the Church, God, to the confusion of the wicked, made use of an instrument seemingly the most unfit, for Gallienus, son of the unfortunate Valerian, by an edict, put an end to the persecution in which his father had engaged. In consequence of this, St. Dionysius governed the flock of Christ more or less in peace during the ten years of his Pontificate, and died in the year 269. His successor St. Felix, however, after an interval of five years, saw a repetition of former atrocities.

Aurelian, the instigator of a new persecution, which was the ninth in those first three centuries, at the commencement of his reign had shown himself favorable and benevolent towards the Christians. In fact, the faithful of Antioch had turned to him with confidence for help against the violence of the heresiarch Paul of Samosata, who, protected by the queen of the East, Zenobia, had introduced into the See of Antioch a heresy against the Divinity of Christ, reducing him to the condition of a mere man, a heresy put forth in these our days by the blasphemous Rénan as a precious discovery of this so-called enlightened age! Aurelian, informed of the supreme authority of the Roman Pontiff over the entire Christian world, ordered that the bishopric should be given up to whoever enjoyed communion with the Bishop of Rome, to the exclusion of Paul who had been deposed by the Fathers of the Council of Antioch. For the favor shown towards His Church God largely

recompensed Aurelian by all kinds of prosperity and by wonderful victories gained over his enemies, so much so, that history likened him to Alexander, or even Cæsar himself.

But, like Valerian, he did not know or recognize that his victories and his prosperity were from God; he attributed them to the sun to which he rendered homage and built a temple in Rome. And if he had only been contented with that! but puffed up with pride in himself and instigated by bad counsellors and flatterers, he pretended that he would vanquish the Christians by demons, as he had conquered his enemies by God; and so he tried to force them to burn sacrilegious incense before his false divinities. Finding their faith invulnerable, his anger was aroused and he proclaimed a persecution.

However God, ever merciful, as if in return for his former acts of benevolence towards the Church, stopped him for a moment, upon the very brink of the precipice into which he was about to plunge.

As he was in the very act of signing the infamous decree of persecution, a crash of thunder very near him, caused the pen to fall from his hand, filling him with a salutary fear. Very soon however, his apprehensions vanished, giving place to pride and brutality, and the fatal edict which was to drown the Spouse of Christ in blood was signed. A large number of martyrs took flight to Heaven during this persecution, among them the glorious Pontiff St. Felix, Dec. 22, 274.

The sanguinary edict had not yet reached all the provinces of the Empire when Divine Justice overtook the miserable persecutor, and those very persons who had spurred him on to the sacrilegious undertaking, beheaded him at an obscure place in Thrace between Heraclea and Byzantium.

IX.—FOUR PERSECUTORS AT THE SAME TIME.

As the Church was advancing steadily step by step towards the day of her triumph, the downfall of her enemies became more and more striking. As though God had grown weary, so to speak, of such an accumulation of cruelty and wickedness, and was hastening to prepare the way for the first Christian Emperor by the overthrow, dispersal or destruction of the last persecutors and their nefarious works.

St. Eutychianus, successor of St. Felix, A. D., 275, and then St. Caius, A. D., 283, had governed the Church in comparative peace during the reigns of Tacitus, Probus and Carus. But when St. Marcellinus ascended the Pontifical throne, A. D. 296, the persecution which had been re-kindled by the villainous Maximian, Galerius and his not less wicked family was, if that be possible, even more crafty and more brutal than those which had preceded it.

On the accession of Dioclesian, although the already existing edicts against the Christians had not been abrogated, still, as nothing emanating from that emperor tended to encourage them, the fires of persecution slackened. Therefore, after a brief tempest which swept over when he first mounted the throne, the Church seemed to find protection, if not exactly favor. Galerius however, who had exhausted all that the most refined malignity could invent to injure the Christian cause, took occasion to profit by a conflagration which happened in the imperial palace at Nicomedia to instigate Dioclesian to fulminate a most furious edict against the followers of the Redeemer.

The emperor, during the year following his return to Rome, solemnized, according to custom, the twentieth anniversary of his accession to the throne and signalized this occasion by unheard of cruelties against the Church. The holy Pontiff Marcellinus was among the first to draw down upon himself the wrath of the tyrant and passed, by the hand of the executioner, from this miserable life to the imperishable joys of heaven.

But the arm of divine vengeance overtook, almost immediately, the persecutors of the Immaculate Spouse of Christ and his august Vicars upon earth. Let us say a brief word of each of the principal ones.

Dioclesian, on leaving Rome, A. D. 305, was seized with an unaccountable weakness of mind and body from which he never recovered. The perfidious Galerian soon joined him in Nicomedia, obliged him to abdicate the empire and to lead an obscure life in retirement at Salona. There, after having seen his wife and daughter driven into exile by the tyrant Maximian, after having learned the triumph of that Church of God so wickedly proscribed by him, despairing and heart-broken, he allowed himself to perish of hunger, A. D. 313.

Galerian, disembarassed of Dioclesian, sought to make himself absolute master of the empire, despising the authority of the two other Cæsars his colleagues. He would have been glad to put also out of his way the august Constantine, whose influence over the soldiers he greatly feared, but who escaped his hands, and went to put himself at the head of that portion of the empire which included Gaul, Spain and Great Britain, and which his father Constantius Chlorus, had left to him at his death.

About the same time Maxentius usurped the government of Italy, which Galerian, by means of Severus, had thought to rule according to his own caprice. But God reserved for him a still greater blow near Rome. He was marching, with a large army, to avenge himself upon Maxentius, when, all at once, he saw himself abandoned by his legions and obliged to take refuge in flight. Full of shame and fury, he was even reduced to the painful humiliation of supplicating such of his

soldiers as remained faithful to him, not to allow him to fall into the hands of his enemy, A. D. 308.

Instead of being brought to repentance by such misfortunes, he grew yet more fiendish towards the Church. However, as he was revolving in his mind fresh horrors and a more cruel butchery, God afflicted him with a terrible ulcer which, spreading, soon became a general gangrene. From all parts of his body came forth corruption and vermin; his appearance was horrible, the fetidness emitted by his body was so nauseating that even his very physicians fled from him. In this deplorable condition, like a new Antiochus, he recognized the chastisement of God and published an edict favorable to the Church, which, remembering the precepts of her Divine Founder, prayed unceasingly for him; but nothing succeeded in appeasing Divine Justice; literally eaten up by his fearful malady, he died forsaken by all, an abomination to God and men, A. D. 311.

And here it may not be altogether a useless lesson to add the example of one who, although he did not directly assail the person of the Pope, still sought to devise, by means both wicked and cruel, the extermination of the Church and the Papacy.

Maximian Hercules having uselessly attempted to drive his own son Maxentius out of Rome, went to Gaul to endeavor to supplant Constantine his son-in-law, A. D. 308. He tried to make the army rebel and side with him, but their prudent prince coming up in time, without doing him any harm, sent him away covered with the shame of his own treachery. Then the perfidious old man conceived the infamous project of bribing the wife of Constantine, his own daughter, to aid in his design of assassination. He insinuated to her that she should leave the door of the imperial sleeping apartment badly guarded during the night, and render it easy of access for him. Fausta warned her husband of this, and he surprised the wretch at the moment when, having penetrated into the room, he was about to plunge his murderous knife into the breast of a slave who had been purposely placed in the bed. Thus Constantine found himself constrained to punish so much perfidy and allowed the wretched man only the choice of the manner of his death; he selected that most befitting a traitor and hung himself to a beam in the palace, A. D., 310.

Primitive Innocence Renewed.

(Continued.)

46. The Blessed Peter Regolato, who lived in the fifteenth century, was a Spaniard by birth, and embraced the religious life in the Order

of St. Francis. Father Antonio Daza, the author of his life, among other admirable works, relates the following. The blessed Peter had the charge of two hermitages situated at a distance of about fourteen leagues from each other. Being somewhat advanced in years, he might legitimately have made use of a mule in going from one place to another, but this he was never willing to do, being strongly imbued with the principle of faith, that if he did all in his power to accomplish what duty required of him, God would supply what was wanting. And truly God did come to his assistance in a wonderful manner, for it happened more than once that the holy man, fasting and barefooted, travelled the whole distance in the brief space of one hour. Once, during one of these journeys, passing near a place where there had been a bull fight, one of these animals, wounded and infuriated, escaped from the arena and, rushing along the road, met the blessed Peter and his companion, and seeing them lowered his head and rushed towards them as if to tear them to pieces. The good man quietly raised his eyes to Heaven and then gently touched the head of the bull with his staff, saying : "Go off now, your own way." The bull stopped immediately, turned to one side and went away without harming either of them. Another pleasing trait is related of the same blessed Peter which deserves to be mentioned. About the beginning of Lent, 1456, the saint fell ill of the malady of which he finally died ; during this illness God favored him with a special gift of miracles among which is related the following. The saint suffered an extreme disgust for all kinds of food, for which reason the doctor inquired particularly of him whether he felt no inclination for any special thing, to which he replied : "I would eat a quail if one could be found." The doctor left his patient and as he was going out the door of the monastery and about to mount his horse, he perceived a quail quite worn out with its prolonged effort to escape the talons of a hawk which pursued it. The doctor caught it without difficulty and very much pleased, went back to his patient. The blessed Peter took the bird in his hands and began to caress it, gently smoothing its ruffled plumes. "Pretty little thing," said he, "God has saved you from the claws of your enemy, but you shall not die on my account ; go free and praise God who has both created and delivered you," saying which, he set the quail at liberty.

47. The port of St. Valéry sur Sonne, derives its name from the abbey which had St. Walarico for its first Abbot. He was a man called from his very childhood to monastic life, in which he was from the first, remarkable for rare virtue, as well as for the gift of miracles. So great was his innocence and gentleness, that the birds flew to him without any fear, perching upon his hands and eating from them, allowing themselves to be handled as the Saint pleased. Sometimes it would

happen that as he was feeding them, some of the monks would come along, which would frighten the little creatures, so that they would fly a short distance away. Then the Abbot would say to them: "My sons do not scare away these birds; let them feed upon the crumbs." Then so soon as the monks went back, the birds would return from all sides and receive from the hands of the Saint their accustomed nourishment.

48. Caithness, the most northern county of Scotland, had for Bishop, in the thirteenth century, St. Gilbert. Before Scotland became separated from the Church, this holy Bishop was held in great veneration there, and the diocese which he formerly governed had taken him for patron. In the short life which the Bollandists have taken from the Breviary of Aberdeen, we read the following: A fisherman, living in the diocese of the Saint, had hired a small fishing ground where he hoped to reimburse himself for his expense by the copious draught of fishes which he expected to find there, but he was deluded in this hope for the fishing season drew to a close before the poor man had caught anything. Not knowing how to find a remedy for his loss, he had recourse to the holy Bishop, praying him earnestly to do him the favor to put his hand in the sterile water, confident that such contact would draw the fish there. He was not disappointed, for, from that moment the fish came in great abundance into his nets.

49. Saint Mary of Egypt, after her conversion, which happened in Jerusalem on the day of the Exaltation of the Holy Cross, retired by direction of the Blessed Virgin into a solitude on the other side of the Jordan, where for the long space of forty-seven years she never saw the face of a human being. After this length of time, she was discovered by the holy abbot Zosimus, who was going around that desert seeking out the solitaries. Mary held some conversation with the good abbot and as he was about leaving to return to his monastery, she begged him to come back the following year and bring with him the most holy Eucharist that she might communicate. This request the abbot complied with and Mary received communion from his hands. As they were about to separate, Mary asked him again if he would not return the next year without, however, making any mention of the Holy Eucharist. The good abbot faithfully returned, but instead of Mary, he found her body stretched upon the ground, and in the sand near the head, appeared these words: "Abbot Zosimus render dust to dust, and bury in this place the poor body of Mary." The abbot tried to dig a grave but he had nothing with which to do it save a small piece of wood which he picked up near by, so he toiled and labored for some time with little result. While resting a moment after his fatigue he saw to his great surprise and terror, a large lion approach the body of Mary and lick the ground around it as if to do it homage. No sooner had

Zosimus fixed his eyes upon the beast than it came up to him, very gently as if to offer its services, which were accepted with these words: "Since the blessed Mary willed that her body should be buried here, and I, an old man, without hoe or shovel, am not able to dig her grave, you may do with your claws what I would fail to accomplish." As he spoke thus the lion at once began to tear up the earth with his paws; in a short time the grave was dug and the body buried in it. The abbot Zosimus, when he returned to his monastery, related to his monks what had happened and the story has been handed down until it as reached us.

50. In 1440 there lived in the city of Paola, in Calabria, a pious couple to whom was born a son, a comely infant in all respects save that one eye was wanting. This defect greatly afflicted the mother who had recourse to St. Francis. Her prayers had the desired effect, and she soon had the happiness of seeing her child open both eyes to the light. In gratitude for so miraculous a favor she made an offering of her boy to the holy patriarch of Assissium and called him Francis. This boy during childhood led an angelic life and while still quite young retired to a desert, with the knowledge and assistance of his parents and there led a solitary life wholly consecrated to God. The fame of this child of benediction spread far and wide and God selected him as the founder of a religious order which, through humility, he called the Minims, possibly to signify their inferiority to the Friars Minor. Innocence, gentleness and penance characterized this holy man during his long life of ninety years, and the excellence of his virtue was attested by the gift of miracles, a few of which we will relate as they fall within our scope.

a. Going through the woods one day, he saw a young hind pursued by hunters. "No," said the Saint to them, "do not harm this pretty creature." The hind not only allowed the good man to approach her but also to cut off the tip of one of her ears as a mark by which she might be known in future; after this, she went back and hid herself in the woods. Another time, the same hind again found herself in danger of being captured and to save herself, she ran to the convent and into the cell of the blessed Francis, whom she would never afterwards leave, but followed him about wherever he went and licked his garments as if in token of gratitude towards her benefactor.

b. On one occasion the Saint was occupied with his religious in constructing cells; those who were drawing stone came accidentally upon some wasp's nests and were immediately surrounded and attacked by these insects in large numbers. The good monks, to escape being stung, had recourse to their father, who went to the place where the wasps were and requested them to retire elsewhere. One of the monks hid himself near by to observe what the blessed Francis would do and saw him assemble

the insects around him and when he had collected them all together he went with them into the thickest of the wood whence they never showed themselves again. As on this occasion he gathered the wasps with his hands so once in France when similarly occupied in the construction of a convent, he was seen going at night after the serpents which infested the place and carrying them away to a distance, doing them no harm however for he was so humane that he could never bear to hurt any living thing.

c. On one occasion when the Saint was in his grotto, near Paola, a pirate pursued by dogs came to seek shelter with him. The dogs soon found their way also to the grotto, but as soon as they saw the Saint they not only ceased to bark and to pursue the pirate, but quietly turned about and went away.

d. Lady Polissena, wife of Henry of Aragon, wished to see the holy man, the fame of whose miracles had reached her ears and for this purpose betook herself to Paola with a numerous retinue. Don Giovanni de Moreno, a person of authority in the court of that lady, was indignant at the poor food provided for her and the members of her suite. Francis finding this out either by inspiration or by hearing the clamor, went into the presence of the lady and said to her: "For charity's sake have a little patience." The sea was at that time so rough that it was impossible for any one to go fishing and it so happened that fish were the very things the guests most desired to have, it being a fast day. Francis, however, in a very short time found means to draw from the sea such a quantity and such a variety of fish that all of his numerous visitors were satisfied.

e. At the monastery of Milazzo, in Calabria, the monks were in need of a pair of oxen, either to plough, or for some similar purpose and had not the means to procure them. Their father, finding himself in another part of the country where he knew that a certain Baron di Castro was in possession of large herds of cattle, went to him and asked him to give a pair of these creatures for the love of God. The Baron was not at all disposed to grant such a request, but remembering that the oxen in his pasture had never been broken in, he thought to get rid of his visitor by telling him to go and select for himself a pair that pleased him and send them to his brethren, feeling sure, at the same time, that he would never be able to drive them away. The result, however, was not what the Baron had anticipated; the Saint chose a fine pair of oxen, and led them away without any trouble whatever, the animals becoming as docile as lambs. The Baron was greatly surprised and, if not for the love of God at least for the honor of his word, he was forced to allow the Saint to set out for Milazzo with his pair of oxen.

f. Let us add another trait still more singular than the preceding.

In a journey which the Saint made to the confines of Calabria, he took with him an ass which he called *Martinello*. The shoes of the animal, worn out by long and hard usage, needed to be renewed, so, when they came to a village the Saint went to a blacksmith and asked him to supply new ones. When the job was completed the smith wanted his pay. Francis answered: "I am a poor man and can pay you only with my prayers." The man grew very indignant at this answer, seeing which the Saint turned to the beast and said: "Martinello, give the shoes back to this man, they are his and we have no means of paying for them." At these words the ass began to shake first one foot and then the other and the shoes fell off before the smith who was not only greatly surprised at such a proceeding, but at the same time, sorry that he had refused so holy a man an act of charity.

Record of Contemporary Events.

1. Among the most important of the Holy Father's recent acts, we have to notice five which bear upon the general interests of the Church in a special manner. We must place first, the Consistory held on the 13th of July, to nominate thirty-five bishops. Twenty-six of these were raised to their respective sees in the same Consistory, the nine others previously nominated by brief were announced. Six of these churches belonged to Italy, and as the Holy Father took no notice of the government's wishes, the Italian minister has made this a pretext, we will not call it an occasion, to aggravate the condition of the elected bishops to such a degree as to exclude them from their episcopal palaces and confiscate their revenues. In this the Holy Father has acted in accordance with his strictest rights, without even infringing the Italian law which now governs the relation between Church and State. This conduct of the government is only an opposition without notice, and goes to show how far it is from entertaining any notion of conciliation.

2. Six days before his Holiness presided over the general meeting of the Congregation of Sacred Rites, at which the heroic character of the virtues of the venerable servant of God, Pompilio Maria Pirrotti of the pious schools was discussed. This was the first congregation of the kind which was held *coram sanctissimo* under the present pontificate. The Very Rev. Father Andrea Leonetti, postulator, and the advocate Signor Ilario Alibrandi, were admitted to supplicate in favor of the cause, in which the Holy Father himself takes a special interest, dating from the time at which (more than forty years ago,) Mgr. Pecci was

Apostolic Delegate in Benevento, when the apostolic process in behalf of the venerable Scolopian was drawn up in that city. The venerable Father Leonetti, is a native of that country, and spent his whole life in teaching and preaching in many cities of Italy, especially of the Neapolitan kingdom.

His Holiness, through his Eminence, Cardinal La Valletta, has published some instructions for the Romans, respecting their conduct towards Protestants, who, as we know well make use of every means to corrupt their Catholic faith. A special congregation was appointed to draw up the rules which were afterwards sanctioned by his Holiness. As they are of interest to all Catholics who live among Protestants, and may be a guide in many cases, we translate them literally :

1. "All who give their name to any heretical sect whatsoever, even when this adhesion comes only from the lips, and is without any express will, and even when it is forcibly dictated by human respect, incur the major excommunication most especially reserved to the Pope.

2. "With all the more reason do they incur the same penalties who assist at anti-Catholic or heretical functions or *services*, or who listen to the preaching of these heretics with the fixed determination of yielding to their arguments if they succeed in convincing them.

3. "The same penalty is incurred by all who make themselves the authors of the spiritual ruin of others, and who, in way whatsoever, induce others to frequent heretical meeting houses or temples, or to listen to their *conferences* (sermons.)

4. "Finally, all who lend their aid to printing invitations to the aforesaid *conferences*, because of the favor they lend thereby to the propagation or the confirmation of this heresy, likewise incur the same penalty.

"It is strictly forbidden to enter, from mere curiosity and knowingly, into Protestant halls or temples at hours when services are being held; and they commit a great sin who assist at anti-Catholic ceremonies, even without any after-thought, and who even out of mere curiosity, attend Protestant conferences; so also do all artists who, with the simple object of gain, sing or play in Protestant temples; printers, although subalterns, who lend their aid to the printing of heretical books; even when yielding to fear of being discharged from their places, commit great sin; all the more so is this the case when these heretical books are intended for teaching or excusing heresy; the printers, even those holding a secondary position, incur the major excommunication reserved in an especial manner to the Pope.

"Nor do they escape the guilt of mortal sin, who, as architects, contractors or masons, lend their aid and work on the construction or decoration of any Protestant temples. But simple masons and laborers

are excused so long as no scandal is given, and the work on which they are engaged is not for the purpose of bringing the Catholic religion into contempt.

“Finally, fathers and mothers of families become guilty of the *most grievous sin*, who, so truly cruel to the souls of their offspring, *send them to Protestant schools*, or what is still worse, compel them to receive their instruction against their will ”

Such are the instructions which his Holiness gave the faithful of Rome. We can find nothing new in them, but it is of the greatest benefit to have this authority remind us of truths whose force at times some endeavor to weaken.

The happy issue of the negotiations between the Vatican and English Cabinet, for the renewal of diplomatic relations, is announced by the most reliable Catholic journals. In consequence, Leo XIII has resolved to accredit an Inter-Nuncio to the Court of St. James. This becomes the more necessary on account of the new English Protectorate in Asia Minor, where the influence and authority of the Holy See alone can preserve order and unity among the Christians of the Latin rite and the Maronites.

There seems at length some prospect that the anxious wishes for an abatement of the conflict between the Prussian government and the Catholic Church may be fulfilled. Communications have actually taken place between an accredited representative of the Holy See and Prince Bismarck. The history of this negotiation is, as may be supposed, as yet meagre in the extreme. Immediately after the signing of the Berlin Treaty, Prince Bismarck went according to his usual custom, to Kissingen, to take the waters. On Monday evening, July 29, Mgr. Masella, the Papal Nuncio to the King of Bavaria, arrived at Kissingen, travelling incognito as the Abbé Gaetano, from Bamberg. The next afternoon, he had a conference of three-quarters of an hour with the Imperial Chancellor, who returned the visit on Wednesday morning, when he remained with the Nuncio an hour, and subsequently entertained him at dinner. When we add, that rumor attributes to Mgr. Schreiber, the Archbishop of Bamberg, a considerable share in bringing the communications between Prussia and the Holy See to their present position, we have stated all that has transpired on the subject. Whether the first approaches came from Berlin or from Rome; whether the measure of relief for the Prussian Catholics will be considerable or very little; whether at length the negotiation itself shall bear fruit or not, we have no ground whatsoever for ascertaining. But the bare fact, that direct discussion on the condition of Catholic interests in Germany has taken place marks a new starting point, which places matters on a new footing, and is of the utmost importance for the Catholics of Germany.

It is also stated that His Holiness Leo XIII, has it in contemplation to erect three bishoprics in Bosnia. At present the spiritual affairs of the 100,000 Catholics in that province are attended to by the Franciscan Fathers, under the direction of a Vicar Apostolic, Mgr. Vuitshitish, who is a member of the same order. This prelate was formerly Apostolic Delegate in Arabia and Vicar Apostolic in Egypt, but he has had charge of Bosnia since 1866. The neighboring Herzegovina is also ministered to by Franciscans under a Vicar Apostolic, Mgr. Kzalzewitsh, who is also a son of St. Francis. The number of Catholics in the Vicariate is estimated at about 40,000. The well-known Croatian Bishop, Mgr. Strossmayer, who has his residence at Djakovar, bears the title of Bishop of Bosnia and Sirmium. It is to be hoped that Catholicity will suffer no greater opposition under the Austrian government, which has occupied these provinces by the treaty of Berlin, than were to its progress either the Mahometans or schismatics. By the same Treaty of Berlin the island of Cyprus will have a change of masters. There too the Catholic religion has a faint prospect of better times. The Church of Cyprus is apostolic in its foundation, having been established according to the Acts of the Apostles, by Saints Paul and Barnabas. The capital, now called Lefkoseka was made an episcopal see in the fourth century and the dioceses of the Greek rite increased to fourteen. Two Councils were held there, the first in 349 against Origen; the second against the Monothelites in 643; and perhaps a third in the year 1260 on discipline. Great and indescribable has been its suffering under Ottoman rule. The churches of the island were destroyed by the Turks, and the Catholics who lived there received spiritual aid from the Franciscans and a Bishop who resided at Palo. Indeed there is an episcopal see of the Maronite rite in this island. Religious liberty which the English have pledged themselves to maintain, will allow an organization more perfect and more in keeping with the needs of the Catholics. It is said that his Holiness has resolved to take advantage of this circumstance to advance the interests of the resident Catholics.

3. In former numbers we have spoken of numerous miraculous graces apparently attributable to the intercession of Pius IX. We now record another of which the *Divin Salvatore*, a Roman newspaper makes mention. In Boechiglién, a small hamlet of Calabria, a servant girl about seventeen years old was suffering from severe pains in one of her legs. She was not only prevented from walking but also deprived of all rest both day and night. Neither the cares of the family with whom she lived, nor the prescriptions of the physicians were of any avail. On the contrary, her sufferings were aggravated by a gathering or tumor on the knee. Some one suggested to recommend herself to Pius IX.

She did this with great devotion, promising him to fast three times if he would cure her. Having made this promise she immediately fell asleep, something that had not happened to her for many nights. Upon awakening she found herself completely cured, swelling, tumor and pain, all had vanished. To the great astonishment of the whole family she arose from her bed and went to get water from the spring as she usually did and was able to attend to her customary employment. The family of her mistress, who were witnesses of the cure gave an account of it in a letter written to Rome.

4. As we have just spoken of Pius IX, we may here mention a work which was begun during his life but finished only after his death. Last year Mgr. Melland, Vicar Apostolic of Verapoly, Hindoostan, had by invitation gone to Tavandrum, the capital of the kingdom, to assist at the great Durbar, which the Maharajah celebrated in honor of the new Empress of India. It was in this place that the Vicar Apostolic could appreciate this sovereign's good will towards the Catholics. After the custom of his ancestors he has always shown himself favorable to the Vicar Apostolic and the Carmelite missionaries of Verapoly. Mgr. Melland, upon his return home, wrote an account of his kind reception to Cardinal Franchi, Prefect of the Propaganda. Pius IX was highly gratified and soon after sent a copy of one of the most beautiful mosaics found in the villa Adriana. The mosaic was presented in the name of his Holiness, and the King of Travancor, Rama Wurmah was much pleased with it. He has written the following letter to Mgr. Melland :

*"Dear Archbishop:—*I have had the pleasure of receiving from Mgr. Marcellino (Berardi), your coadjutor, the magnificent mosaic, that his Holiness, the Pope, has had the goodness to send me. It is doubtless of the greatest value as a work of art, admirably executed after the original antique, but it is of priceless value for me as coming from the head of a great Church which in bygone ages numbered among its members a large part of the population of this kingdom. The Catholics of Travancor are the most noble, laborious and loyal of my subjects, and it will ever be my duty to afford them and their clergy not only the fullest tolerance but still more that protection which they may justly look for from my government. It is very painful for me to think that when the gift arrived the eminent giver had already gone to his eternal rest. But whilst expressing to you my sentiments of condolence for the loss your Church has suffered, it is a satisfaction to know that the successor of Pius IX is Cardinal Pecci, so well-known for his science and piety. Sending you my best wishes I beg you to believe me

"Faithfully yours,

Tavandrum, 28th February, 1878.

"RAMA WURMAH."

Whilst the Catholics and especially the Pope and clergy are so much persecuted in Christian and even in Catholic countries by the government, it is consoling to see a pagan prince do justice to their faith and morals and openly acknowledge his obligations in their regard.

5. Several events have occurred during the past month which must prove a source of joy to the Catholic heart. We will select a few of them. We have already said that there has been a revival of piety and zeal among the Catholics of Portugal. The government keeps its own course, placing every obstacle in the way to impede the good work of the bishops and clergy. It is opposed to the re-organization of the religious communities; allows the clergy to die of starvation; is false to its engagements and disposes of revenues given for pious purposes as it pleases. But in spite of all this the Catholics there exert all their energies. Above all the increase of journals and Catholic publications is striking, and the number of pilgrimages to Rome, Lourdes and the many sanctuaries of the country is also striking. It is displayed in their eagerness for founding and multiplying pious associations. A general Congress met at Braga where representatives of all the associations and the most influential Catholics were assembled, to adopt measures for developing and strengthening the religious education of youth and the moral education of the masses. Among other measures they have determined to redouble their exertions for the publication of books, pamphlets and newspapers by which they may neutralize the evil effects of the press now in the hands of the Free-masons and the infidels of the country. In Germany the foundation of a new association has been laid, which is destined to exert great influence for good over the minds of Catholics and to be a help to them in their practical life; it is the association of *Catholic Lawyers*. A paragraph of the programme published by the founders will give us the best notion of its object. "The rights of the Catholic Church and of its members have been subjected to so many attacks that it is of the utmost importance to apply an effectual remedy. In the present state of affairs bishops, priests and laymen are often obliged to have recourse to lawyers in order to obtain explanations of their rights or for the sake of defence before the courts. The anti-Christian theories of modern science are intimately connected with legislation and the government of the people. Hence it is necessary for religion and the Church that these sciences be studied in their bearings upon faith, morals and historical right. The association which we propose to establish will have the attainment of this as its object, devoting itself to research, discussion and criticism; pleading for those who as Catholics may have to defend any one of our rights. Prince Löwenstein, the indefatigable promoter of every Catholic work in Germany has been placed at the head of this Society. At the Hotel

d'Angleterre, Frankfort on the Main, July 3, he called a meeting of the most distinguished clergymen, magistrates and scientists. A committee of arrangements composed of magistrates, lawyers and ecclesiastics was formed, the prince himself presiding. It was resolved that the association should have its own newspaper which would be conducted by M. Vering, Professor of Law in the University of Czernovitz."

The Old Catholics have at length thrown off the mask of hypocrisy. They started with the formal declaration that they were good Catholics and had no connection with Protestants. Now one of the two intruder clerics whom they style their Bishops, has attended a Protestant Conference. At a Conference of the Anglo-Continental Society, held at Farnham castle, under the presidency of the Anglican Bishop of Winchester, a large number of Anglican Bishops attended, and the so-called "Old Catholic Bishop" Herzog, took his place among them. As our readers are aware, the *Old Catholics* have split into two parties on the question of the celibacy of the clergy, the larger number being naturally in favor of the marriage of priests, while others refuse to sanction that proceeding. It seems that the advocates of a married priesthood throw themselves into the arms of Anglicanism; and as they no longer hope to obtain episcopal consecration at the hands of the Dutch Jansenists, who do not admit married priesthood, they are talking about having recourse for this purpose to the Scotch Episcopal Protestant Church, which they were assured by the primate of that communion would be ready to stretch out to them the hand of fellowship. Thus the greatest part of the *Old Catholics* in about seven years of time, is changed into Protestants. The smallness of the other part is a warrant to us of the end of such trial of a schism. May they, after the example of their companions, return to the bosom of their Mother, the Catholic Church. According to a French newspaper, the *Tablettes d'un Spectateur*, the different consistories of the Protestant churches of France, disgusted at the manner in which their name had been abused by the Radicals who forbade the Catholics of many places to hold public procession under the pretext of not giving offence to the Protestants, are about to address a petition to the Minister of the Interior, which calls for the abolition of the statute upon which the municipal authorities base their excuse for giving vent to their religious hatred. Protestants demanding for the ceremonies of the Church, a liberty which so many Catholic mayors deny them—this, indeed, is a rude check given these fanatical promoters of liberty and progress.

6. Let us now collect some interesting facts that have occurred in the Church outside of Europe. In the Arch-diocese of San Domingo, established in 1511, and consequently the oldest in the New World, but two Synods had been held up to the present, one in 1863, and the

other in we ask their prayers is not one of a pure national interest. The the Dio through which France is passing at the present moment bears the third ore upon religion than upon politics; and its issue, as it is All the cl otherwise, will tend greatly to advance or retard the work of the parlia world.
army, the m.

The ceremony confidently trust that all zealous Catholics, of whatever entire city. Fro be, will unite with us to ward off by their fervent said that all devoted the which threaten religion in France.

and the interest of their Church has ever been closely united with that people, the clergy made a retreat, a put forth only by of the Synods was held daily. Wednesday was set apart for the second public session, and the third and last was celebrated on Sunday with equal solemnity, whilst the concourse of people was even greater than on the opening day. The most remarkable circumstance connected with the Synod is, that it was held under a provisional government formed after the overthrow of the President, and that the election of his successor was fixed for the 24th of the month. This, which would be impossible in any other country, is quite natural in San Domingo, where the deposition of a President concerns him personally, involving no change of principle or policy, and to which the people are altogether indifferent.

The President of the Republic of Uruguay sent Mgr. Terequi, Vicar-General of Mgr. Vera, Vicar-Apostolic of Montevideo, to Rome, with a petition to the Holy Father for the erection of that Vicariate into a diocese. In view of the good that might thence redound to the Catholics of the Republic, in consideration of the handsome endowments given the new See by the government, and in order to grant the President a personal favor, his Holiness consented to the request, and appointed Mgr. Vera, to be the first Bishop of Montevideo. The See of Montevideo is declared to be immediately subject to the Holy See.

We subjoin an account published in France, by Archbishop Guilleux, an abridgment of religious statistics, furnished by the Island of Hayti. By virtue of the Concordat concluded between Pius IX, and the Haytien President, Geffrard, the island was divided into five dioceses, viz: an Archbishopric at Port au Prince, and four Bishoprics at Cape Hayti, Aux Cayes, Port Paix and Aux Gonaives. Up to the present however the Archdiocese alone was provided with a titular. The Archdiocese of Port au Prince, and the two dioceses of Aux Cayes and Aux Gonaives, have an extent of 6,758 square miles, and a population of 747,000 Catholics, with 44 parishes and 87 priests, both regular and secular. A hospital for the sick and a home for the aged, have been lately opened at Port au Prince, and a third charitable institution is in course of erection. At Aux Gonaives, in

d'Angleterre, Frankfort on the Main, July 3, he called a meeting of the poor. most distinguished clergymen, magistrates and scientists. A commission of arrangements composed of magistrates, lawyers and ecclesiastics was formed, the prince himself presiding. It was resolved that a newspaper should have its own newspaper which would be conducted by means of Vering, Professor of Law in the University of Czernowitz.

The Old Catholics have at length thrown off the yoke of Rome. They started with the formal declaration that they have no connection with Protestants, and had no connection with Protestants. They style their Bishop of Mary. The Preparatory seminary at Pöthy has 44 students, and is conducted by the Fathers of the Holy Ghost has 300 students. Five (5) colleges in the three dioceses have 1,120 pupils in their classical course; and six boarding schools directed by Sisters have a total of 1,250 girls. The record of the ministrations performed by 64 priests in 1877 is as follows: 30,000 Baptisms, 11,854 Confirmations, 6,978 First Communions, 53,739 Easter Communions, 2,432 Marriages, 5,011 Extreme Unctions and 2,521 burials. If we consider the scarcity of priests and the enormous distances which separate the faithful, this statement is really remarkable, but it is deplorable if we consider the number of Catholics. It proves that in a population of 700,000 not more than 10,000 practice their religion. But can this be astonishing when we reflect that in Hayti scarcely one priest is to be found for every 10,000 inhabitants and this priest has to serve a mission extending over 25 and sometimes 50 miles? We may then truly say, the harvest indeed is great, the laborers are few. Let us praise the Lord that He may vouchsafe to send into this vineyard of His a sufficient number of laborers—men endowed with zeal as well as with ability.

General Intention.

THE INTERESTS OF THE CHURCH IN FRANCE.

The general assembly of French Catholics which met in Paris last June sent forth an appeal to pious associations, Christian families, in short to all the Catholics of France to form a union of prayers for the interests of the Church and of the nation.

Not only do we joyfully accede to this request communicated to us by the distinguished members of the assembly but we shall do more. They expressed the wish to form a union of prayers throughout the whole of France; we address this appeal not only to our two millions of French Associates but, with the assurance of success, to all of our Associates of the whole Catholic world. For the object in favor of

which we ask their prayers is not one of a pure national interest. The crisis through which France is passing at the present moment bears much more upon religion than upon politics; and its issue, as it is happy or otherwise, will tend greatly to advance or retard the work of God in the world.

Hence we confidently trust that all zealous Catholics, of whatever nationality they be, will unite with us to ward off by their fervent prayers the dangers which threaten religion in France.

I. The destiny of the Church has ever been closely united with that of France. This is not an assertion put forth only by French writers who were carried away by some patriotic illusion, but it has been proclaimed over and over again by the highest authority and with the greatest solemnity, by the Sovereign Pontiffs, the divinely constituted guardians of the Holy Church and the interpreters of the designs of Providence.

We select a few of these oracles which will give us to understand both the grand vocation of France and the severe scourges with which her apostacy was visited.

At the very foundation of the French monarchy, Anastatius II wrote thus to Clovis: "Rejoice the heart of your mother, Holy Church, O glorious and illustrious son! be to her a strong column of iron; for the charity of many has grown cold and through the wickedness of mankind our bark is tossed high by the fury of the waves. But still we hope against hope, and we praise God for having rescued from the power of darkness so great a prince, to make of him a defender of the Church, and for having put upon him the helmet of salvation to combat her wicked adversaries."

About three centuries later Stephen III addressed a letter to *Pepin, Charlemagne, the Bishops, the entire army and all the nations of France*, and in order to add more weight to his words he puts them in the mouth of St. Peter: "I, Peter, Apostle of the Lord, appointed by God to teach mankind, I have chosen you to be my adopted sons and I entrust to you the defence of the city of Rome, of the people whom God has confided to my care, and of the place where my body reposes According to the promises of our Lord and Saviour the French nation is distinguished above all others. . . . Give then to the Romans, your brethren, the full support of your power, that I, Peter, Apostle of God, may take you under my special patronage both in this life and in the next."

We have a still more forcible testimony in a letter of Gregory IX to St. Louis. "It is manifest," he says, "that your kingdom, the object of God's particular blessings, has been specially chosen by our Redeemer to carry out his divine will. Jesus Christ has made it, so to say, his

armory whence he supplies himself, as need requires, with most suitable weapons to hurl them with the irresistible force of his arm against the enemies of the Church, for the protection of her faith and freedom, for the punishment of the wicked and the defence of justice. Hence also, the Sovereign Pontiffs, our predecessors, mindful of the praiseworthy deeds of your ancestors, always had recourse to them in times of great calamities. And indeed more than once have these, of their own accord, lent the aid of their powerful arm in defence of the Church."

II. This special vocation of France throws light upon her history. The Almighty has an eternity in which to reward or punish immortal souls, but he has only a short space of time for the manifestation of his Providence in regard to nations, whose existence will cease with that of this world. Hence, their fidelity is recompensed by temporal prosperity and their crimes punished by temporal misfortunes. This is a general law of divine Providence for all nations, but in the case of France, it is moreover the result of a special compact entered into with her, in the name of God, by the glorious Pontiff who made her a Christian nation. St. Remigius enumerates the clauses of this treaty in his last will and testament, and several holy bishops who stood around his death bed, signed their names in witness thereof. Whilst blessings without number are promised to this new people as long as they remain faithful, most dire evils are threatened should they prevaricate. This testament may be looked upon as the divine charter of the French people, and it is here that we must search for an explanation of her history. "France," says Alexander III, "is a kingdom blessed by God, and her exaltation is inseparable from that of the Holy See." And Innocent III adds: "The triumphs of France are the triumphs of the Apostolic See." The study of the old documents of France prove daily more and more clearly that the highest degree of prosperity and of liberty were enjoyed under her most saintly kings. We can only attribute the series of misfortunes which befell her under Philip le Bel, to the pagan Cæsarism with which he ruled, instead of following out the truly Christian policy of St. Louis. Jesus Christ did not forsake her at this beginning of her national apostacy, but He profited by the dire distress to which she was reduced a century later, by internal divisions and foreign wars, to render His mercy more conspicuous by the miraculous restoration of her power. Still, in giving back the crown to Charles VII, by the hands of Joan of Arc, he wished him to understand that he himself was to be the real king of France, whilst Charles and his successors were to be only his lieutenants.

Later on this divine king declared the same intention to another heroic virgin, Blessed Margaret Mary, when He charged her with a message to king Louis XIV, whom He styled "the eldest born of His Sacred Heart."

Unfortunately, Charles VII, Louis XIV, and in fact, the greater part of the other French monarchs failed to comprehend the grandeur of their mission. The apostacy commenced by Philip le Bel, continued on with slight interruptions. Hence, we must consider the hundred years war, the religious wars, which were still more disastrous, the calamities which marked the close of the reign of Louis XIV, and finally, the horrors of the great revolution as manifest chastisements of the hand of God. The same law of Providence can be readily traced in the more recent occurrences in France, and we may add that within our own lifetime she has prospered at home and abroad in proportion as she strove to follow out more closely her divine vocation.

III. But for some years past, she has been steadily swerving from her course; her material calamities, and still more, the moral disorders with which she is afflicted are causing her glory to decline. Under the deceitful appearance of industrial prosperity, there is hidden a frightful misery and a constantly growing corruption. The divisions between the political parties and the still more radical antagonism existing between social classes, are busily at work to undermine that first support of the well being and power of a nation, union. Capital and labor are bitterly opposed to each other.

Divided among themselves at home, it is not strange that the French people exercise very little influence abroad. The Congress of Diplomats at Berlin, has proved two things to the world at large: first, that France has neglected her traditional mission, both in the east and the west; secondly, that she has lost her influence over the two divisions of the old world. Until very recently, the Christians living in Turkish dominions turned their eyes to France, whenever they stood in need of protection against unjust oppression, and in the eyes of the Turk the name of a Frenchman was synonymous with that of a Christian. To-day, both Christians and Turks are taught to look upon France as powerless, and find themselves obliged to choose between the yoke of a schismatical government and the protection of a Protestant power.

There is, however, a still more frightful aspect of affairs, a danger which we must by all means ward off by our prayers. The men who, urged on by their ambition, have so disgraced this Christian nation, are well aware that their own prospects of success are founded on her degradation, and they employ every means which the instinct of self-preservation inspires to deceive and corrupt the people. They well understand that the day that France, mindful of her glorious past when she guarded her trust, would again work at carrying out her grand vocation, they would be crushed like worms in the dust.

Selfishness, their only motive for action, excites their minds to harbor unfavorable prejudices against the Church and inflames their hearts with an intense hatred of the authority of Jesus Christ. They are indefatigable in their labors to promote the work of the devil. Hitherto their efforts were confined chiefly to the cities of France; but now they extend into the country with a success that fills us with dread. It is almost impossible to give any one, not intimately acquainted with the facts, a true idea of the extent to which they go in endeavoring to instil into the minds of the masses contempt for religion and hatred of the priest. Unblushing calumnies,

false and indecent reports, absurd stories are spread broadcast over the land. Those that write them as well as those that furnish the necessary funds, know only too well that if they can succeed in eradicating from the minds and hearts of the people their reverence for religion and their faith, they will remove the only obstacle capable of keeping in check the mad passions of men and of sustaining society. They are aware of all this, nevertheless the thought of this degradation and of its disastrous consequences upon society does not disturb them; for to them it is a source of honors and gain. Their only object is to prevent a moral and religious reaction, for this would be their ruin.

We are constrained to acknowledge that, if God does not come to her assistance by a stroke of His omnipotent hand, nothing can prevent them accomplishing their designs. They are not as yet complete masters of the situation, hence they are somewhat on their guard not to manifest too openly their hatred against Jesus Christ and His Church. They do not, it is true, make a secret of their designs, but they are not in too great a hurry to carry them out. Not to shock people too much, they make use of expressions which are apt to deceive them. Thus, for instance, their cry is not "war against the Church," but "war against clericalism." Now to any mind possessed of the slightest degree of intelligence the latter expression is absolutely synonymous with the former; for, in the opinion of those men, a clerical is a Catholic who sincerely believes in the divinity of Jesus Christ and who places the welfare of his soul above all worldly interests. There are nevertheless so many who allow themselves to be deceived by these subterfuges, no matter how transparent they are, that it is no difficult task for them to get everything ready at their leisure, for the subversion of Catholic institutions.

This threatened work of destruction will become still more easy of accomplishment, if, as we have reason to fear, the anti-Christian party secure a majority in the Senate at the coming elections. What limit can be assigned to the ambition of these men who are using the helpless masses as blind and submissive tools to carry out their designs? Their excesses will, no doubt, end in opening the eyes of their dupes; but in the meanwhile what evil can they not do! What destruction can they not effect of useful and holy institutions! to what frightful degree can they not promote the demoralization of souls, the separation of social classes, the annihilation of authority, the unchristianizing of France!

And what then will become of the grand institutions by which Catholic France still so gloriously sustains, throughout the world, the interests of the Church? What will become of the foreign missions if France, like Italy, should be placed almost in the impossibility of filling up the ranks of her clergy with new members? What will become of the Christian education of youth, if the religious congregations are unable to supply the wants for which the secular clergy is entirely inadequate? What hindrances will not be thrown in the way of the numerous works of charity and zeal, what the embarrassments caused to such societies as those of the Propagation of the Faith, of the Holy Infancy, and of the Peter's pence?

It is clear therefore that we are not pleading the cause of France alone when, to ward off these manifest dangers, we appeal to all Catholics to aid us by their prayers. Nor must we desist until we have obtained from our heavenly King, who more than once declared that He Himself was the real sovereign of France, a miracle, if necessary, for the restoration of His kingdom.

Let us during this month, in order to obtain this grace, employ the intercession of the glorious Archangel whom France has always honored as her special protector. The time indeed has come for St. Michael to unfold his banner and to shout his loyal war-cry: *Quis ut Deus?* Who is like to God? for it is against God Himself that these tyrants are directing their attacks. Already in their lodges have they decreed to abolish the name of God from their masonic rites and symbols, and as soon as they shall have succeeded in their object, they will do the same with regard to laws and civil institutions. But no! we cannot allow things to come to this pass! France has already too much scandalized and startled the world by her crimes, her follies and her calamities. Jesus Christ must be touched by the very excess of her misery, and in His mercy He will make His grace abound above the number of our sins.

Divine Heart of Jesus, I offer to Thee through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost daily offer Thyself a Victim on our altars.

I offer them to Thee in a special manner, for the eldest born daughter of Thy Church, whom Thy enemies are striving to force into apostacy. O Jesus, forget not that Thou Thyself hast chosen France to reveal to the world the goodness of Thy divine Heart. Grant us, by a miracle of Thy mercy, to behold the realization of the hopes which Thou hast caused us to conceive. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

Please return thanks to the Sacred Heart of Jesus for very special favors during the past month; also for the conversion of a Protestant young lady.

Fervent thanks to the Sacred Heart for many favors during the month of June; also for the conversion of a woman who had been addicted to intemperance.

We desire to offer most grateful thanks to the Sacred Heart for the return of a lady to the practice of her religious duties; also for the baptism of her three children. Thanks are also returned for the success of an affair recommended sometime ago.

Please return thanks to the Sacred Heart of Jesus for the recovery of a lady who had been suffering from heart disease, she was recommended sometime ago to the Apostleship, the doctor pronounced her case as hopeless, and he now declares the cure miraculous, as no power of science could have saved her. Thanks are humbly offered for employment obtained by a gentleman.

A lady returns thanks for a special grace and a very great temporal favor.

Please to return thanks to the Sacred Heart for the conversion of a man recommended sometime ago; also for the recovery of two ladies, they have enjoyed good health since they were recommended to the prayers of the Associates.

We return thanks for the reconciliation of two families long estranged; also for a temporal favor.

Return my most sincere thanks to the Sacred Heart for answering one of my petitions which I presented last November.

I wish to return thanks for the safe arrival of my son, after a long and very dangerous voyage.

Please unite with me in returning fervent thanks to the Sacred Heart for my brother's success in obtaining a good situation. Thanks to the Sacred Heart for three special favors.

Please return thanks to the Sacred Heart for a change for the better in a young lady recommended last month; for the recovery of two persons; for the return of a gentleman to his family, and for many spiritual and temporal favors received through the prayers of the Apostleship.

Most grateful thanks are returned to the Sacred Heart for the restoration of a child to his parents immediately after the petition was sent in, while, but a few days before, all seemed hopeless, the child being in the hands of wicked people; also for improvement of health; for obtaining employment for three persons; for preservation in the midst of fire, and for the reform of a drunkard.

Thanks are returned to the Sacred Heart for a special favor granted to a person who for two years had been afflicted with a disease that nothing could cure, but from which he is now entirely free.

Please return thanks to the Sacred Heart for the return of a young boy to his parents; he ran away from home in May, and was recommended in the *Messenger* in June; thanks are also returned for a position obtained by a young physician, and for several other favors.

Thanks are returned for the success of a new mission, and for many special blessings conferred on the same during the past year.

Thanks are returned to the Sacred Heart for the conversion of five individuals; one of them a Scottish nobleman of 102 years of age; one a Lutheran woman, 74 years old, and a negro about 80 years; also for the success of several enterprises, and for the good dispositions of a great number of individuals.

Thanks are returned to the Sacred Heart for the reform of a man who had neglected his religious duties for twenty-one years; for the reform of a bad Catholic, and an intemperate man, for employment obtained by several after asking it through the Apostleship; for two special favors, and for tidings received from a lost and erring daughter.

Thanks to the Sacred Heart for the conversion of my father who was baptized, and departed this life in the holy Catholic faith.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for October, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for October, 1878.

From	Date.	From	Date.
Aberdeen, Ohio.....	Sept. 10—G. O.	Louisville, Ky... ..	Sept. 7.—G. O.
Alberton, Md.....	Aug. 19.—C. A.	McSherrystown, Pa.....	" 10.
Atlanta, Ga.....	Sept. 2—C. A.	Maysville, Ky.....	Aug. 21.—C. A.
Baltic, Conn.....	" 13.	Milliken's Bend, La.....	" 12.—G. O.
Baltimore, Md.....	" 10.—G. O.	Mobile, Ala.....	" 15.
" ".....	" 12.	" ".....	" 18.
Bangor, Me.....	" 8.	" ".....	" 25.
Boston, Mass.....	Aug. 27.—G. O.	" ".....	" 30.
" ".....	Sept. 3.—G. O.	" ".....	Sept. 9.
" ".....	" 11.—G. O.	Montreal, C. E.....	Aug. 11.
Brooklyn N. Y.....	" 11.	Mount de Chantal, W. Va.....	Sept. 7.—G. O.
Funker Hill, Ill.....	Aug. 25.	Nazareth, Ky.....	" 5.
Callaghan's, Va.....	Sept. 4.	Newark, N. J.....	Aug. 22.
Calvary, Ky.....	" 4.—C. A., G. A.	New York, N. Y.....	" 19—G. O.
Charlestown, Mass.....	" 9.—G. O.	" ".....	Sept. 7.—G. O.
Chicago, Ill.....	Aug. 14.—G. O.	Norfolk, Ky.....	Aug. 2.
" ".....	Sept. 8.	Pascagoula, Miss.....	Sept. 5—G. O.
Cincinnati, Ohio.....	" 9.	Pass Christian, Miss.....	" 1.—C. A.
" ".....	" 10.	Pawtucket, R. I.....	Aug. 16.
Cleveland, Ohio.....	Aug. 2.	Philadelphia, Pa.....	" 14.
Columbus, Ohio.....	Sept. 2.—C. A.	" ".....	" 15.
Cooperstown, N. Y.....	" 10.	" ".....	" 30.—G. O.
Cornwall, N. Y.....	" 10.	" ".....	Sept. 4.
Covington, Ky.....	" 11.	" ".....	" 5.
Davisville, Cal.....	Aug. 24.	" ".....	" 9.—G. O.
Ditchley, Md.....	Sept. 10.	" ".....	" 10.
Dunkirk, N. Y.....	Aug. 18.	" ".....	" 11.
" ".....	Sept. 4.	" ".....	" 12.
East Cambridge, Mass.....	" 2.—C. A.	" ".....	" 13.
Egg Harbor City, N. J.....	" 4.	Pittsburgh, Pa.....	" 9.
Elizabeth, N. J.....	" 10.—G. O.	Portland, Ky.....	" 5.—G. O.
Flushing, N. Y.....	" 6.	Quebec, C. E.....	" 10.
Frederick, Md.....	" 5.—G. O.	River Beaudette, C. E.....	" 5.
Gonzales, Texas.....	Aug. 19.	Rock Hall, Md.....	Aug. 11.—C. A.
Grand Coteau, La.....	" 26.	St. Inigoes, Md.....	" 23.
Guelph, C. W.....	" 12.	St. Louis, Mo.....	" 29.
Halifax, N. S.....	" 19.	" ".....	Sept. 8.
" ".....	" 20.—G. O.	" ".....	" 9.
" ".....	" 25.—G. O.	" ".....	" 10—C. A.
" ".....	" 29.—C. A.	" ".....	" 11.—C. A.
Harper's Ferry, W. Va.....	Sept. 11.	Saginaw City, Mich.....	" 8.—G. O.
Harrison N. J.....	" 9.	St. Mary's, Ind.....	" 9.—G. O.
Holyoke, Mass.....	" 12.—C. A.	St. Thomas, Md.....	" 13.—G. O.
Indianapolis, Ind.....	" 6.—G. O.	San Felipe, Cal.....	Aug. 24.—G. O.
Lapwai, Idaho.....	Aug. 26.	San Francisco, Cal.....	Aug. 26.
Lasalle, Ill.....	" 24.	San Jose, Cal.....	" 26.
Leonardtown, Md.....	" 29.—C. A.	Sault Ste Marie, Mich.....	" 31.—G. O.
Loretto, Ky.....	Sept. 7.—G. O.	Sharon Hill, Pa.....	Sept. 13.

Letters with Intentions for October, 1878—Continued.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
South Orange, N. J.....	Aug. 19.	Virginia, Ill.....	Aug. 27.
Springfield, Ill.....	Sept. 3.	Washington, Pa.....	" 20.
Stamford, Conn.....	Aug. 13.	West Philadelphia, Pa ..	Sept. 10.
Standing Rock, Dakota, "	31.	White Sulphur, Ky.....	Aug. 10.
Torresdale, Pa.....	Sept. 8.—G. O.	Williamstown, C. W.....	" 29.
Towanda, Pa.....	" 7.	Xenia, Ohio.....	Sept. 11.—G. O.
Trevilian's Depot, Va.....	" 10.	Yazoo City, Miss.....	Aug. 20.—G. O.
Vicksburgh, Miss.....	" 4.		

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated:

VOCATION TO THE FAITH is asked for—

258 families—675 individuals—all non-Catholics in 4 localities.

REFORM OF LIFE is asked for—

47 families—909 individuals—86 drunkards—4 apostate families and 16 individuals—reconciliations of 16 persons and 15 married couples.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

1 diocese—12 parishes—4 missions—13 schools—7 academies—1 congregation—11 sodalities—souls in Purgatory—261 families—882 individuals—1st communicants—5 marriages—7 classes of students—9 departed souls—spiritual and temporal favors for 36 religious communities—happy death of 14 persons—peace in 10 families—vocation to the religious life for 57 persons—1420 special favors.

SUCCESS AND RESOURCES are asked for—


295 families—420 individuals—17 academies—12 churches—3 asylums—4 institutions—6 missions—3 hospitals—27 schools—28 undertakings—situations for 77 persons—success of 4 retreats—5 novenas—14 students—7 law suits—cessation of the yellow fever—a safe delivery from impending danger for 3 persons—preservation from pestilence—news from absent relatives and friends—safe and prosperous voyage for 30 persons—113 temporal favors.

RECOVERY OF HEALTH is asked for—

1 bishop—1 priest—14 religious—2 families—439 individuals—31 insane—cure of sore eyes for 19 persons.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. **THE APOSTLESHIP OF PRAYER**, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. **THE MANUAL OF THE APOSTLESHIP OF PRAYER**, an abridgment of the above. Published by the same. 35 cts.

3. **DEVOTION TO THE SACRED HEART OF JESUS**, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. **THE PARADISE OF GOD, or, The Virtues of the Sacred Heart of Jesus**, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. **CATECHISM OF DEVOTION TO THE SACRED HEART**, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. **CATECHISM OF THE APOSTLESHIP OF PRAYER**, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. **GOD OUR FATHER**, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

8, 9, 10. **THE ACTS OF THE EARLY MARTYRS**, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. **LEANDRO, OR, THE SIGN OF THE CROSS**. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1.50.

12. **SIMON PETER AND SIMON MAGUS**, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. **TIGRANES, a Tale of the Days of Julian the Apostate**; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. **MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS**. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts.; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.


ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect.*
S. SVEGLIATI, *Secretary.*

PARTICULAR NOTICE.

 All who desire to subscribe to the *Messenger*, are requested to send their names and amount of subscription, to the Director of the Association of the Apostleship of Prayer, Rev. B. SESTINI, S. J., Woodstock College—Woodstock, Howard County, Md.

The first series of the *Messenger* will be furnished, on application to Rev. B. SESTINI, S. J., Woodstock College, Howard Co., Md., for the following prices:—Bound volumes, \$15; unbound, \$10.

Subscription and Postage, \$2.10 per Annum in Advance.

THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocese the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocese has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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The Local Directors supply gratuitously Diplomas of Aggregation to any Community, Parish, Church, Sodality, &c., that may apply for them, as also, Diplomas of Promoters.

The same Local Directors send, from time to time, to the Provincial Director, the lists of the places where the Association of the Apostleship of Prayer has been established.

THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

NOVEMBER, 1878.

Vol. 5, No. 11.

Patience.

(From the English Messenger.)

1. *The Cross is the Royal Gate, through which we enter into the Temple of Holiness; to enter by any other is impossible. Wherefore must we often offer up our heart for the love of Jesus on the same altar of the Cross, whereupon He sacrificed His for the love of us.*

Father Alvarez, S. J., made the following resolution: "I will esteem all dryness, disquiet and labor in prayer as a martyrdom, and as such I will endure it with constancy." And this resolution he adhered to faithfully for a period of sixteen years; at the end of which time he had so many heavenly lights and consolations that he was abundantly recompensed for all that he had till then endured.

The state of aridity which St. Teresa endured for the space of eighteen years was intended by God as a preparation for the wonderful favors wherewith He afterwards visited her.

St. Bernard said of himself: "All those things that the world loves—pleasures, honors, applause and riches—are to me so many crosses; and all that the world regards as a cross, I take up and embrace with great affection."

2. *If thou thinkest that till the present time thou hast not suffered tribulation, hold it for a certain truth that thou hast not yet begun to be a true servant of God; because (so saith the Apostle clearly) all they that wish to live godly in Christ Jesus shall suffer persecution.**

*St. Augustine.

SS. Athanasius, Basil, John Chrysostom, Jerome, Cyril, had many crimes laid to their charge, and suffered much persecution in consequence.

St. Romuald was accused by one of his own monks of a great crime, and he was therefore condemned in public chapter as one worthy of death and burning, and he was suspended from saying Mass. But, though nearly a hundred years old, he endured all in great peace.

When St. Francis Xavier was in Lisbon he found all things prosper with him exceedingly, at which he was much concerned. He believed that, should this state of things continue long, it would be a sure sign that he was not serving God well.

3. *The Son of God, by the very fact of working out our salvation through suffering, would give us to understand that nothing is so calculated to give glory to God and sanctify our souls as suffering. Verily, and indeed, suffering for the love of our Lord is the way of truth. Wherefore, he that can and does suffer most is the most blessed; and he that cannot make up his mind to suffer will never reap much profit.**

St. Mary Magdalen dei Pazzi was so much in love with sufferings that she used to say, "I do not long to die, because in heaven there is nothing to suffer; but I do desire to live a long time, because I desire to suffer a long time for the love of my Spouse. Nor do I wish for a brief martyrdom, but an accumulation of evils, calumnies, misfortunes, and all adversities of which I am capable." And in fact the long and painful illness she underwent, was so far from quenching this thirst for suffering that, having thus tasted, she yearned all the more for it, and when her Superior did all she could to mitigate her pains, she was ingenious in inventing fresh ways of inflicting mortifications on herself. In her last sickness it so happened that she received a notable affront. She not only bore it most courageously, but made a point of showing particular favor to the person from whom she had endured it. One of her novices being amazed at her patience, was told by her that she was most grateful she had not been allowed to die before she had enjoyed this grand occasion of suffering.

4. *The path is straight. Whoso desireth to walk in the same with ease, must go without any burden on his back, and leaning on the*

* St. Teresa.

*Cross for a staff; that is, he must make up his mind to suffer willingly in all things for the love of God.**

A great servant of God, who was favored with many visions and revelations, and was endowed with light to understand the Scriptures and to read the secrets of hearts, fearing that the consolations he herein enjoyed might diminish those he hoped for in the other world, and lead to his being less loved by his Lord, prayed earnestly that He would deprive him of all sensible comfort. His prayer was heard. For five years he never had the slightest spiritual contentment, no heavenly inspiration nor light, but ever led a life full of afflictions, temptation, and spiritual dryness, insomuch that the Lord Himself seemed moved with pity, and one day sent two angels in order to console him. But the holy man was satisfied to go on in his suffering, and turning to the Lord, he said, "O Lord, I need no sweetness in this life; and into my heart I desire no one to come but Thyself, my only Love. It is enough consolation for me that Thy most holy will should in me be accomplished." This noble act of self-spoliation was so acceptable to God, that the Eternal Father was pleased to call him His son in these words—*Tu es filius meus in quo mihi complacui.*

5. *Whosoever, Lord, does Thee any service, Him Thou art sure to requite with some trouble or other. Oh, what a priceless wage is this for those who in very deed love Thee, if it be but given unto them to know its worth. †*

Our Lord once appeared to Blessed Clare of Montefalco, and offered her as a gift a cross He wore suspended from His neck. The saint received the gift to her great consolation: and immediately the figure of the Crucified was imprinted on her heart. She was so conscious of this that whilst a nun was searching her bed during her last agony for her crucifix, she told her, "Look into my heart: it is there you will find my crucifix." And, in fact, after her death, they found the figure of the crucifix stamped upon her heart.

6. *O ye that would fain walk in the feeling of security and consolation, did ye but know how pleasing to God is suffering, and how serviceable withal for the attainment of higher good, ye would never seek after consolation in any shape, but would esteem it the greatest of all happiness to carry the cross after the Lord. ‡*

* St. John of the Cross.

† St. Teresa.

‡ St. John of the Cross.⁵²

Blessed William, Abbot, one night dreamed he saw the angels preparing a crown of marvellous richness and beauty; and, asking them for whom they were making it, was answered that it was meant for him, and that it should receive the finishing stroke to its beauty when he should have fulfilled his measure of suffering.

St. Gertrude asked our Lord one Carnival to teach her some special way of serving Him that should be particularly grateful to Him during the three days when worldlings did so much to offend Him. Our Lord made her this reply: "My child, thou canst never render Me more pleasing service than by bearing, in remembrance of My Passion, whatever tribulation may befall thee, whether it be interior or exterior, forcing thyself always to do those things that are most opposed to thy natural desires.

*7. One single ounce of the Cross is worth more than a million pounds of prayers. To be crucified for one day is of more avail than a hundred years of other exercises. To remain on the Cross for one moment is of more avail than to taste all the delights of Paradise.**

St. Bridget in one day received from divers persons and bore patiently many afflictions. One openly insulted her; another praising her before her face—spoke against her behind her back; a third spread a calumny against her; a fourth, to her great annoyance, spoke disadvantageously of a servant of God; a fifth behaved vexatiously in other ways, and she blessed her; a sixth inflicted on her great injustice, and she prayed for the wrong doer; the seventh brought false intelligence of the death of her son which she received with peaceful resignation. Later on St. Agnes appeared to her holding in her hand a most beautiful crown all glittering with seven most precious jewels, who told her that these had been set therein by the spiteful persons from whom she had to suffer those seven annoyances. Saying which, St. Agnes placed the diadem on St. Bridget's head and disappeared.

Blessed Angela di Foligno was asked how she managed to receive suffering with so much joy. She replied: "Believe me, we do not realize the nobility and worth of sufferings. Were we only to know their true value we should feel quite thievish about them, and every one would try to rob his neighbor of his opportunities to suffer."

* Ven. S. M. Victoria Angelini.

8. *A single "thank God," one "blessed be God," uttered in adversity, is worth more than a thousand thanksgivings offered up in prosperity.**

St. Francis of Assisi was suffering very acute pain in his illness. One of his Religious suggested to him to pray God to grant him some relief. But the saint rebuked the brother, and bowing down his head to the earth, made this prayer: "I thank Thee for this pain, and I pray Thee to increase it. And what can or ought to please me more than that Thou shouldst afflict me and not spare me, for this is no other than what I desire above all things else?"

9. *If the Lord were to give thee power to raise the dead, He would give thee far less than what He gives thee when He gives thee something to suffer. Inasmuch as miraculous power would make thee His debtor—whereas, suffering makes Him yours. And even though sufferings had no other reward than that of being able to suffer something for God Whom one loves, is not this a great reward, and of itself sufficient remuneration? Whosoever loves understands what I say.†*

St. John Chrysostom esteemed suffering so much that he did not hesitate to say: "I do not venerate Paul for being wrapt to the third heaven so much as for his imprisonment. So that, were the choice offered me—Wilt thou be raised to heaven with the angels, or wilt thou share the company of Paul in prison? I should undoubtedly choose the latter. And had I to select between Peter in fetters or the angel that loosed those fetters, much rather would I take the place of Peter.

St. Lewis, king of France, when discoursing with the king of England, about his captivity among the Saracens, thus expressed himself: "I thank God for the ill-success of that war, and I rejoice more in the patience God then gave me than if I had subdued the whole world."

10. *It ought to be regarded as a great misfortune not only for private persons, but also for religious houses and Congregations, to have everything just as one wishes, to subsist in quietness and to suffer nothing for the love of God. Yes, you may regard it as certain, that an individual or a congregation which has nothing to suffer, one which all the world applauds, is not far from its fall.‡*

* F. M. di Avila.

† St. John Chrysostom.

‡ St. Vincent of Paul.

The exhortation given to his Fathers by St. Vincent, on the occasion of a notable injury sustained by them, is an instance of the feeling conviction he entertained of this truth: "I had been considering how happily the affairs of the Congregation were going on, and how everything was prospering with it, when a strong fear came upon me in regard of this very calm, knowing that God's way is to try His servants. But now, blessed be God's goodness for having this day vouchsafed to visit us with great loss."

A holy old man, who had been always in very bad health, found to his surprise that he had for the space of a year been altogether freed from sickness of every kind; at which he was much concerned, saying, that God must needs have forsaken him, seeing that He no more visited him.

11. *We never have so much reason to comfort ourselves as when we find ourselves overwhelmed with troubles and sufferings. Because these are the things which make us like unto Christ our Lord; and this resemblance is the true sign of predestination.**

No one understood this great truth more feelingly than the great St. Andrew the Apostle: who, when he caught sight of the cross on which he was to be crucified, was immediately filled with joy, and broke forth with the exclamation: "O cross, so much longed for, so dearly loved, so much sought after! Behold I come to thee full of security and joy: do thou separate me from men and bring me to my Master; so that through thee may He receive me Who by thee did me ransom!"

Our Lord once said to St. Gertrude: "The more thou shalt be troubled and the more thy life shall be blamed by others through no fault of thine, the dearer shalt thou be to Me on account of the greater resemblance thou shalt therein bear Me, Who all My life long lived in constant suffering, and Who met with nothing but opposition in all My works. Even so as the dearest subject a king has is he that most resembles him."

St. Mectildis being afflicted by a grievous infirmity, Jesus Christ appeared to her and said to her: "Whenever I see any one sorely troubled with affliction, I embrace him with My left arm, so as to bring him all the nearer to My own Heart."

*St. Vincent of Paul.

12. *There is no sign more evident from which we may infer that a man is a saint, and one numbered amongst the elect, than when we see him leading a good life, and at the same time tried with desolation, sufferings, and troubles.**

Because St. Ignatius was perfect and dear to God, persecutions came upon him in such a manner that it often happened that when he was far away, his companions lived in great tranquility, but when he came back amongst them some trouble would come upon that house quite suddenly.

St. Teresa once having received an alms from a certain merchant, who recommended himself to her prayers, thus addressed him: "I have already commended you to God: and it was revealed to me that your name was written in the Book of Life: and as a token of this, know that henceforth nothing shall ever prosper with you." And so, in point of fact, it befell: for shortly after all his ships foundered at sea, and he became a bankrupt. His friends rallied round him and set him up a ship again, to start life withal. But this, too, was soon wrecked and went to pieces; so that the poor man gave himself up of his own accord and went to prison. His creditors, however, aware of his goodness would not take advantage of his troubles to molest him, but took him out of prison. He thus fell into extreme poverty, but contenting himself with God alone, ended his life most holily.

13. *If God gives thee much to suffer, it is a sign He has great designs in thy regard, and that He surely wishes to make thee a saint. And if thou desirest to become a great saint, pray Him of thy own accord that He give thee much to suffer. For, of a verity, there is no fuel so fit to feed the fire of holy love as the wood of the Holy Cross, the which Christ Himself made use of for the great sacrifice of his own infinite charity.†*

Great were the trials and afflictions and troubles which Joseph had to suffer from his brethren; but they were the path by which the Lord led him on to his great exaltation.

St. Teresa was intended for great things, and she suffered accordingly an incredible amount of opposition, even from good and spiritual persons. Thus, some believed her to be deluded by the devil. Many made game of her prayers and revelations. Some would have had her

*St. Aloysius Gonzaga.

†St. Ignatius Loyola.

exorcised as one possessed of a devil. Others denounced her to the Holy Office. In addition to all which she had to put up with many contradictions and trials from her Superiors in regard of her new foundations.

14. *There is no better test for distinguishing the wheat from the chaff in God's Church than the endurance of contradiction, suffering and contumely. Whoso standeth this bravely is grain. Whoso is moved by it is chaff, and the lighter the chaff is the higher it rises, that is the more disturbed a man is and the more proudly he answers.**

St. Felix, the Capuchin, as he was going through one of the streets of Rome with a vessel of wine on his shoulder, was met by a gentleman riding on horseback. The steed was a vicious brute, which lashed out and inflicted a severe kick on the servant of God, who was knocked down to the ground, where amidst the fragments of the glass he lay bedabbled with blood, which was flowing copiously. The bystanders were horror-stricken, and sympathized with the Saint loudly. But he was quite unconcerned; regarding the cavalier with a tranquil countenance, he humbly craved his pardon for having got into his way. But he so far from apologizing to the friar, treated his excuse with contempt, and with a scornful laugh put spurs to his horse and rode away. Poor Felix with the help of some persons in the crowd managed to rise to his feet and made the best of his way back to the convent uttering devout thanksgivings to God's infinite goodness. The cavalier afterwards entering into himself, and reflecting on his want of courtesy in so brutally rejecting the excuses offered by the humble son of St. Francis, betook himself on the following morning to the convent and, falling on his knees before the holy religious, humbly begged him to pardon his disgraceful behavior. The servant of God received him with so much kindness and cordiality that he then and there determined altogether to change his life and amend his morals.

15. *It is certain that the true spirit of God disposes us to afflictions, aridity, disgust, labors, rather than to communications of a sweet and consolatory nature; because it gives us to know that this is the way to follow Christ and to deny ourselves, a thing so strongly insisted upon by our Lord.†*

*St. Augustine.

† St. John of the Cross.

Our Lord appeared to St. Catharine of Sienna, holding two crowns in His hands, one of gold, the other of thorns, and bade her choose which she would have. She chose the second, and from that time forward conceived such a love for afflictions and labors that she used to say: "Nothing gives me so much comfort and relief as afflictions and crosses; so much so that if I had not this consolation from time to time, I should look upon myself as leading the most wretched life in the world. And were God to leave it to me either to go at once to heaven, or to remain a little longer here to suffer, I should choose the latter; because I know how much the glory of the future is augmented by walking in the way of sufferings here below."

16. *Those who have attained perfection (contemplative souls especially) never ask our Lord to deliver them from labors and temptations; on the contrary, they desire and esteem them in the same way that worldly people desire and esteem gold and silver; because they know that these are the things which constitute real wealth in the kingdom of heaven.**

St. Catharine of Genoa said to our Lord in the midst of her internal and external trials: "O Lord, it is now thirty-six years since Thou hast been pleased to send me Thy light; and from that time to this I have never wished for anything else than interior and exterior suffering."

Venerable Anna Maria of St. Joseph (Discalced Carmelite), a person of singular holiness, was much given to the practice of severe austerities. Some of her Sisters would fain have persuaded her to diminish the number of her penances. "No," she would answer, "I shall never cease until the Lord shall have filled me to satiety with His own sufferings." She even used to say that she had no particular devotion to any other object of piety than to the cross on which she might be crucified.

St. Francis Xavier whenever he had a cross sent him used to pray after this fashion: "O Lord, take not this away until Thou grantest me a heavier one to bear."

17. *Often kiss the crosses our Lord sends you, without considering what kind of cross they are: because the more contemptible and unwelcome they are, the more deserving are they of their name. The merit of a cross does not lie in its weight, but in the way you*

*St. Teresa.

*bear it ; it sometimes happens that there is more virtue in carrying a cross of straw than a weighty one : because lighter crosses are often hidden and inglorious, and consequently less palatable to our natural inclinations, which always affect things that make a show.**

St. Francis of Sales in the many and laborious journeys he made was never heard to complain of the cold, heat, nor of the inconvenience of his lodging, nor the unpalatable nature of his food ; but he took everything in peace from the hand of God, and the more wretched and full of discomfort the treatment he received was, the better he was pleased ; whenever he had a choice, he always chose the worst things for himself.

It is related in the Chronicles of St. Dominic that a novice of the Order, who died in the Convent of Argentina, suddenly opened his eyes whilst the Brethren were recommending his soul to God, and said : " Listen, dearest Brothers, it is now with me, as with one who going into the market with very little money buys many wares. Behold I now receive the kingdom of heaven, and I am not aware of having done anything to merit it." Whereupon he fell asleep in the Lord.

(To be continued.)

The Popes and the Persecutors of the Church.

(Continued.)

LIBERIUS AND CONSTANS.

VIII.

By the memorable victory of Constantine, at the Milvian bridge, the virtue of the Cross had put an end to pagan persecution, while the overthrow of the tyrant Maxentius had restored peace to Rome and to the Church. But the devil was not yet conquered ; with new arms and with a change of tactics he continued his never ending war against the Spouse of Christ and especially His Vicar. The impious game carried on for three centuries by the worshippers of idols was shortly to be renewed, with less cruelty perhaps, but greater malice, by bad Christians, those unnatural children of the Church, who no longer hesitated to become accomplices in the execrable work which had originated at Jerusalem in the pretorium of Pilate and flourished at Rome under the dominion of the Cæsars.

* St. Francis of Sales.

The first to suffer outrage from such perfidious conduct was Pope Liberius, who had succeeded St. Julian in the Chair of St. Peter, A. D. 352, at the time when was raging in the East the famous heresy of Arius, that unhappy man, the first who dared deny the divinity of Christ, affirming Him to be merely man. Furious also was the war waged by heretics against the holy Doctor Athanasius who opposed them so vigorously as to be an impenetrable barrier to their success. Constans, who had succeeded his father Constantine the Great, then held the reins of government; he allowed himself to be influenced by treacherous ministers and hypocritical prelates, and soon showed himself to be a heretic and the enemy of the holy Council of Nice, which had condemned the doctrines of Arius, as well as of St. Athanasius, that staunch supporter of the Council and of the Catholic faith.

Abusing the sovereign power which God had placed in his hands, he pretended that the Pontiff Liberius, from the Chair of Truth, upon which he sat as Master, had become the promulgator of falsehood; hence he abandoned the cause of the Catholic Church, and condemned Athanasius. Embassies, solicitations, even threatening messages, having proved all equally futile, the offended Emperor had recourse to violence. He ordered the Pope to be taken by force from Rome and conducted to his presence at Milan, where he was then residing with his Court. Prayers, promises, commands were all resorted to by Constans to shake the Apostolic firmness of Liberius; finally he fancied that he had succeeded in conquering him by the threat of perpetual exile, but the Pontiff placidly responded: "I have already taken leave of my brethren in Rome; dear as is to me a residence in that august city, the laws of the Church are dearer still."

Irritated by such frank and simple words, Constans ordered Liberius into banishment, at Berea, in Thrace; and, before his departure, offered him eight hundred pieces of money to defray the expenses of the journey, but Liberius at once handed them back to the Emperor, telling him to use them to pay his soldiers and satisfy the avidity of his ministers. And so, alone, and with no comfort save such as is to be found in a clear conscience and in God, the Pontiff reached the land of his exile. The rage of his enemies was implacable, the power of the master of the world immense, savage and inhospitable the place in which he was, so to speak, buried from the eyes of the universe; the cause of

Liberius was then lost. So modern persecutors of the papacy would fain have persuaded themselves, but so God did *not* decree, hence such was not the case.

Constans returned to Rome two years later, and he who had been accustomed to see all things bend to his will, moved by the petitions of the Roman ladies who begged most earnestly for the return of their much loved Pontiff, and terrified by the menacing attitude of the populace, ordered the return of Liberius, and a few months later that Pope re-entered Rome in triumph towards the year 358.

Constans, however, paid the penalty of his sacrilegious violence. While hastening, at the head of a most flourishing army, to put down the rebellion of Julian the Apostate, death overtook him the very day before the battle, thus leaving the empire in the power of his competitor.

But Liberius was not the only one to suffer persecution from the Arian Emperor; Constans, during the absence of the Pontiff, caused the Deacon Felix to be substituted for him as Pope. Liberius, writes the very learned P. Zaccaria, seeing the fury with which Constans protected the Arians and persecuted the Catholics, and fearing yet worse than had already happened, ordered St. Damasus, who had accompanied him into exile, that he should return quietly to Rome and, as Felix was not guilty of heresy, but only of communion with the Arians, and of having received ordination from them, he should withdraw him from these heretics, and, with the consent of the clergy, constitute him, as had been done already during times of persecution, Vicar of the exiled Pope, with full administration of the Roman Church and the right of succession to the Pontificate in case of the death of the Pope in exile. Damasus executed these orders, and about the 23d April, 357, Felix was made Vicar Apostolic of the absent Pontiff, and showed such vigor of Catholic spirit that, having assembled a Council, not of forty-eight bishops, as some writers have falsely asserted, but probably of his priests, declared Ursacius and Valens, even the Emperor Constans himself, guilty of heresy, a measure which so irritated them that, instigated by the perfidious Arians, they drove Felix from Rome, June 23d, 358, and sent him to a place called Ceri, on the Aurelian Way, about seventeen miles from the city, where he suffered a glorious martyrdom on the 22d of November of the same year. Although Felix governed

the Church for several years, the Catalogue of St. Paul's, on the Ostian Way, following very ancient manuscripts, gives him only one year, three months and two days of Pontificate, that is, the length of time which elapsed after the death of Liberius in 363. Previous to that year he was not really Pope. His body was taken to Rome and buried in the baths of Trajan; afterwards, St. Damasus transferred it to the Basilica which St. Felix had himself erected on the Aurelian Way, two miles from Rome, whence it was again removed to the Church of Sts. Cosmas and Damian, where it reposed until the time of Cardinal Baronius during the Pontificate of Gregory XIII. It was discovered July 28th, 1582, in a manner to which we especially refer, as a vindication of the memory of this holy Pontiff.

Piazza relates that, in an excavation made in a chapel on the left hand of the church, was found a case of stone, divided by a marble slab into two parts, in one of which was the body of St. Felix II., Pope and martyr, with the following inscriptions: "*Hic requiescit S. Felix Papa et Martyr qui damnavit Constantium hæreticum.*" In the other part were found the bodies of Sts. Mark and Marcellinus and St. Tranquillinus, priest. And, what is noteworthy, and not to be passed over in silence is, that at that very moment there was a dispute going on between Cardinals Baronius and Santorius as to whether the name of St. Felix should be retained in the Roman Martyrology as Pontiff and martyr, and this discovery happened on the 28th of July, vigil of his feast, on which day his name was to be stricken from the list of Popes and Martyrs.

The Angelic Year.

(November.)

THE ANGEL OF ST. GERTRUDE.

A short time before the feast of the archangel, St. Michael, Gertrude was meditating, at the hour of communion, on the charitable ministry which the angels, docile instruments of the divine goodness, deigned, in spite of her lowliness, to exercise in her regard. Yielding to the promptings of her overflowing thankfulness of heart, she made an offer-

ing of her communion in these words: "Loving Master, I offer Thee, for Thy glory and in honor of these glorious princes, Thine august Sacrament. May it increase in some way their happiness and their glory." And Gertrude straightway felt that her offering had been to the angels so delicious a banquet, that it seemed enough to make them forever happy.

Then, having bent the knee before Gertrude, who had become the living tabernacle of their God, the choirs of the heavenly army said to her with one voice: "You do well to honor us, for we surround and guard you with an especial tenderness."

After which, the angelic orders came in turn to give Gertrude tokens of their affectionate devotion.

The Angels said: "Day and night we watch over you, that nothing may be lost, which could make you more agreeable to your Spouse."

The Archangels: "O privileged spouse of Jesus Christ, we take pleasure in revealing to thee every day, those of the divine mysteries which we contemplate in God Himself, which we judge best suited to your understanding, and most profitable for your advancement."

The Virtues: "We nourish and inflame your zeal, that you may do more in word and writing, for God's honor and glory."

The Dominations: "Sovereign reverence is due to the infinite majesty of our God: when, therefore, he vouchsafes in His love to look upon you, to find pleasure in your heart; and you, for your part, hurried along by the impulses of your charity, go to him unrestrained by the fears the sight of His majesty gives rise to, we supply by our profound adorations, and so, in your relations with God, nothing is wanting in fittingness of worship."

The Principalities: "We are ever enriching your robe of virtues, that you may be more beautiful in the sight of God."

The Powers: "While our Master pays joy-bringing visits to your soul, we are on guard that naught may break in upon these interviews which are so beneficial to the whole Church. A single soul dear to God has more power over His Sacred Heart, than thousands and thousands of others, to obtain the forgiveness and conversion of the living, and the deliverance of the departed."

The Cherubim and Seraphim, last of all addressed to Gertrude, words, the remembrance of which human weakness has stolen from us. When

this was over, the holy virgin gave thanks for all these deeds of loving kindness, to the heavenly spirits as well as to their sovereign Lord.

While devoutly hearing mass, Gertrude, at the moment of the Kyrie Eleison, saw herself under the form of a little child, whom her angel guardian took in his arms and presented to the heavenly Father, saying: "O Father, sovereign God, bless Thy little child." The Father remained unmoved and silent, as if disdaining to give His blessing to so small a child. Gertrude, full of confusion at the thought of her meanness and unworthiness, humbled herself to the dust.

Then the Son of God came to her and gave her all the merits of His holy life. Scarcely was she clothed therewith, when she felt herself growing in soul until she came to the fulness of the age of Jesus Christ. The Father then thrice blessed her, granting her in this triple benediction the pardon of all the sins she had been guilty of against His Almightyness, in thought, word or deed. Gertrude, for her part, offered the heavenly Father the holy life of His only Son. At this moment, the precious stones, which were the figure of the virtues of Jesus, on Gertrude's robe, gave forth the sounds of the most melodious instruments. From which Gertrude saw the more plainly how pleasing to God is this offering of His Son's life.

The angel guardian then presented Gertrude to the Son of God, "O Son of the Eternal God," he said, "bless Thy sister." And the Son three times blessed her, forgiving all her faults against the Divine Wisdom.

Lastly, the angel brought Gertrude to the Holy Ghost, and said: "O Friend of men, bless Thy spouse." And the Spirit of God thrice blessed her, remitting all the sins she had committed against God's Goodness.

We also could propose to ourselves the gaining of these nine blessings of God, when we say Kyrie Eleison during Mass.

On another occasion, while Gertrude was holding converse with Jesus, her angel appeared to her clad in a garment of beauty above the telling of human lips. As Gertrude gazed on him, the angel came and with unspeakable reverence and grace placed himself between Jesus and His spouse. One arm was sweetly entwined about Jesus, the other about Gertrude. At the same time the angel said: "For long years it has been my daily task to turn the Heart of the Spouse

towards this soul and to raise it up to the love of the Spouse. Emboldened by this long-lasting and daily service of mine I dare come closer to them to-day."

Gertrude thereupon offered her angel some little prayers which she had said in his honor. The angel showed great delight at this offering and in his hands the prayers of Gertrude turned into sparkling roses, which he presented to the Holy Trinity.

CATECHISM OF THE HOLY ANGELS.—*Continued.*

54. Were the angels created ?

Answer. Yes, for God only is self-existing.

55. Why does Genesis make no mention of the creation of the angels ?

Ans. "The angels," says St. Augustine, "have not been left out in the story of the creation ; they are meant by the word HEAVEN or by the word LIGHT. A more express mention of them might have led the Jews, who were so prone to idol worship, to adore the angels."

56. Were the angels created from all eternity ?

Ans. No ; Father, Son and Holy Ghost are alone eternal ; all things else first were not and afterwards came to be. Every contrary proposition ought to be rejected as heretical.

Missions.

THE ISLAND OF FORMOSA—(CHINA.)

(Continued.)

The Igorrotes are remarkable for their cruelty and ferocity. There are no means or strategy which they leave untried to injure their neighbors. They are accustomed to keep watch from their mountain tops to see if perchance some unwary individual approaches too near to cut wood or dig coal. Should he chance to do so, they glide through the bushes and pounce on the unconscious victim with lance and knife, throw him to the earth, cut off his head and leave his lifeless corpse on the spot. They return with the head in triumph to their huts, amid shouts of joy, and after the ceremonies are over, the murderer bears it to his own hut for preservation. When an Igorrote has cut off a cer-

tain number of heads, he is honored with the privilege or right to sell pipes, which are merely a piece of wood hollowed out and adorned with the figure of a man's head, and ornamented with a few bits of copper. The annexed engraving, taken from a photograph, represents the huts in which the Igorrotes live. Another engraving, near the end of this article, is a group of Igorrotes, also taken from a photograph.



Necessity of trade obliges the Igorrotes at times to show themselves less fierce towards the inhabitants of the plain. The place chosen for traffic is a beautiful valley watered by a limpid stream, whither the Igorrotes repair with quantities of coal, wood, straw and tobacco to give in exchange for salt, cloth, knives and powder.

The women are very decently clothed; they wear a lower garment resembling what we call pantaloons, and a sort of robe that descends to the knees. The men are equally as vain as the women of ornamenting their foreheads with chaplets formed of their mountain flowers. The Igorrotes know neither how to read nor write; they count the years by means of knots, and the change of seasons indicates to them their close.

The inhabitants of the plain are indolent, and weak in intellect, and consequently, the greater number of them live in a miserable condition.

Like their neighbors, the Cantonese, they could construct dykes to retain and collect the waters that flow in from different sides and open drains to distribute this water over the land and thus be sure of a double harvest every year; but, whether it be that there is no man amongst them intelligent enough to undertake the direction of such a work, or, what is more probable, that they refuse to make the least exertion and the least sacrifice of money, certain it is, they remain deprived of this great resource, and are able to sow only once a year, in the rainy season, and even then the result is frequently very doubtful.

The Cantonese, if we may coin the word, or Chinese from Canton of the province of Kouang-tong, usually inhabit the southern plains of Formosa. They have a language peculiar to themselves, and form but a small part of the population.

The Chinese, properly so called, that is, Chinese from the neighboring provinces of Kouang-tong, have established themselves in the north, where also may be found a great number of families, offsprings of alliances between the Chinese and Cantonese. The Chinese, at the present day, form the greatest part of the population; their language is the one generally spoken even by the natives of the plains, who have so completely forgotten their own idiom that at present there are only a few old men that preserve any recollection of it.

It was in the year 1625 that the Gospel was first brought to the island of Formosa. Animated by a desire of penetrating to China by way of Fo-Kien, Father Bartholomew Martinez, accompanied by five other religious, first established themselves at Formosa, where they founded a church and convent and labored successfully at the conversion of the inhabitants. The mission received a new impulse in 1630, under the direction of Fr. Hyacinth Esquivel of the Rosary; but it also had its martyrs. Father Francis, of St. Dominic, was pierced with arrows on the 27th of January, 1633, and in 1636 Father Louis Muro likewise gave his blood for the faith. "Some years later (1643) the Dutch, still continuing their fanatical war on Catholicism, took the island of Formosa from the Spaniards, laid the church and convent of the Friars Preachers in ruins, profaned the holy images and led away to Batavia as prisoners Father John of the Angels and four other religious. Since that period the Dominicans have frequently made

their appearance in the island, but, as a general thing, without much fruit." (Dominican Missions in the Extreme East, &c., p. 185.)

At last, after an exile of more than two centuries, the Order of St. Dominic has been able to reënter into possession of that land long since purchased by its blood. On the 17th of April, 1860, Formosa was erected into a mission and attached to the Vicariate Apostolic of Fo-Kien. The opening was full of labor, and struggles were incessant, but the missionaries had the consolation of baptizing, during the course of the year 1863, fifty-two adults, the first fruits of reviving Christianity, and on the 29th of June, the year following, they opened a small seminary in the village of Ban-Kim-cheng. Father Ferdinand Sainz, provincial vicar, presided at this work and continued it during fifteen years through unheard-of pains, until his health grew so enfeebled as to oblige him to return to Manilla.

The mission of Formosa at present numbers four residences: Tai-onan-fou, Ta-Kao, Son-Ka and Ban-Kim-cheng, the principal of which is the latter, confided to the care of Father Clinchon. A letter of that missionary, addressed in May of 1876 to the Rev. Provincial of the Philippines, gives the following description of it: "Ban-Kim-cheng, which I make my residence, is in the south-eastern portion of the island, near a mountain which serves as an asylum to a great number of Igor-rotos. I have there a dwelling sufficiently commodious and a church dedicated under the name of the Immaculate Conception, a beautiful picture of which is displayed over the high altar. The Christians are more numerous here than anywhere else, and form a third of the population. To the south of Ban-Kim-cheng, at a distance of about eight or ten minutes' ride, is a village of natives, which counts a few Christian families in its number. To the north, and at a little more than an hour's ride, is another village, where we recently converted many families. Here also we have a missionary cabin which is quite decent and a church sufficiently spacious for the number of Christians, which is dedicated to the great apostle of Spain, St. Vincent Ferrer. Two leagues to the west of Ban-Kim-cheng are also some traces of Christianity in a hamlet composed of Chinese and natives, where we have a dwelling and church dedicated to St. Joseph. Such is the extent of my district.

"The annexed engraving, taken like the others from a photograph, represents a group of natives of Ban-Kim-cheng :



"The journeys are performed without difficulty, because the distances are inconsiderable, and the roads in this part of the island pretty good. Vast fields of rice and sugar cane, and numerous villages, surrounded by the luxuriant bamboo, present a most picturesque view to the traveller. You must not imagine, however, that all our missionary travels are always equally agreeable and easy. During the heavy rains of summer, the roads sometimes become impracticable; the drains for watering the rice, the small streams swollen by the rain and the torrents that descend from the mountains, all pour upon them and cover them with water, and if then a hurricane sets in, it becomes impossible to quit the house. During this season travelling on foot is about the best mode; but you must be prepared to plod through mud, and to cross rivers as well as brooks. They are passed sometimes on rafts made of rushes, and at other times in carts of altogether primitive construction.

"The natives are very poor, by reason of their want of cleverness and foresight, and also on account of the craftiness of the Chinese, who know how to take advantage of their simplicity. Only the poorest villages and meanest lands remain to them, and without the Catholic

religion, these and some other hamlets, I believe, would cease to exist. When the Gospel was brought into this country, the inhabitants were at continual war with the Chinese of Canton, and they would have ended by succumbing in the unequal struggle.



“I said that my residence was near a mountain which serves as an asylum for the Iborotes. These infidels before the war of 1864 with the Japanese, or rather, before the preparations for this war, incessantly harassed the neighboring population, especially the Chinese, their bitterest foes, and rarely a year passed without the loss of some heads on either side. But since 1864, the mandarins, seeing themselves menaced by the Japanese and wishing to live in peace with the Iborotes, have forbidden under pain of death any one to attempt the life of an Iborote, promising besides an indemnity of from twelve to thirteen ounces of silver, for every life that should be lost by their hands. Reassured by this promise, the Iborotes frequently descended from the mountains and ventured into the interior of the island, not even forgetting to visit the church. Their visits are little agreeable to us, as they only know how to ask ‘cann-baba’ (wine to drink); and if wine is wanting, they appear discontented. Oftentimes they arrive so completely intoxicated, that we cannot give them any.

"At the commencement of this year (1876), a Chinese confiding in the good understanding that seemed to be established between the two people, ventured to ascend the mountain to buy a small pig and for this purpose brought with him some utensils. But the savages, forgetful of every compact and covetous only of what the unhappy Chinaman was carrying, threw themselves upon him and soon cut off his head. Since this event they have not dared to descend again, although the mandarin really gave the reward we spoke of. I think it will be very difficult to civilize these savages."

Primitive Innocence Renewed.

(Continued.)

51. The city of Chichester, county of Sussex, England, had for bishop in the thirteenth century, Richard, a man eminent for learning and sanctity, born of respectable parents in the diocese of Worcester, who studied first at Oxford, then law at Bologna and finally theology at Orleans with the Dominicans. After his ordination he returned to his own country, where he was soon consecrated Bishop; his episcopal life was characterized by great virtue, zeal, charity towards the poor and the gift of miracles.

The Blessed Richard had for the companion of his youth and studies a certain John who became afterwards a member of the Augustinian Order. After he became a religious he invited Richard to pass a few days with him at his monastery. The Saint accepted the invitation, and, while there, consented one day to go to the fish pond to assist in fishing; but meeting with no success at all, the whole party were preparing to return to the monastery, when Nicholas Wick, a relative of the Saint who formed one of the company, turned to Richard saying: "Will you be pleased to give your blessing to this fish pond." The Saint did as he was requested and lo! immediately a large pike entered the net. On another occasion, while travelling through his diocese, as he was crossing a bridge, he met one of the servants of the Lord of Canterbury, who was watching the fishermen and who, saluting the prelate, respectfully prayed him to bless the river where the poor men were laboring so uselessly. The Saint smiled at the request, at the

same time that he complied with it and then told the men to cast their nets again into the water. They did as they were told and soon drew out four large fine fish and, what is more surprising, of a kind not found in that river but caught only in sea water. The good fishermen offered them at once to the prelate who declined them saying: "Give them rather to the Friars Minor since it is for their benefit that God has sent them." The fame of such deeds probably spread far and wide throughout the diocese, so that other fishermen when they had labored all day without success and saw the Saint pass by came to beg his intervention, and his blessing always brought abundant fruit.

52. St. Tigernacus, an Irishman who lived in the sixth century, was first a monk and afterwards Bishop. Among the other gifts with which God favored this servant of His was that of familiarity with the angels, and one of these celestial spirits commanded him to found a monastery wherein he and some other religious might lead holy lives. One day it happened that a hawk stole a young chicken from the hen-coop of the monastery; the saint saw it and ordered the hawk to return that little chicken immediately unhurt to the hen. The order was obeyed promptly and then the Saint addressed all such birds of prey in the following terms: "You and your companions are no longer to be caught capturing and carrying off young chickens, but from this day you are to be the custodians of the poultry yard."

53. In the fourteenth century, there lived in Liguria a holy solitary by the name of Martin. He was born of noble parents and when young led a military life, endearing himself to all his companions by his many noble qualities. He was, however, of a passionate nature which he had not learned to control, so that on one occasion in a dispute with a friend, he struck him with his sword and killed him. Grieving afterwards over this act, he determined to renounce the goods of this world and expiate it in solitude. His penance was rigorous and most sincere, and God in token of His acceptance of it bestowed upon Martin the gift of miracles. The inhabitants of the neighborhood knew this and seeing the birds fly to him with the greatest tameness they also determined to have recourse to him to be delivered from a serpent which greatly annoyed them. The Saint invoked the Most Holy Trinity and then commanded the serpent to leave that place and go off to the sea, which was done at once and the reptile never appeared again.

54. The blessed Guthlac, of noble Anglo-Saxon blood, was born in England in the eighth century; his life has been written in detail by one Felix, his contemporary. After having followed the military profession in his youth, he became a monk and then a famous hermit, dwelling on an island situated among the extensive marshes not far from Stanford, where now stands the small city of Crowland. In the beginning of his eremitical life he had to suffer from the assaults of the devil, whom he resisted victoriously, and God recompensed him with supernatural gifts, among which was an especial dominion over animals.

a One of the brethren of Guthlac was in the habit of going occasionally to the island to pass some days in discoursing upon spiritual subjects with the servant of God. One day, having finished some writing, this guest went out of the cell to pray in a neighboring oratory, and, as he was coming back, he saw a raven flying away with paper in his beak; shortly after, he discovered, to his sorrow, that his own manuscript was missing and knew at once that this was what the raven had carried off. The blessed Guthlac consoled his friend, telling him to be of good heart, his manuscript should be returned to him. When they went out again into the open air they perceived the raven with the paper in his mouth, flying away off towards the south of the hermitage, and followed him with their eyes till he was lost to sight. Then blessed Guthlac said to his companion: "Get into this little boat and make your way through the thick growth of reeds which you see rising out of the lake." Obeying this direction, and rowing some little distance, an open pond was reached, in the centre of which grew a solitary reed, whose summit was bent over towards the water, and agitated by the waves, first in one direction and then in the other, and upon which was poised something as nicely balanced as though placed there by human hands. The monk approached, caught the top of the reed in his hand, and to his great joy, discovered his lost manuscript which he had last seen in the raven's mouth.

b. Besides ravens, that solitude was inhabited by other birds of various kinds, while fishes were found in the marshes around; both birds and fish obeyed the voice of the holy man, and when he called them, came to be fed from his hand.

c. A venerable man by the name of Wilfrid was also in the habit of going from time to time to the lonely island to confer with his friend

Guthlac. Once, while the two friends were conversing, two swallows warbling joyously flew into the hut of the hermit as fearlessly as if it were their own dwelling. This species of bird is generally the least susceptible of being tamed by man, but such was not the case with these two, which not only flew around the Saint, but alighted now upon his arms, now upon his knees, sometimes upon his breast without interrupting their glad song. Wilfrid was greatly surprised. "Why," said he, "how does it happen that in this solitude, where they are not accustomed to the sight of man, these birds should be so tame and fearless?" "Have you never read," said Guthlac, "that when man unites himself to God by purity of spirit, all the rest are united to him in God, and he who shuns being known by man is known to the animals, and, what is more, honored by the angels?" Then he added: "The more one loves the companionship of men the further he flies from the company of the angels." So saying, he arranged a small rod across the top of a box and placed it in the window. As if this were a concerted signal, the swallows flew to the box and began at once to build, and in the space of one hour the nest was completed. Then the Saint took the box and fastened it under the roof of the shed that the birds might have an abiding place there for the season. This proceeding was renewed each year as though the swallows would not presume to choose the place to build their own nest without the permission of Guthlac.

55. The Blessed Ida, who lived in the thirteenth century, was born of wealthy and worthy parents, in Louvain. She was a religious of the Cistercian Order, and on account of her vocation had a hard struggle with her own father; she was also, for her own greater merit, much troubled by evil spirits, but came off victorious from every assault and God favored her with extasies and other gifts.

a. It happened one day that Ida went to a pond in the vicinity of her dwelling to wash some pieces of linen. As soon as she put her hand into the water a great number and variety of fish came hastening towards her as they usually do when food is thrown to them. The fish frisked and jumped as though rejoicing at the presence of Ida, and tried to lay hold of her finger; as soon as one drew back another came to take its place. The good Ida was both surprised and consoled at this familiarity, and took first one and then another out of the water

and laid it upon the bank, without any opposition being shown on the part of the fish, who gave no sign of wishing to return to their native element, but remained as quiet as children gathered about their mother's knee. When Ida had finished her work she bade the fish go back and disperse themselves through the pond, in which she was promptly obeyed.

b. On another occasion, Ida went to the church to assist at solemn Mass. When she reached the church she found it very full, and to avoid the crowd she remained in the porch. While standing there alone she was disturbed by the noise of some hens and chickens who were going around scratching in search of food. The Saint turning towards them said: "Come here, all of you, I entreat you by the Divine Power to let food alone for the present, and come here and assist with me at the solemnity of Mass." No sooner had she so spoken than the whole brood surrounded her, saluting her after their own fashion. Then they all raised their heads and seemed to fix their looks upon the countenance of the Saint, who remained motionless in prayer until the end of Mass. The blessed Ida was much edified by this act of homage rendered to the common Creator of all and gave them leave to go back and resume their search for food, which they did after bowing their heads before the Saint.

c. We read another similar trait in the life of this holy virgin, which happened when she had been for some time a religious, and was near the termination of her mortal career. One day she was standing near the church on a spot, to which she was accustomed to retire for contemplation, when she saw two doves, and holding out her hands called them to come to her. The doves immediately flew to her and remained suspended with spread wings as though ready to receive her orders. The Saint, after having meditated upon the obedience of irrational creatures in homage to their Creator, sent the doves away.

56. In the Memoirs of the Blessed Frontone, as related by the Bollandists, we find a fact illustrative of the manner in which God renders irrational creatures subject to the man who is faithful to Him. Frontone, who lived in the second century of the Christian era, during the reign of Antoninus Pius, desirous of leading a penitential life far from the noise and tumult of the world, persuaded others, to the number of about sixty persons, to leave the dangers of the city and accompany

him into solitude in the desert of Nitria. Blessed Frontone did not attempt to conceal from his companions the difficulties of the undertaking, but they all remained firm in their determination, wishing to conform themselves strictly to these words of Christ: "*Be not solicitous for your life what you shall eat, nor for your body what you shall put on. Seek ye therefore the kingdom of God and His justice and all things shall be added unto you.*" Notwithstanding all this, when they arrived at the hermitage the companions of the Saint seemed to forget their former resolutions, and, whether discouraged or tempted by the enemy of their salvation, they began to deliberate among themselves, whether they should not go to blessed Frontone and notify him of their intention to abandon that way of life and return to the city. But the holy Abbot, who knew of their designs by divine revelation, forestalled their complaints by these words: "My brethren, why will you provoke the wrath of God by murmuring in your hearts and contemplating a return to life in the world? Are you fearful lest you should die of hunger? Have you already forgotten what I told you when we came together into this solitude? Are you ignorant of those words of the Prophet: "*Behold the eyes of the Lord are on them that fear Him, and on them that hope in His mercy. To deliver their soul from death and feed them in famine.*" Cease complaining and you will see that God will know how to supply your wants. The hearers were much struck by these words and no longer murmured, though at the same time they did not lose all inquietude for the future. Very soon after, however, God showed them how well founded was the confidence of their holy Abbot by the following prodigy:

There lived at some distance from the hermitage a rich nobleman who feared God; to him there appeared, during sleep, an angel who thus reproached him: "You enjoy abundant riches and live in splendor, while my servants at the hermitage are in want of bread; arise, and send to them a portion at least of that nourishment which I have so abundantly provided for you." The rich man, frightened by this vision, took counsel as to what he should do, inquiring the whereabouts of that desert and those servants of God, but no one could tell him anything about them. The following night the angel returned, and not satisfied with threats, enforced his words by blows, traces of which remained upon his body to attest that the vision had not been a mere

dream. The rich man arose early and begged most earnestly of those about him to let him know where those solitaries were to be found, and if they could not inform him, to make inquiries of those who could; still, he was unable to discover the situation of that desert. Some of his friends then counseled him in this manner: "You have seventy camels; load these animals with whatever you judge to be necessary for the maintenance of these servants of God and let them go wherever the hand of the Lord may guide them. If these apparitions which you have had come from God, these camels will go to the place of their destination and then come back to you; if they come from the evil spirit, then it will be better for you to lose your camels than to expose yourself to dangers, the gravity of which is unknown to you." This proposition pleased the owner of the camels, who lost no time in putting it into execution, and recommending the expedition to God, left it to go wherever the angel of the Lord should guide it. The camels went straight to the desert where the servants of God dwelt, arriving there after a four days' journey. At that moment, the solitaries were occupied chanting the office of None, so that no one saw them come but the holy Abbot Frontone, who, being near the door, perceived their arrival. He said nothing until the office was over, and then he assembled his brethren and thus addressed them: "What is the result of your murmuring and your want of confidence? Come forth now and behold how God provides for the nourishment of His servants." How astonished they were to see so many camels so laden with provisions. "Now," said the Abbot, "we will proceed to unload these animals and then give them some refreshment and repose that they may be able to return to their master." As they were unloading, they perceived that five of the camels carried fodder for themselves; with this they refreshed them, and then left them free to wander about the wood gathering food after their own fashion.

The following morning the Abbot Frontone divided the provisions into two portions, keeping one for the use of the solitaries and putting the rest back into the sacks to be returned to the donor. Four days later, as the owner of the camels was conversing with some of his friends in the open air, one of them thought he heard the sound of little bells which seemed to come from the tops of the hills around; then all listened and heard the same sound, and soon perceived that it was

the camels coming back from their expedition. The owner was much pleased, for he hardly expected ever to see them again, but his surprise was much increased when he found that they brought back half the provisions which he had sent to the servants of God. Of these, the good man distributed a portion to the poor, and with what remained he made a banquet, which he enjoyed with his friends.

Prayer of the Faithful Soul.

"Behold I come . . . that I should do Thy will, O Lord!" (Heb. x, 5-7.)

I.

I ask Thee not for riches, O my God!
 I ask Thee not for honors or for fame,
 Nor for the fleeting pleasures of the world
 Too often purchased by a lasting shame;
 But, in the dust, I tremblingly adore Thee,
 While heart and flesh with rev'rent rapture thrill,
 God of my soul! I fervently implore Thee,
 Teach me to know and do Thy holy Will!

II.

I care not by what path Thou ledest me,
 Whether thro' sunshine or thro' deepest shade,
 Sorrow my portion, want and obloquy,
 The cross of constant suff'ring on me laid:
 I care not for it all,—this lower nature
 Perchance may writhe and prove rebellious still,—
 Pleadeth the nobler essence in Thy creature,
 Teach me to know and do Thy blessed Will!

III.

Life's grandest labors, spiritless and cold,
 Are but as dust if not ordained by Thee;
 Love's meanest duties turn to purest gold
 Under the touch of Thine all-wise decree.
 Light, then, O Lord, to learn Thy purpose o'er me,
 Strength! O my God, that purpose to fulfil,—
 My soul sends up its ceaseless cry before Thee,
 Teach me to know and do Thy sovereign Will!

E. C. D.

The School of Christ.

III.—OF KEEPING ONE'S WORD.

Son, of what profession soever men may be keep thy word to all; be faithless to none: neither to God nor to thy neighbor; neither to thy master nor to thy servant; neither to thy friend nor to thine enemy.

Make no promises to any, save with the intention of fulfilling the same.

Thou art bound to God without any covenant; for thou art wholly His. Walk then faithfully in all His commandments.

Art thou a servant? thou art bound to service. Be contented, be obedient: bear thy burden, bear with thy master, serve him for God's sake.

Servants, saith the Prince of the Apostles, be ye subject in all fear to masters, not only to the good and gentle, but even to the froward. (I *Pet.* ii, 18.)

And, ye masters, render to your servants what is just and equal, knowing that ye also have a Master in heaven. (*Coloss.* iv, 1.)

If thou wilt act prudently, do not bind thyself hastily to any one: yet, if thou have done so, be faithful to thy promise.

Overlook not even the least things; say not: What doth it matter? it is not worth mine attention.

What saith the Gospel? He that is faithful in that which is least is faithful also in much: and he that is unjust in that which is little, is unjust also in much. (*Luke* xvi, 10.)

If thou art surety for thy friend, keep thy promise, even if he become thine enemy; for the justice of thy heart is not dependent on his ungratefulness.

Forsake not thy friend when fortune treateth him harshly: a long friendship is as good as a promise of fidelity.

Hence the Scripture saith: Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice. (*Eccli.* xxii, 28.)

In the time of his trouble continue faithful unto him, that thou mayst also be heir with him in his inheritance. (*Ibid.* 20.)

Make of none an exception in thy fidelity; because thou art not faithful by reason of thy friendship, but for the sake of the justice which thou owest to thy neighbor.

Be not like unto them who bind themselves daily, but rarely fulfil their obligations.

These are talkative, imprudent: they flatter thee to thy face and forthwith forget thee: they are rash in promising, and inconstant in fulfilling.

Be thou guarded in thy speech, and ready in deeds; wherefore it is written: Keep thy word and deal faithfully with thy neighbor. (*Eccl.* xxix, 3.)

My Son, if thou art asked to promise that which may offend the Lord thy God, consent not thereunto; for none can bind himself to sin.

IV.—OF SHUNNING DECEIT.

Son, it is a base thing to deceive one's neighbor; such an iniquity crieth unto heaven for vengeance.

The world, however, is full of deceitfulness; for what else seest thou upon earth?

To overreach one another is called industry; to practice deception is deemed deserving of praise.

Why shouldst thou act in this manner? Hatest thou thy neighbor? or desirest thou to choke thyself with the abundance of earthly possessions?

Either hatred or self-interest is the cause of all deceit.

Nothing is more disgraceful than to hate one's brother; for he is a part of thyself, and no man ever hated his own flesh. (*Ephes.* v, 29.)

In like manner, there is not a more wicked thing than to love money; for such an one setteth even his own soul to sale. (*Eccli.* x, 10.)

In all the things of earth thou shalt find naught except vanity: and what profit hath a man of all his labor, that he taketh under the sun? (*Eccl.* i, 3.)

Apply thyself, to be wise among the few; study to acquire virtue, which alone maketh men wise.

And, therefore, the Apostle saith : Piety with sufficiency is great gain. For we brought nothing into this world : it is clear that we can carry nothing out. (*I Tim. vi, 6, 7.*)

But having food and clothing, with these let us be content. (*Ibid. 8.*)

Didst thou heed and understand these things, thou wouldst not seek after riches ; much less wouldst thou practice injustice to acquire them.

Thou wouldst rather walk by righteousness in the ways of the Lord, and do injury to none.

Therefore the Scripture saith : The beginning of a good way is to do justice : and this is more acceptable with God, than to offer sacrifices. (*Prov. xvi, 5.*)

For better is a little with justice than great revenues with iniquity. (*Ibid. 8.*)

Because the rich have wanted, and have suffered hunger : but they that seek the Lord shall not be deprived of any good. (*Ps xxxiii, 11.*)

Shun thou the fellowship of the unrighteous, lest they mislead thee, and thou look upon robbery with them as a pleasing sacrifice.

For they delight in their iniquity, and, not knowing justice, they incline to do evil.

My son, if sinners entice thee, consent not unto them. (*Prov. i, 10.*)

Walk not thou with them ; restrain thy foot from their paths. (*Ibid. 15.*)

The sons of men are liars in the balance ; that by vanity they may together deceive. (*Ps. lxi, 10.*)

But a deceitful balance is an abomination before the Lord ; and a just weight is His delight. (*Prov. xi, 1.*)

Their inclinations are ever unto evil ; but they that do such things shall not possess the kingdom of God.

My Son, give heed to what the Psalmist saith : Trust not in iniquity, and covet not robbery : if riches abound, set not your heart upon them. (*Ps. lxi, 11.*)

For riches shall not profit in the day of revenge, but justice shall deliver from death. (*Prov. xi, 4.*)

In Memoriam.

REV. JOSEPH A. FASTRÉ, S. J.

Most of our readers have already learned, through the newspapers, that Father Fastré has passed away to a better life. He died on Sunday, September 22d, at St. Xavier College, Cincinnati, the scene of his zealous labors since 1861. For the last ten years he has been a constant and most valued contributor to the MESSENGER, and scarcely a number of our magazine has appeared during that time which did not contain at least one production of his easy, graceful pen. We shall feel his loss severely; and yet we cannot but rejoice that he has gone to reap the reward of his long and fruitful devotion to the glory of God and the salvation of souls.

Father Fastré was born in Belgium in the year 1823. In his early childhood he was surrounded with all the advantages of a pious Catholic home—that fruitful nursery of apostolic men. Later on, his father, an eminent physician, and a man of marked literary tastes, sent him to college, where he went through the usual course of studies with great success. In 1841, when eighteen years old, feeling a decided vocation to the religious state, he came over to this country with Father De Smet, and entered the Society of Jesus in Missouri. If we except the time spent in the spiritual and literary training of his Order, the larger part of his life was passed in the class-room, “where,” writes one of his former pupils, “his great success bore evidence to his uncommon ability.” Many of the old students of St. Louis, Bardstown and Cincinnati remember him as a devoted, kind-hearted professor, who was the personal friend of every member of his class. His chief aim in teaching was not to produce learned book-worms, but educated men in the truest sense of the word; and hence, whilst he did not neglect the mere technicalities of school work, he paid most attention to instilling sound principles in religion and science into the minds of his pupils.

“Father Fastré,” says a writer in the *Catholic Telegraph*, “was a man of a fine æsthetic taste, intensely fond of literature and the fine arts, and deeply versed in philosophy and theology. His information about subjects of the most varied character, and especially about all the current topics of the day, was extensive and accurate. In his private

character, he united the prudence of years and experience to the candor and simplicity of a child. While affable, entertaining and witty, he was remarkable for his tender piety and his strict regularity of life. He loved his books and the retirement of his room." In fact, so little did he mingle with the outside world, that he could scarcely find his way through the principal streets of the city where he had lived so long, and was so well known as a professor and still more as a director of souls. He seemed, indeed, never to tire of the confessional, and the crowds that thronged to his corner of the church every Thursday and Saturday evening, bore witness to his skill as a spiritual guide. He appeared to have a peculiar grace for the conversion of hardened sinners, and none will feel his loss so much as the many young men whom he led back, by his patience and encouragement, from a life of negligence to exactness in their religious duties. Some of his penitents, well known to the writer of this hasty sketch, resided in distant cities, and came to Cincinnati at regular intervals to obtain his wise counsels in their spiritual troubles. His devotion to the Sacred Heart and to the Blessed Virgin was marked by a peculiar simplicity and tenderness. Long after his once brilliant oratorical powers seemed to have deserted him, he could always warm up and grow eloquent when called to preach on the First Friday or on a festival of Mary.

Father Fastré found time to do a great deal of literary work in his day. "He was," says a local secular paper, "a graceful Latin writer, his compositions both in poetry and prose in that language showing a high order of merit. He was thoroughly versed in the English language which he wrote and spoke fluently." Besides a number of plays which he composed for the use of students, he contributed many essays, reviews, stories and poems to various Catholic and secular periodicals: he is best known, however, by his religious writings, which, though less ambitious in their style than his earlier productions, have had a wide circulation. His translation of his old companion Father Arnaud's *Imitation of the Sacred Heart*, has been praised by reviewers as a model of clear, pure, classical English. His *Acts of the Early Martyrs*, which first appeared in the MESSENGER, have been republished in five volumes, and have become great favorites with Catholic readers. Several librarians have informed us that the *Acts* are called for more frequently than any other religious

works on their shelves, and that they have had several times to replace the worn out volumes by new ones. They are a clear, simple, popular recital of facts drawn from the original sources, and contain no attempt at poetical description or deep moralizing; the saints are allowed to speak for themselves, in their own words. This style of treatment, no doubt, constitutes the great charm which the books have for readers of all classes.

Father Fastré suffered greatly before his death, not only from the sickness which carried him off, but also from a painful injury which he met with long ago, and which he had concealed through a desire of not causing trouble to others. "But," says the writer of his obituary in the *Telegraph*, "though his bodily sufferings were great, his soul's fortitude was greater. The heroic patience with which he bore his afflictions, and the perfect Christian resignation with which he received the divine call to another world, will not soon fade from the memory of those who attended him in his last trying hours."

We hope that our readers will not forget in their prayers him who, during life, did so much by his writings to edify and entertain them. One short, fervent petition for the repose of his soul, offered up to the Sacred Heart after Holy Communion, is not too much to ask as a tribute of affection to his memory. *May he rest in peace.*

Record of Contemporary Events.

It was long known that Pius IX of immortal memory, on the death of king Victor Emmanuel, had addressed a protestation to all the representatives of the foreign powers at the Court of Rome, against the usurpation of his throne; a usurpation renewed by the son of the deceased king, by assuming the title of king of Italy. That protestation, the last diplomatic act of Pius IX, was published only last September. After declaring that all acts and protests previously issued by the Holy See, condemning the flagrant violation of both the human and divine rights of the chair of Peter, were still in force, and had acquired greater strength in the course of years, as proved by many evident facts and demonstrations; it nevertheless seemed good to add another protestation, seeing that a fresh outrage had increased the

oppression and the injustice. The protestation concluded as follows ; we quote it word for word : " For such motives, and in order to call the attention of the powers, to the painful condition in which the Church is kept, his Holiness has ordered the undersigned, Secretary of State, once more to protest, in order that the rights of the Church may be inviolably preserved from unjust spoliation, in her ancient dominions, destined by Providence, to ensure the independence of the Roman Pontiffs, the full liberty of their apostolic ministry, the peace and happiness of Catholics in every portion of the world. Wherefore, I, the undersigned, in obedience to the orders of his Holiness, most solemnly and formally protest against the late act, (the assuming of the title of king of Italy, by the son of the deceased king of Piedmont,) and against the confirmation which this act would give to the usurpations already perpetrated, to the detriment of the Holy See. Requesting your Excellency to make known this protestation to the government to which you are accredited, the undersigned, etc. Signed, JOHN CARD. SIMEONI."

2. From a public act of the late Pope, let us pass to another by his successor. It is not a solemn protestation, but one of affectionate thankfulness.

His Holiness not being able to reply directly to the several addresses of the faithful, congratulating him on his exaltation to the Roman Pontificate, because of their great number, forwards a circular to his Nuncios, " ordering them to adopt the most favorable means of manifesting his heartfelt satisfaction at the very cordial felicitations, either collectively or individually received from the clergy and laity ; and at the same time to testify his paternal gratitude to all who are entitled thereunto. His Holiness hopes that the faith and piety of his children may find in this expression of his love towards them, the comfort and consolation they look for. They will more certainly find it in the copious blessings which from the depths of his fatherly heart, his Holiness sends to each in particular, and to the various dioceses to which they belong ; beseeching God that this blessing may shorten the trials of the Church, and render efficacious the prayers and supplications of Catholics for the freedom and safety of their Father and Pastor."

3. Whilst Leo XIII is thanking his children and subjects, for the joy they manifested at his elevation to the chair of St. Peter, the faith-

ful on their side, are preparing to celebrate in the most splendid manner, the first anniversary of his election, the 29th February, 1879. Already towards the end of September, 549 Catholic newspapers had acceded to the invitation of the learned prelate and writer, Mgr. Tripepi, who spontaneously started the grateful enterprise. The willingness of the press will be naturally reëchoed on all sides, and all will follow the example set them. While awaiting that memorable day, a part of the Catholic press, especially that of France, has been unwilling to allow the opportunity afforded by the Paris Exhibition to pass away, without testifying their respect and devotedness to the Holy Father. "The Paris Universal Exhibition," said they, "is a general feast for France; Catholics and all have alike taken part in it. It would be unbecoming to permit the common Father of that great family to have no share in it. We should offer him a filial token of love, and present him with some of the religious specimens which have surpassed all others in that grand Exhibition of French artistic genius. A remonstrance, a pair of cruets, a chalice, and two Venetian mosaic tables, to the total value of 133,000 francs, shall be presented on Christmas Eve, together with the Christmas gifts of his most devoted children, to his Holiness at Rome, where the representatives of the journals who have assisted in collecting that sum shall assemble."

4. To immortalize the memory of Pius IX, the various Catholic associations have resolved to erect in Rome itself, a monument worthy of so great a Pontiff, and one dear to his piety and devotion. A magnificent church is also to be built in the Esquiline quarter, where the newly formed districts have no churches; the church will be dedicated to the Sacred Heart of Jesus. The following is the letter addressed by the Cardinal Vicar of Rome, to all the Bishops, excepting those of France, who are already engaged in constructing a similar church at Paris:

"Most Illustrious and Reverend Lord:

"In the neighborhood of Mount Esquiline, at Rome, new quarters have been erected, which are entirely destitute of religious edifices; many of the inhabitants are unable, without serious inconvenience, to perform their religious duties. With the approbation of our Holy Father, it has been determined to build a monumental church, dedi-

cated to the Sacred Heart of Jesus. It has seemed good to me that to the Pian Confederation of the Catholic Societies, should be confided the charitable contributions of the different Catholic countries in the world (France excepted) destined for the erection of the Church. For this end I transmit to your most illustrious and most Reverend Lordship, a certain number of printed sheets, to which is affixed the seal of the said Confederation, in order that by your authority contributions may be encouraged among the faithful committed to your charge. It has been resolved that the Church to be built in honor of the Sacred Heart, serve as a monument to the memory of Pius IX, to transmit to future generations the record of his virtues and noble deeds. I have no doubt but that you will graciously deign to lend your assistance and coöperation to this great work, and that the Catholics of your diocese will also participate in this same work, and help thereunto even by their scanty offerings.

“From our residence, at Rome, Aug. 1st, 1878.

“R. MONACO LA VALLETTA, *Card. Vicar.*”

The Pian Confederation of the Catholic Associations has resolved to give a periodical account of whatever regards this undertaking. The account will be published by the director of the *Massaggiere del S. Cuore di Gesu*, of Bologna. We hope that all who are devoted to the Sacred Heart of Jesus and who cherish the memory of Pius IX will not fail to manifest their devotion and love on this occasion.

5. A certain David Lazzaretti, born 45 years ago in Tuscany, of humble peasant parents, began life first as a drayman, then became a Garibaldian, but not shining sufficiently in this double capacity, declared himself a prophet, sent from heaven to reform the abuses of Church and State. He assembled a few followers among the mountaineers, especially of Monte Amiata and of Montelabro, who built him a tower, a house and a church, upon the top of Montelabro. They listened with rapture to his words and read with tender emotion his writings and pamphlets. In the name of God he preached community of goods and even of women. He especially inveighed against the oppression of governments and ecclesiastical princes. In vain did the Bishop of the diocese strive to bring him to a sense of justice; in vain were ecclesiastical censures fulminated against him and his followers; in

vain was the attention of the civil authority called to the danger which threatened the public order; in vain, too, did the Pope interfere and condemn his writings by the Congregation of the Inquisition. The Italian Government shut their eyes, because Lazzaretti was attacking the clergy and Bishops. And their connivance went so far that though accused of swindling and impostures, and being not only found guilty, but even acknowledging the crimes laid to his charge, he was nevertheless acquitted by the Judges of the Court. Eventually, however, the dangers foreseen by the ecclesiastical authorities were soon confirmed by facts. On the 18th of August, after many other crimes, Lazzaretti, at the head of 3,000 workmen and peasants, preceded by the red flag, in the plain of Arcidosso, proclaimed the Republic and demanded community of possessions. The musketeers were obliged to use their weapons in order to disperse the poor deluded fanatics, and Lazzaretti himself was slain in the fray. Had the advice of the ecclesiastic authorities been listened to, such disturbances would have been avoided, nor would bloodshed and misery have ensued.

6. The statistics of the Catholic Episcopate, published in September, 1878, at Rome, are not without interest. The Bishops actually number 1,127. Of this number, two were promoted by Leo XII., viz: the Archbishop of Tuam, Ireland, and Monsgr. d'Argentan, who are consequently the oldest Bishops alive. Both of them have been in the episcopacy over fifty years. Seventy-seven Bishops are still living who were created by Gregory XIII., but the greater part belong to the pontificate of Pius IX. They number 1,028. No Pope in ecclesiastical history has created so many Bishops.

Of all these Bishops, 252 belong to the different religious bodies, in the following proportions: Franciscan Friars, 43; Dominicans, 28; Benedictines, 24; the Society for the Foreign Missions, at Paris, 14; Oblates of Mary, 12; Hermits of St. Augustin, 10; Jesuits, 10; Carmelites, 8; Redemptorists, 7; Oratorians, 7; Monks of St. Basil of the Holy Redeemer, 7; Conventuals, 6, and 40 others belonging to the other religious congregations. Of these religious Bishops, 9 are Cardinals, 2 Patriarchs, 47 Archbishops and 194 Bishops.

7. In Italy, the government fails not to seize upon every occasion and every means to disturb and persecute the Church. Its last acts against the two Bishops of Naples and Chieti deserve no better name than base

cavil and impudent quibble. By bailiffs they have made known to these two Prelates that their nomination by the Pope is null and void, because the two aforesaid sees belong to the "*jus Regii Patronatus*," and that their Bishops should therefore be presented by the King of Italy. They declared that the government would not recognize in them any right to the temporalities of the respective dioceses, and would oppose the exercise of their usurped ministry. It is the fable of the wolf and the lamb over again. "Thou disturbest the water," cried the wolf. Is it not the vilest baseness in these usurpers, without shame or honor, to take upon themselves to act the victim's part, and to pretend to need defend themselves against the usurpations of that Church which they have robbed and plundered. Certainly it would be more dignified, because less hypocritical, to put forward no other reasons than ill-will. They would show the lion's paw, but not the fox's tail—especially among those people who know full well what they are, and who indignantly laugh at their craft and cunning. In fact, after those acts of the government, the citizens of both dioceses have redoubled their manifestations of affectionate obedience and submission to the Prelates, whom they will continue to recognize as their lawful pastors.

8. When, at the Berlin Congress, mention was made of the unjust persecution which the Russian Catholics had to undergo, the representative of that empire formally declared, that full and entire religious liberty was the principle to which the Russian government had always faithfully adhered, and for which, even now in the East, Russians are shedding their blood. Is it not far truer that quite the contrary principle of oppression of every other form of worship but the orthodox is the mainspring of Russian politics and of the private acts of her government? Such, at all events, is their principle with regard to Catholics. Acts of daily occurrence evidently prove that, after having destroyed the United Greek rite, the Russian government threatens to destroy the Latin rite. The compulsory use of the Russian language in the Catholic churches in the ancient provinces of Poland, the increasing suppression of those churches, the infamies and scandal of apostate priests appointed by the government for the direction of ecclesiastical offices, show the determination of the Russian authorities to destroy and uproot Catholicism in Poland.

Thus in the parish of Pinsk, there was but one priest for 8,000 Catholics, the Abbé Arcimowicz; and even this one priest was sent to St. Petersburg, under the pretence of being over zealous against the Schismatic Propaganda. The parish priests of Thusmen, Borysow, Stick and Mozyr speak only the Russian language which no one understands; the same takes place at Lepek, under the government of Witebsck. Some hundred francs must be paid to the parish priest,

a Russian agent, that a marriage may not be blessed in Russian. It rarely happens that an exiled priest, after his return, is authorized to perform his sacerdotal functions. During the last two months, fourteen churches have been closed by the governments of Lublin, Siedlce and Lomza. The appointment of Czortkow as Governor-general of Kiew is not a good omen, for his well-known previous acts remind us of those of Mourawief. The proclamation addressed to the Consistory of Zytomir declares: that any priest who shall go beyond the limits of his parish shall be fined 75 roubles, and shall be arrested. The end is to cut off all communication of the priests among themselves and to hinder the celebration of festivals in a solemn manner. They are to remain, as it were, imprisoned in their own parishes. These measures exasperate the people. The authorities make inquiries to discover to whom such and such a one has made his confession, for a priest is not allowed to hear the confessions of all who address themselves to him.

The local authorities even have recourse to corruption addressing themselves to the curates and promising them important positions even parishes, on condition that they watch the parish priests and hinder their zeal. Such is the Russian demoralization, that in a well-known little town of Poland, the murderer of a priest is enjoying the highest favors of the authorities. These few facts have been indiscriminately selected from among many others revealed to us by a work recently published at Lemberg. . . . "The Authentic History of the Persecution of the Uniates of the Diocese of Chelm, according to the general testimony of the Uniate priests." This then is the way the principle of religious liberty is understood in Russia, who declares herself the protectress of religious freedom even to the shedding of her blood.

9. It is for this freedom, that Russia maintains she has fought in her last victorious struggle. We should therefore rejoice at the liberty won by the Christian subjects of Turkey. Yet quite the contrary is true. After the Russian triumph the Christians of the Turkish Empire have lost the little liberty they enjoyed before the war. The news from the provinces show a decided increase of pressure in the condition of the Christian population. Her governors and sub-governors at least tolerate, if they do not openly encourage, the violation of Christian dwellings at Mossoul, Mardin, Karpouth, Sivas, Marach, and in many other places, Christian women can no longer venture outside their houses. The insults which the Mussulman ruffians shower upon the poor Christians, in the streets and at the bazaar are tolerated by the local authorities. At Hordirtchour, a town inhabited by Catholic Armenians, not far from Erzeroum and the lines occupied by the Russian troops, a band of Mussulmen, have perpetrated

all kinds of crime, without being punished or interfered with by Turkish authorities, though such things have taken place under the very eyes of the Russians. At Van, such are the hardships and sufferings of the Christians, that they have in great numbers resolved to emigrate. The Porte was ineffectually notified. It would seem that the Ottoman government is bent upon leaving matters in *statu quo* notwithstanding the treaty of Berlin. The Christians even think that the Turks will avenge themselves on them for the sacrifices brought on them by the war and the treaty of Berlin. Catholics especially are in just dread; for it is a sad prognostic for them that Server Pasha has been again appointed Minister of Justice and of public worship, for he has ever been the avowed enemy of the Catholics; whilst his sympathy for schismatics is well-known. He it was who in the conference with the Grand Duke Nicholas, openly declared that henceforth Turkey should be allied to Russia against the Western Powers. He is the friend and protector of the Pseudo-Patriarch and of the new schism among Catholics. Under his government Catholics have nothing to hope for in their favor, particularly since none of the Powers of the West are willing to defend or protect them.

10. Whilst speaking of the Russians, let us before passing to another point, mention a grave determination they have recently come to. At the beginning of the new year, 1879, they will lay aside their own Kalendar to adopt at last the Roman, which is actually in use in every civilized country. For three centuries they have opposed this reform, which is not only useful but even necessary. Hatred against the Church of Rome was the great reason why they resisted; for Rome first reformed the Ancient Kalendar. Even now they give way to necessity with great reluctance, for the measure is far from being satisfactory to many of the more influential classes of Russian society. The matter has however been settled, and no change will be made.

11. So far we have but given sad news for truly Catholic hearts. Let us now see some of the consolations Providence mingles with the bitterness and trials of His beloved spouse, the Church. We begin by the statistics given by a Parisian Journal, "The Nineteenth Century," which might be called "the record of Catholic efforts in the instruction of youth." The figures merely show the number of free schools and the children who frequent them, and is limited to the years 1865, 1876. In France, in 1865, there were 657 secular free institutions, frequented by 43,009 scholars. The free scholastic establishments under religious or ecclesiastical direction number 278, and were attended by 34,897 students. During the eleven following years the former diminished while the latter considerably increased. In fact in 1876, the secular institutions have dwindled down to 494, with only 31,249 scholars, whilst the

religious establishments increased to 309, with 48,819 students. The number of scholars who frequent the free schools has not varied within these two periods; but what has undergone a great change, is their division as to the two different systems, since the secular schools have lost 11,760 scholars, and the religious ones have gained 11,919. We feel confident that the statistics of the year 1879 will more palpably show the change in the opinion of the French people, for we know that the free religious schools are thronged with students, whereas the secular or Government schools have been sadly thinned. This is a fact equal to a universal suffrage regarding the question of religious education.

12. Let us now say a few words concerning the different Catholic conferences that have taken place in Europe during the months of August and September.

We shall say nothing of those which usually take place; for instance, the Pius Verein in Switzerland, as also the Swiss Catholic associations; nor shall we mention those of Austria, nor of Germany, though carried on with zeal and energy, but we will speak of those new conferences which took place one at Coblenz and one at Chartres. On the 25th and 26th of August, the young German merchants, under the Presidency of Count Felix de Loe, assembled at Coblenz and adopted the following resolutions: "1. The general assembly declares that it desires to remain obedient and attached to the Catholic Church, and that, for this end, it has assembled, to wit: to apply the principles of Catholic faith and morality to the life of commerce and industry. 2. The assembly ardently desires to see the Sodality of the Blessed Virgin established in every German town; as also all Catholic associations, and especially the Commercial Catholic association. 3. The assembly earnestly recommends to school teachers the union of the Sodalities of our Lady and of Catholic societies, following especially the plan adopted at Mayntz. 4. The general assembly requests the Catholic press to assist the said congregation." We hope that this appeal will be heard and followed by happy results, being, as it is, so eminently useful for the preservation of faith and piety among that numerous body of young commercial persons so often unhappily neglected.

We have already spoken of the Work of St. Paul, instituted at Paris for the propagation of the Catholic press. The first conference took place at Chartres, in the month of September. The following is the account sent from Chartres to "*Le Monde*," at Paris: The conference could not come to a close without listening to the apostle of the Catholic press, Canon Scherderet. In few but eloquent words, the director of the Work of St. Paul points out the duty of journals, and the necessity of association for the spreading of the kingdom of Jesus Christ by means of the press. Fourteen years ago seven young ladies responded

to the appeal made to them, and set to work to put this new form of apostleship to the test. They put on the printer's blouse and, under the protection of their divine Master, entered on the duties of a printer. These seven free laborers now number eighty, and their experimental efforts have surpassed our hopes. The assembly unanimously sanctioned the following petitions made by Canon Scherderet: "1. The commission of the press has chosen Canons de Faugerais and Scherderet, Rev. Father de Bailly, Messrs. de Lafargé and de Beaucourt to represent the Catholic working circles of the Paris Catholic committee, who have the care of all questions relating to the press. 2. The above named delegates will strive to devise the best manner and means to form a confederacy of the Catholic journals. To this end they will coöperate with the committee of Paris, and give an account of their labors to the Conference of the Union in 1879. 3. The foundation of a Catholic Publishing Society for the defence of Truth, in every condition of life, is a work of extreme utility, and every member of the Union should coöperate thereunto by prayer and pecuniary aid, as also by personal self-sacrifice. 4. According to the report given by Canon Scherderet, Central Director of the work of St. Paul, its aim is to ensure success to the Catholic press, the obtaining of periodicals at a low rate, and the sanctification of Catholic readers by this mode of Apostleship; the success and spread of which is earnestly recommended by the Conference of the union of the working circles to the Catholics of France, particularly as it is a work encouraged by Pius IX., Leo XIII, and fifty Bishops, as also by several European Conferences."

We ardently desire the success of this work, being the most necessary association of our day. For as all the moral ills which inundate Society flow from the press, so by the press they must be cured and extirpated: hence its vigor and influence for good must be sustained as the influence of the impious press is also sustained by its members.

General Intention.

As the advance-sheets did not reach us in time to go to press for present publication, we defer until our next issue the article on the General Intention for the month of November,

THE VOCATIONS TO THE PRIESTHOOD.

PRAYER.

Divine Heart of Jesus, I offer to Thee through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, for the same intentions for which Thou dost daily offer Thyself a Victim on our altars.

I offer them especially to obtain for Thy Church Priests according to Thy own Heart. O divine Saviour, frustrate the infernal scheme which aims at preventing accessions to the Priesthood; and remove all the obstacles which Thy chosen ones have to encounter in following their sublime vocation.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church! (40 days ind.)

Graces Obtained.

Thanks to the Sacred Heart for the safe return of one who had been a long time from home, and for one conversion to the faith; also, for several reformatations.

I wish to return thanks to the Sacred Heart for the following favors which have been obtained, namely: Five persons restored to health, five situations, two reforms of life, one removal of scandal, sight restored, and the conversion of a Protestant lady who was recommended a few months ago, and was received into the Catholic Church in about six or seven weeks afterwards.

Please return heartfelt thanks to the Sacred Heart for the cure of sore eyes of a person who had been afflicted for many years.

I wish to offer thanks for the sudden recovery of my baby from a serious sickness, and for the safe arrival of my son from a distant land, after a very severe voyage.

I beg the Association to thank the Sacred Heart of Jesus for four great favors obtained, and for Its merciful protection in a most signal manner.

Thanks are returned to the Sacred Heart for the success of two undertakings, and for several spiritual graces received.

Special thanks are offered for the reformation of a young man of dissipated habits; for success during the last season, and for the safe voyage of a person to France.

Thanks to the Sacred Heart for improvement in a girl's health, and for the reform of life of several negligent and bad Catholics.

Rev. Father, on the first of March, I wrote, to you, asking the prayers of the Association for my husband, that he might give up intoxicating drinks; the good God has granted my request, for my husband has not only taken the pledge, but he has been to his Easter duties.

I desire to return most heartfelt thanks for the success of an examination recommended last June, and for several spiritual favors obtained.

Grateful thanks are returned to the Sacred Heart of our Lord for many special favors received, among them the good produced by our annual retreat and the success of an undertaking recommended last July ; also, for a good situation obtained.

Thanks are returned to the Sacred Heart for the recovery of health of two persons ; for the success of an undertaking ; for 35 favors received during the last three months.

A religious returns thanks for the conversion of her brother who was recommended last spring.

Please return thanks to the Sacred Heart for the success of a school, and of three undertakings ; for two spiritual favors ; for great improvement in the health of a religious ; and for eight particular favors.

Thanks to our Redeemer for two favors obtained, and for the conversion of four persons.

Please thank the Sacred Heart for the success of our entertainment.

Most grateful thanks are rendered to the Divine Heart of Jesus for seven special favors granted during the past month, all of which had been asked through the prayers of the Apostleship. A division and enmity had existed in a family for about eight years, and now, through the goodness of our dear Lord, it is entirely removed, and peace with fraternal charity restored to its members. Two families gratefully attribute to the loving Heart of Jesus the return of a member to them in harmony and union ; a person who, for many months, had without success been seeking employment, has obtained a situation ; three sick persons, for whose safety great anxiety was entertained, are now out of danger and fast recovering their health.

The establishment of the Apostleship in our congregation has met, thanks to the Sacred Heart, with extraordinary success. Communions are being multiplied, and a spirit of piety is gaining ground rapidly.

Fervent thanks are returned to the Sacred Heart of Jesus for seventy-five favors, spiritual and temporal, received during the past two months.

Please return thanks to the Sacred Heart for the happy death of my mother ; for a situation obtained by a young man ; and for great improvement in the conduct of a drunken husband.

Thanks are returned to the Sacred Heart of Jesus for the conversion to the faith and happy death of a young man.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for November, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for November, 1878.

From	Date.	From	Date.
Alexandria, La.....	Sept. 12.	Las Cruces, New Mex.....	Sept. 8.—G. O.
Baltimore, Md.....	" 10.	Loretto, Ky.....	Oct. 7.—G. O.
" ".....	" 30.	Madison, Ind.....	Sept. 12.—G. O.
" ".....	Oct. 7.	" ".....	Oct. 8.
" ".....	" 8.	Mapleton, Wis.....	" 8.
Boston, Mass.....	" 8.—G. O.	Maysville, Ky.....	" 1.—G. O.
" ".....	" 11.	Milwaukee, Wis.....	" 1.
Bridgetown, N. S.....	Sept. 28.—C. A.	Mobile, Ala.....	Sept. 23.
Brooklyn, N. Y.....	Oct. 3.—C. A.	" ".....	" 26.
" ".....	" 10.	" ".....	Oct. 3.
Calro, Ill.....	" 8.—G. O.	" ".....	" 8.—G. O.
Callaghan's, Va.....	Sept. 25.	Mount de Chantal, W. Va, "	" 7.
Calvary, Ky.....	Oct. 1.	Mount de Sales, Md.....	" 1.—C. A., G. O.
Cape Girardeau, Mo.....	" 4.—C. A.	Nauvoo, Ill.....	" 8.—C. A.
Central Falls, R. I.....	Sept. 13.	New York, N. Y.....	" 1.—C. A., G. O.
Charlestown, Mass.....	Oct. 11.—G. O.	" ".....	" 9.—G. O.
Chatham, C. W.....	" 6.	Norfolk, Va.....	Sept. 12.
Chattanooga, Tenn.....	Sept. 18.—C. A.	Norwich, Conn.....	" 21.
Chicago, Ill.....	" 18.	" ".....	Oct. 12.—C. A.
" ".....	" 25.	Philadelphia, Pa.....	Sept. 18.
" ".....	" 29.	" ".....	" 19.—C. A.
" ".....	Oct. 7.—C. A.	" ".....	" 22.
Columbus, Ohio.....	Sept. 30.—C. A., G. O.	" ".....	" 24.
Colville, Wash. Ter.....	" 13.	" ".....	" 29.—G. O.
Covington, Ky.....	Oct. 10.	" ".....	Oct. 4.
Curdsville, Ky.....	Sept. 17.	" ".....	" 5.
Dayton, O.....	Oct. 8.	" ".....	" 10.—C. A., G. O.
Denver, Colo.....	" 7.—G. O.	" ".....	" 11.
Detroit, Mich.....	Sept. 13.	" ".....	" 12.—G. O.
" ".....	" 20.	Pittsburgh, Pa.....	Sept. 14.—G. O.
Dunkirk, N. Y.....	Oct. 5.—G. O.	" ".....	" 24.—G. O.
East Boston, Mass.....	Sept. 22.—G. O.	" ".....	Oct. 9.
East Newark, N. J.....	Oct. 10.	Providence, R. I.....	Sept. 22.
Egg Harbor City, N. J.....	" 10.	Quebec, C. E.....	Oct. 6.
Eldersburgh, Md.....	" 2.	River Beaudette, C. E.....	Sept. 26.—G. O.
Elizabeth, N. J.....	" 8.	Rochester, N. Y.....	" 21.—G. O.
Evansville, Ind.....	" 7.—G. O.	" ".....	Oct. 10.
Flushing, N. Y.....	" 2.	Sacramento, Cal.....	Sept. 19.
Frederick, Md.....	" 9.—G. O.	St. Inigoes, Md.....	" 27.—G. O.
Georgetown, D. C.....	" 5.—G. O.	St. Joseph's Island, Fla.....	" 15.—G. O.
" ".....	" 8.	St. Louis, Mo.....	" 20.
Grand Coteau, La.....	" 8.	" ".....	" 30.
Halifax, N. S.....	Sept. 15.—C. A.	" ".....	Oct. 9.
" ".....	" 22.	St. Mary's, Ind.....	" 8.—G. O.
" ".....	" 30.—G. O.	St. Mary's, Kansas.....	Sept. 30.
" ".....	Oct. 10.	San Francisco, Cal.....	Oct. 4.—G. O.
Harrison, N. J.....	" 8.	San Jose, Cal.....	Sept. 25.
Indianapolis, Ind.....	" 7.—G. O.	San Mateo, Cal.....	" 17.
Jersey City, N. J.....	" 12.		

Letters with Intentions for November, 1878—Continued.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Sault Ste Marie, Mich.....	Sept. 15.	Washington, D. C	Sept. 21.
" " " "	" 20.	Washington, D. C.....	Oct. 6.
South Orange, N. J.....	" 20.	" " " "	" 12.
Stillwater, Minn.....	Oct. 5.—G. O.	Washington, Ind.....	" 5.
Sweet Chalybeate Sps. Va. "	3.—C. A.	Water Valley, Miss.....	" 8.
Tampa, Fla.....	" 6.	Webster, Ky.....	Sept. 26.
Torresdale, Pa.....	" 9.—G. O.	Whitemarsh, Md.....	" 30.
Troy, N. Y.....	Sept. 12.	White Sulphur, Ky.....	Oct. 6.—C. A., G. O.
" "	" 16.	Wilmington, Del.....	Sept. 18.
" "	Oct. 12.	Windsor Locks, Conn....	" 20.
Vicksburgh, Miss.....	" 5.—G. O.	Winnipeg, Manitoba.....	Aug. 29.
Victoria, Texas.....	Sept. 23.—C. A., G. O.	Woodville, Miss.....	Sept. 27.—C. A., G. O.
Wapakoneta, Ohio.....	" 30.—G. O.	Youngstown, Ohio.....	Oct. 4.

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated:

VOCATION TO THE FAITH is asked for—

196 families—1018 individuals—all non-Catholics in 4 localities—1 congregation and 1 institution.

REFORM OF LIFE is asked for—

98 families—751 individuals—several young boys—50 drunkards—all drunkards and non-practical Catholics in 7 localities—some mixed marriages—10 apostate families—separated husband and wife.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

459 families—751 persons—souls in purgatory—8 colleges—9 congregations—19 parishes—28 sodalities—7 undertakings—children preparing for first communion—99 departed souls—12 classes of students—8 marriages—382 spiritual intentions and other spiritual and temporal needs for 2 dioceses—4 novitiates—29 religious communities—14 academies—7 missions—51 schools—5 associations—2 seminaries—to obtain peace and charity in 16 families—removal of scandals—vocation to the religious state for 61 persons—happy death of 43 persons—vocation to the priesthood for 7 aspirants—to obtain light and know their vocations for 26 individuals—1831 particular intentions.

SUCCESS AND RESOURCES are asked for—


328 families—442 individuals—10 churches—4 asylums—1 college—5 sodalities—26 undertakings—means to build a monastery—situations and employment for 187 persons—10 novenas—3 spiritual retreats—1 examination—29 students—13 business undertakings—7 law suits—recovery of old debts—sale of property—a happy termination of 5 important affairs—a happy issue of 2 approaching events—a safe voyage for 2 persons—restoration of 2 children to their mother—welfare and return to filial duty, of a lost son—settlement of a difficulty between two brothers—protection from the plague—cessation of the yellow fever—prosperous journey for 6 persons—news from an absent husband—from relatives—403 temporal favors.

RECOVERY OF HEALTH is asked for—

1 bishop—10 priests—15 families—583 individuals—all attacked with the yellow fever—48 religious—restoration of sight to 23 persons—of intellect to 20 individuals—cure of painful maladies for 26 persons.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO

MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. THE APOSTLESHIP OF PRAYER, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. THE MANUAL OF THE APOSTLESHIP OF PRAYER, an abridgment of the above. Published by the same. 35 cts.

3. DEVOTION TO THE SACRED HEART OF JESUS, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. THE PARADISE OF GOD, or, *The Virtues of the Sacred Heart of Jesus*, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. CATECHISM OF DEVOTION TO THE SACRED HEART, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. CATECHISM OF THE APOSTLESHIP OF PRAYER, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. GOD OUR FATHER, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

- 8, 9, 10. THE ACTS OF THE EARLY MARTYRS, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. LEANDRO, OR, THE SIGN OF THE CROSS. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1.50.

12. SIMON PETER AND SIMON MAGUS, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. TIGRANES, a Tale of the Days of Julian the Apostate; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts.; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.


ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect*.
S. SVEGLIATI, *Secretary*.

PARTICULAR NOTICE.

 All who desire to subscribe to the *Messenger*, are requested to send their names and amount of subscription, to the Director of the Association of the Apostleship of Prayer, Rev. B. SESTINI, S. J., Woodstock College—Woodstock, Howard County, Md.

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THE MESSENGER

OF THE

Sacred Heart of Jesus:

A Monthly Bulletin of the Apostleship of Prayer.

SECOND SERIES.

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APPROBATION OF HIS GRACE,
THE MOST REVEREND JAMES GIBBONS,
ARCHBISHOP OF BALTIMORE.

REV. B. SESTINI, S. J.—Rev. Dear Father: Following the example of our venerable predecessors, we take pleasure in recommending to the faithful of this diocese the *Messenger of the Sacred Heart* and *Bulletin of the Apostleship of Prayer*, of which your Reverence has been the faithful and devoted editor for the last twelve years.

The pleasure of urging the circulation of the *Messenger* becomes a sacred duty, since our Archdiocese has been solemnly dedicated to the Sacred Heart of our Divine Lord.

I pray that God may be glorified by a greater devotion to His divine Son, to which an increase of diffusion of your admirable periodical cannot fail to contribute.

Given from our Residence, this 27th day of November, A. D., 1877.

JAMES GIBBONS,
Archbishop Elect of Baltimore.

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THE MESSENGER

Of The Sacred Heart of Jesus.

New Series.

DECEMBER, 1878.

Vol. 5, No. 12.

A Brief of Our Holy Father to the General Director of the Apostleship of Prayer.

TO OUR BELOVED SON

H. Ramière, Priest of the Society of Jesus, Director general of the Work of the APOSTLESHIP OF PRAYER, and of the periodical publication entitled THE MESSENGER OF THE SACRED HEART.

LEO XIII., POPE.

BELOVED SON, HEALTH AND APOSTOLIC BENEDICTION:

If by his prayers, Beloved Son, Moses frequently restrained the hand of God, raised against a rebellious people; if lifting up his hands to heaven, he routed the Amalecites when they fought against Josue; if, when Samuel besought the Lord in favor of Israel, the Philistines were slaughtered; if Elias, by fervent prayer, obtained rain which had been

DILECTO FILIO

H. Ramière, Sacerdoti Societatis JESU, Rectori generali Operis APOSTOLATUS PRECUM et Scriptorum editionis periodicæ codicillorum, quibus titulus NUNTII SACRI CORDIS.

LEO PP. XIII

DILECTE FILI SALUTEM ET APOSTOLICAM BENEDICTIONEM:

Si Moyses, Dilecte Fili, precibus sæpe continuit Domini dexteram in rebellem populum iratam: si idem, elatis ad coelum manibus, profligavit Amalecitas contra Josue pugnantes; si Samuele clamante ad Dominum pro Israel, caesi fuerunt Philistæi; si Elias instantè orans pluviam tribus annis et sex mensibus cohibitam impetravit; si Joachaz, licet peccatore, orante, liberatus fuit Israel

denied for three years and six months; if by the prayers of Joachaz, sinner as he was, Israel was delivered out of the hands of the Syrian kings, Hazael and Benadad; if, in later times, by the invocation of the divine Majesty, the enemies of the Christian name have been so often scattered; and Christ himself has said: "*Whatsoever you shall ask the Father in My name, that will I do:*" with good reason, surely, has the glorious name of *Apostleship* been conferred upon that Association of Prayer, which perseveringly implores the divine Power to accomplish, in the present necessities of the Church, what it has performed on other occasions by means of the Apostles, and not unfrequently by means of apostolic men; namely, that the powers of hell may be crushed, that the efforts of human malice and impiety may be brought to naught, that minds, shrouded in the darkness of error, may be enlightened, that morals may be reformed, that the zeal of God's ministers may grow more fervent, that piety may everywhere flourish with renewed vigor, and that the Church, freed from all adversity, may serve the Lord in security and liberty. But since this Apostleship can have no efficacy but from Him Who unites in Himself infinite charity and unlimited power, it is very opportune, Beloved Son, that you and your associates have resolved, by means of your *Messenger of the Sacred Heart*, to direct the thoughts of the faithful towards the most Sacred Heart of Jesus, from which the Church has derived its existence and by which it is loved with an ineffable love. To obtain this result, you labor to keep

de manu Hazaelis et Benadad regum Syriae; si postea toties, implorato divino nomine, christiani nominis hostes fusi fuerunt; et Christus ipse dixit: *Quodcumque petieritis Patrem in nomine meo, hoc faciam*: merito sane *Apostolatus* nomine decorata praefertur illa precum consociatio, quae perseveranter postulat, id a divina virtute fieri in praesentibus Ecclesiae necessitatibus, quod alias ipsa perficit per Apostolos, et haud raro postea per apostolicos viros; nempe, ut conterantur vires inferorum, disjiciantur humanae malitiae et impietatis molimina, illustrentur obfuscae errorum caligine mentes, reformentur mores, ferveat sacrorum ministrorum zelus, pietas novo vigore ubique floreat, et Ecclesia ab omnibus adversitatibus expedita secunda Domino serviet libertate. Verum cum Apostolatus iste non aliunde valeat efficaciam mutuari suam, quam ab Illo, qui infinitam in se caritatem cum omnipotentia conjungat; peropportune tu, Dilecte Fili, sociique tui mentes affectusque fidelium intendere statuis per vestrum *Nuntium Sacri Cordis* in sanctissimum Cor Jesu, a quo sicuti manavit Ecclesia, sic ineffabili amore diligitur. Quod ut assequamini, fidelium oculis objicere studetis inexhaustas divini hujus Cordis caritatis divitias, ut ipsi in Filio Dei nostrae copulato naturae principium spectantes et finem eorum

before the eyes of the faithful the inexhaustible treasures of the charity of this divine Heart, to the end that beholding in the Son of God, Who has united Himself to our nature, the beginning and the end of all things created by Him, they may learn to refer all events to Him, as to their true centre, since these are ordained for His glory and the welfare of the Church. Thence they will derive new courage to direct, as far as possible, all things to this same end, to join their prayers, with increased devotion, to the perpetual prayer of the most Sacred Heart, and thus they will obtain what they desire and hope to receive. We rejoice that your designs have proved so attractive to the piety of the faithful, that your publications, translated into many languages, have obtained for you innumerable readers. And as this must necessarily conduce to the wider propagation of devotion to the most Sacred Heart, and the increase of faith and charity, it will surely be of much benefit to the Christian people and hasten the days of mercy. We presage for you, Beloved Son, and for your co-laborers, this most glorious reward of your exertions, and, as a pledge of divine grace and a mark of our paternal benevolence, we very affectionately impart to you, to them, and to all who assist you in your undertaking, the Apostolic benediction.

Given at Rome, from St. Peter's, the 23d day of September, 1878, the first year of our Pontificate.

LEO XIII., POPE.

omnium, quae per Ipsum creata fuerunt, varios rerum eventus, ad Ipsum veluti ad proprium centrum referre discant, utpote ad ejus gloriam et Ecclesiae utilitatem ordinatos; inde vero novos sumant animos ad universa, pro viribus, convertenda ad eundem finem, et ad jungendas impensius preces suas perpetuae sacratissimi illius Cordis orationi, per quam denique consequantur quod optant et expectant. Gaudemus autem, consilium vestrum sic illexisse fidelium pietatem, ut scripta vestra pluribus edita linguis innumeros vobis lectores conciliaverint. Quod cum necessario debeat adducere propagationem cultus Sacratissimi Cordis, fidemque confirmare et caritatem; nequit salutare prorsus non esse christiano populo, et non maturare misericordiae dies. Nobilissimum hoc praemium ominamur laboribus tuis et sociorum tuorum, Dilecte Fili, dum Apostolicam Benedictionem, superni favoris auspicem, et paternae Nostrae benevolentiae testem, tibi, illis ac ceteris omnibus qui incepto tuo suffragantur, peramanter impertimus.

Datum Romae apud S. Petrum die 23 septembris anno 1878. Pontificatus Nostri anno primo.

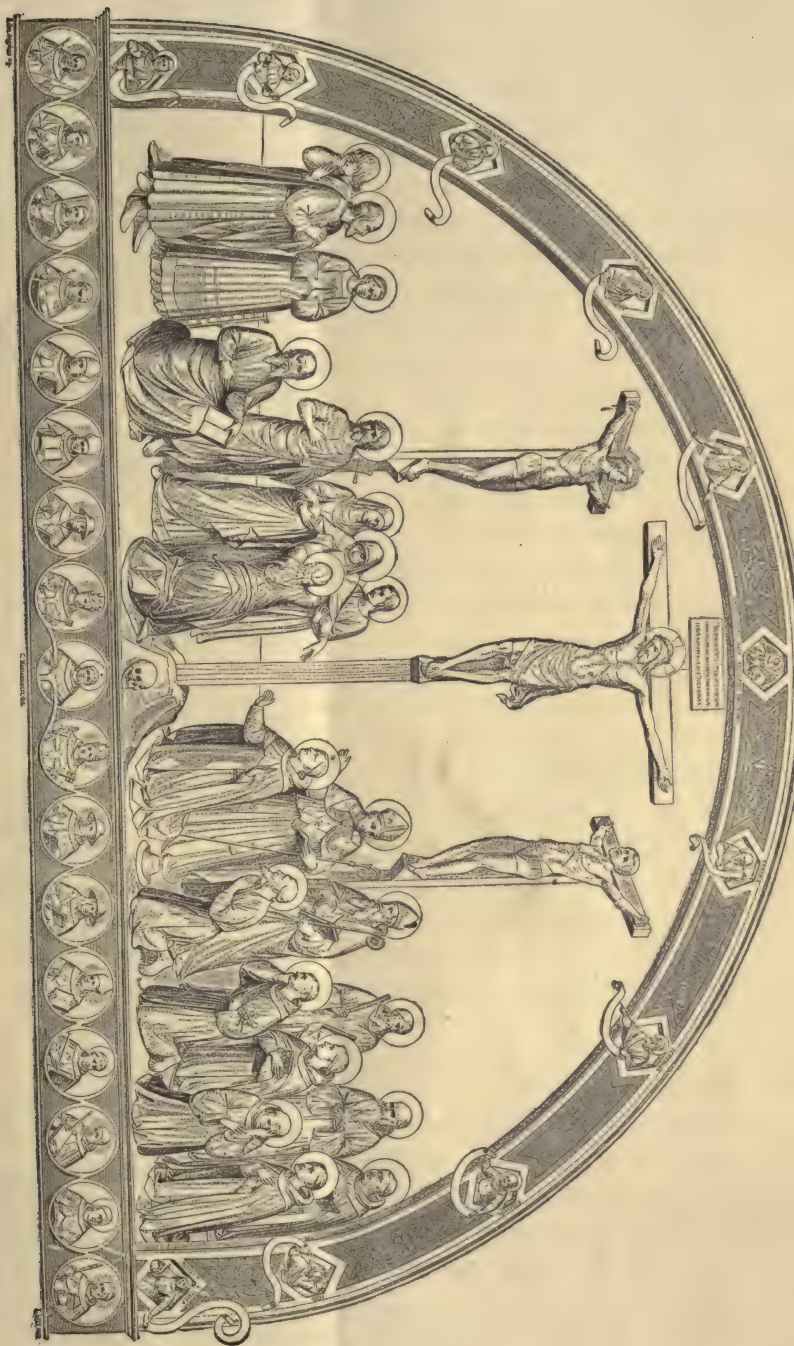
LEO PP. XIII.

The Crucifixion, by Fra Angelico.

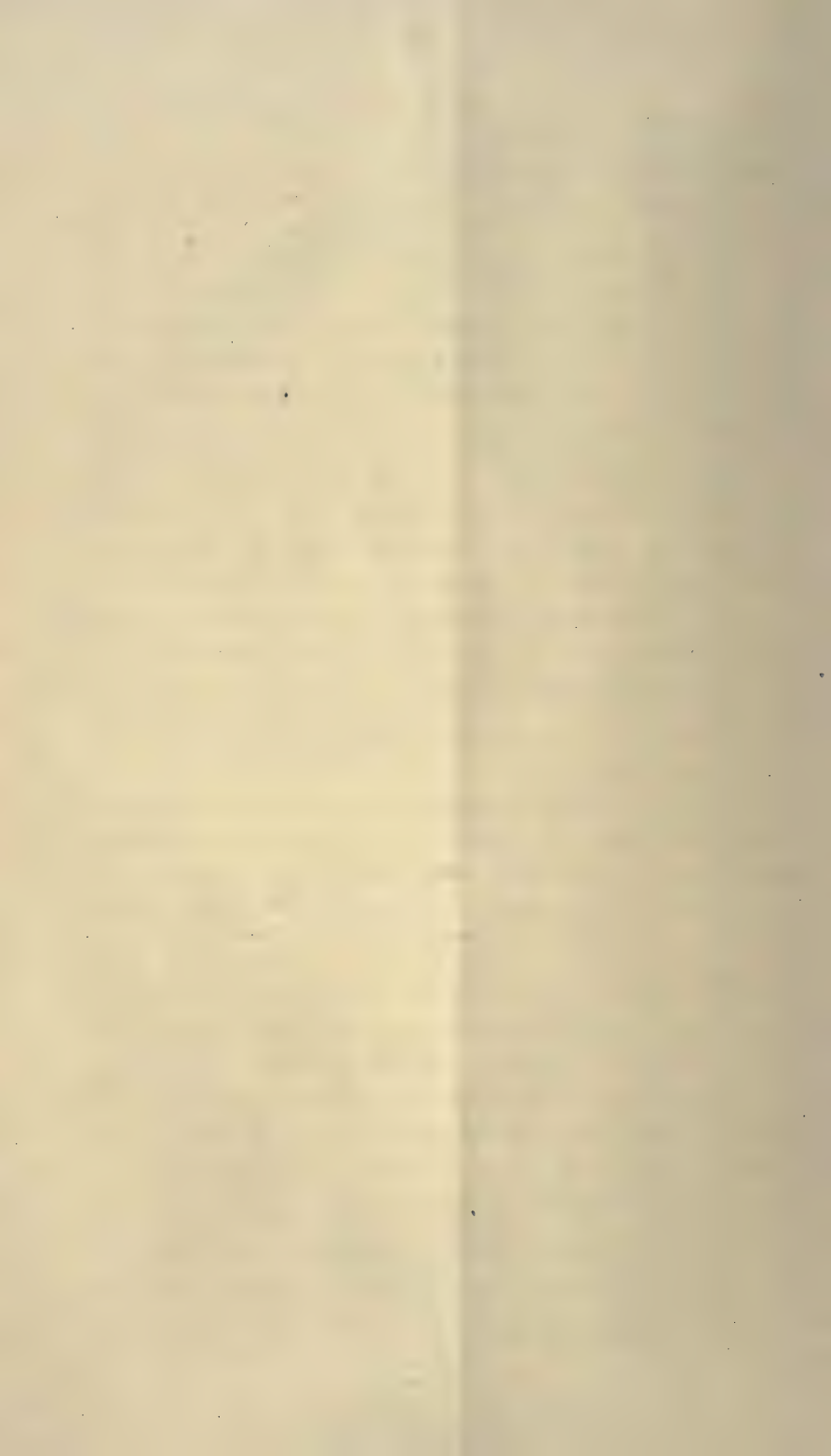
When the writer of this article was as yet a young student in the city of Rome, a kind friend, much admired for his excellent qualities, invited him to visit the catacombs. It was here, in these subterranean pits, corridors and apartments, that the primitive Christians, under the stress of persecution, retired to celebrate the mysteries of our holy Faith; here they received the Sacraments; and in the strength of the grace so received, as well as under the exhortations and encouragement of their pastors, they conceived the heroic bravery of facing martyrdom for the love of Christ. Here too repose the mortal remains of numberless martyrs, and as we walk along, the relics of Saints are all about us.

When once we had visited the catacombs, we suffered no opportunity to escape of returning again to those hallowed scenes, and breathing again in an atmosphere so rife with holiness. And when we did so, our acquaintance became closer and more intimate with all that the catacombs contained. They contain much which excites the deepest religious interest. Among the venerable objects there, we will, if it so please the reader, select for special mention the symbols and pictures made use of by those early Christians, who being bound, by circumstances, to have the fervor of Saints and the courage of martyrs, strengthened their spirit and their feeble nature by the pictures and symbols to which we allude.

Among them, there are many which pretend to no artistic merit; while there are not wanting those that claim distinction as pieces of art. The primitive Christians understood well how art, which is a gift of God, may be employed in His service, and is never employed better than among the things of God. When in subsequent ages, the Church had come out of the catacombs into the light of day, as she did not change her faith, so neither did she change her customs and habits; and outside of the catacombs holy images and pictures were used and admired, and were executed to inspire devotion; and the Iconoclasts, who made war upon holy images and all who used them, were condemned by the Church, because there was a radical error in their fanaticism. The Church believes that every thing natural is good, because it comes



CRUCIFISSIONE



from God ; and art takes what is perfect in nature and represents the beautiful and the true and the holy, is to be commended and praised, for it elevates the mind to contemplate the holy and the beautiful and the true. Therefore she would have her churches built by able artists, and beautiful as they were in construction, she would have them further decorated and embellished with statues and paintings and every kind of symbolic decoration. And hence it has come to pass that no point of perfection was attained by the artists of ancient Greece, which has not been likewise reached by the artists of Christian Rome ; and not only reached, but surpassed ; for there is in the execution of truly Christian art a lustre of faith and a spirit of devotion, such as paganism could not conceive, let alone embody in its productions. Even copies of master-pieces, though divested when in the shape of engravings, drawings, etc., of the charms of coloring and the freshness which the hand of the painter has conferred upon the original ; in spite of that, do not fail to effect something of the same kind of result in the beholder which the originals produce ; they excite devotion or compunction, fear or admiration, hope or gladness. They are universally instructive upon all the articles of faith, and particularly upon such as concern the life and Person of our Divine Saviour.

An artist is at any time an orator and a poet ; but the pious Christian artist is moreover an ascetic, who feeds the mind with piety, and opens in our heart the vein of eternal life. The painters of the thirteenth century were admirable in this respect ; but among them, as competent judges agree, there are none who surpass the Dominican, Fra Angelico, so called because of the heavenly beauty of his angels. Take for instance his *Crocifissione* or Crucifixion. A religious of his order, the biographer of Fra Angelico and illustrator of his paintings,* gives us a description of this painting. He says :

This work is a solemn testimony of the ability and great piety of the painter. I do not remember ever having seen a great idea brought out with such scanty means. Other artists may surpass Angelico in coloring and shading and landscape-painting, but none can hope to excite a sentiment of piety and sorrow like to what this painting does. Fra Angelico painted this Crucifixion on a large wall of the chapter-room of St. Mark's, at the request, as Vesari relates, of the Grand Duke Cosmo

* Rev. V. Marchese, in his work, *S. Marco Illustrato*.

dei Medici,* who left the painter free to design the scene as he chose. Angelico had always one object in view, and that was instructing the mind and inflaming the heart, and on this account, he would disregard even unity of subject and history. He spared nothing to foster piety and spread enlightenment.

Certainly another artist would have treated this subject, as it is habitually handled, by filling in the scene with soldiers, executioners, horsemen, and a crowd of spectators, friends and foes. And to give more effect to the scene, he would have added perspective views and landscapes. The good friar, however, cared more for the simple old tradition, and listened more to the dictates of earnest piety. When about to undertake a work, he prostrated himself before the Crucifix to pray, and then to meditate upon his subject, in the same way as they relate St. Thomas Aquinas, his brother in religion, was wont to do before solving great questions in theology or philosophy.

In the course of this meditation, the good friar wept many sweet tears of devotion; and his mind being elevated and heart warmed with his subject, he applied himself to his work. We are told, moreover, that he never retouched his production, for having drawn his ideas from above, he considered it out of place to add to or take from that which he had received in the inspiration of prayer.

In the painting before us, the artist places our Lord in the centre, the two thieves, one on each side of Him; and to the right and left, a number of Saints. In the figure of Our Lord there is to be admired a rare nobility of form, something in the Giotto style. The figures of the thieves are not of equal merit: however, the face of one wears the expression of a joyous assurance of pardon, while the other betokens the blasphemy and despair of the damned. To the left, at the foot of the cross, we see the Blessed Mother fainting, with St. John holding her left arm, and one of the pious women her right. Mary Magdalen in an agony of grief, reaches out to clasp the Blessed Virgin in her arms. This group is one of great beauty and effect, and is judged not inferior to that which G. A. Razzi painted in Sienna, to represent the fainting of St. Catherine. Next comes St. John the Baptist, a handsome figure, well designed and colored, who points to the Saviour as when he

* Cosmo dei Medici, besides being a great patron of the fine arts, was a friend of the religious of St. Mark's Convent, where he sometimes resided for a while.

announced in the desert the One to come. The figure kneeling to the right of the Baptist is St. Mark with his gospel opened.* The last three on the same side are St. Lawrence, Sts. Cosmas and Damian, to whom our painter seems to have had a particular devotion.

On the right, the artist presents us with a scene no less tender and devout. Of the eleven Saints painted there, the greater number are founders of religious orders. Perhaps the painter designed to portray the more copious fruits of redemption bestowed upon great men; and as the meetings held in this hall, or chapter-room, were for the promotion of regular discipline and increase in sanctity, the friar desired to put before the eyes of the religious, great models for imitation in the persons of the founders of orders.

The first of them is St. Dominic, a figure admirably designed and colored. Of the two Bishops next in order, the first is probably St. Zenobius, Archbishop of Florence, and the other St. Augustine. In front of this Doctor, kneels an emaciated old man; that is St. Jerome. The patriarch of the Minorites—"the poor one of Christ"—St. Francis comes next in an attitude of profoundest grief. The monk standing to the left of St. Augustine is an admirable figure representing St. Benedict, the expression of whose countenance conveys the idea, that the thought of the Passion is inspiring him with strength and vigor to found monastic discipline in the west. Another monk kneels and presses a book to his bosom, while his look is affectionately turned on Jesus Crucified—that is St. Bernard. St. Romuald, founder of the Camaldulense, bent with years and leaning on a cane, stands absorbed in profound and sad meditation. The figure kneeling in front of St. Romuald, and in the act of crying for grief, is supposed to be St. John Gualbert. Finally, the last two are Dominican Saints, Thomas Aquinas contemplating the sublime mystery which besought salvation to mankind, and on which he wrote with so much wisdom, and St. Peter Martyr, who gave his blood for Christ.

Another feature which adds to the merit of this painting is the variety with which the artist expresses the same sentiment of grief in different saints, according to the character of each—ardent in St. Jerome, tender and expansive in St. Francis and St. Bernard, deep in St. Thomas etc.

*It was in the Convent of St. Mark that Angelico painted this picture.

To furnish more matter for meditation, the friar painted in ten of the eleven hexagons or compartments which arch over the scene of the Crucifixion, as many prophets, each with an inscription in his hand alluding to the Passion of our Lord.

In the frieze beneath, seventeen busts of Saints are painted in a row of medallions. The greater number belong to the Order of St. Dominic. The founder himself stands in the centre and holds in his hands the branches which go circling to the right and left round the medallions.

Patience.

(From the English Messenger.)

(Continued.)

18. *If we only knew the precious treasure which lies hidden in sickness, we should receive it with the same joy wherewith others receive blessings of a welcome kind, and we should bear it without murmuring or manifesting any annoyance.**

St. Vincent was subject to sickness of various kinds and wearisome duration, which frequently reduced him to such a state that he could not stir, neither could he find any rest by day or night. This he endured with unvarying patience, always preserving the same sweet affability of manner he showed when he was well.

He never allowed a murmur to escape from his lips; he thanked God for what He sent him, regarding it as a singular mark of His favor. The most he did when his pain was at its worst, was to turn to his crucifix and by devout aspirations encourage himself to patient endurance. If ever he chanced to speak at all of his illness he used to speak of it as a thing of small account, saying that he suffered but little in comparison with what he deserved, and with what Jesus Christ had suffered for love of us. One day as he was dressing his leg, which had been a great source of torment to him for forty years, one of his community happening to see how swollen and ulcerated it was, exclaimed with great feeling: "Oh, sir, how grievous your sufferings must be!" The Saint immediately took him up: "How can you say that the dis-

* St. Vincent of Paul.

position of God's Providence in giving a miserable sinner something to endure is a grievous thing to bear? May God forgive you for uttering such a thing! This is not the way to speak in the school of Christ. Is it not meet and just that the guilty should suffer and be chastened? And may not the Lord do with us what He pleases?" Writing to an intimate friend of his, he said: "Till now I have not cared to tell you what I am enduring. But, good God! what is the use of being so reserved in mutually communicating the graces and favors which God bestows when He visits us with sickness. May it please His Divine Goodness to grant us a little more courage in making it our business to find our happiness in doing His good pleasure." He never ceased, for all that he endured, devoting his attention to the business of the house and of the entire Congregation. With a cheerful smile he received all sorts of persons, both members of the house and strangers, who came upon business or other matters; and answered all with so much kindness and serenity that, had they not otherwise known it, they never would have guessed him to be ill. His ordinary manner of life remained always the same—till his death he continued to lie on his hard straw mattress and to take the ordinary diet of the community. His doctor and other persons of rank did indeed manage to induce him to take some jellies and other delicacies—but after submitting to this for once or twice, he went back to the old fare, pretending that his stomach could not endure the kind of food they sent him.

19. *There are some invalids who trouble themselves and complain, not so much about their maladies, as about the trouble they give to those of the household, and at not being as able to attend to good works, and especially to prayer, as they did when they were well. In this they make a sad mistake. For as to the trouble they give others, he that is truly patient, wills everything that God wills, and in the way (however inconvenient) He wills it; as to their work, a single day of suffering spent in resignation is worth more than a month's labor. As for prayer, what better prayer can there be than to remain on the Cross with Christ, or to occupy oneself at its foot in contemplating His sufferings thereon? In addition to which we must remember that to offer one's sickness to the Lord, to call to*

*mind for Whom we endure it, and to conform oneself to His most holy will is in itself a most excellent prayer.**

Father Alvarez, S. J., saw in ecstasy the great glory prepared by God for a certain Nun, who was much tried by a grievous infirmity, which she endured with great patience. He said that she had gained more merit by eight months sickness than many others had gained in as many years.

St. Francis suffered from sharp pains in the eyes, for which he never ceased to thank God, praying Him to keep him in His holy service always. Our Lord one day gave him for answer: "Be of good heart, Francis, the treasure of everlasting life is safely stored for thee, the pledge whereof thou now receivest in this thy infirmity."

St. Vincent of Paul, when grievously unwell, used to practice a form of prayer no less sweet and easy than profitable. It consisted in placing himself in the presence of God, and without violently striving to force the mind to apply itself to considerations, he used to stir up the will to elicit frequent acts of resignation to the will of God, of confidence, of love, of thanksgiving, and the like.

20. *Take notice that in the presence of God's Divine Majesty more is gained in a single day by the trials which are sent us by Him or come from our neighbor, than is gained in ten years through sufferings and other exercises of our own choosing.†*

An angel appeared to Blessed Henry Suso, and offered him a shield, helmet, spear, and other knightly armor, saying that till then he had served as a foot-soldier, but that henceforth he was to do knightly service on horseback. "Till now," said the Angel, "thou hast served God and mortified thyself often in thy own way, henceforth thou shalt be mortified with the scourge of evil tongues; till now thou hast been, as it were, a babe at the breast, fed with the milk of consolation, but now thou must be nurtured with the gall that was given to Christ on the Cross; till now thou hast been pleasing to men, but now they shall all turn against thee." The next day the man of God was turning over this vision in his thoughts, when he felt himself drawn to approach the window. Looking down into the quadrangle, he perceived a dog tearing a rag to tatters, and at the same time he heard a voice, which said to him: "So shalt thou be torn to pieces by evil mouths." He

*St. Francis of Sales.

†St. Teresa.

went down stairs into the courtyard, and snatched the rag away from the dog's mouth, and ever after kept it as a precious pledge of his cross, of which this was to him the type.

21. *He cannot be said to have true patience who will suffer nothing but what he pleases and from whom he pleases. The truly patient man considers not the duration nor the kind of his sufferings, nor the person from whom he has to endure them, whether he be superior, equal, or one of lower degree, whether he be holy or wicked and unworthy. His only object is to suffer.**

In the Lives of the Fathers of the Desert, we are told how a young hermit dwelt with an elder hermit, the latter of whom went every morning to the market of a neighboring city to sell the produce of their joint labor on the preceding day; but where he also unfortunately spent the proceeds on himself in drink, bringing nothing home for his companion as his share of the earnings but a small loaf of bread. The young man patiently put up with this for three years, but finding himself at last half famished and in rags, he began to consider with himself whether after all it were not better to quit his companion, and betake himself elsewhere. Then there appeared to him an angel, who said: "Have patience for this one day longer: to-morrow thou shalt be with me in heaven." He gave an account of this vision to the dissolute old man, who, of course, would not believe it. But next day, as they were still discussing the subject, the young man all at once placidly gave up the ghost, and the old man, at length aroused to the realities of life and death, repented his wrong doing, and was converted.

22. *The Lord sends us tribulations and infirmities in order to furnish us wherewith to discharge the debts we have contracted with Him. And therefore the man of sense receives them joyfully, because he thinks more of the profit that thence accrues to him than of the pain he feels therein.†*

St. Vincent Ferrers gives an apt illustration of the meaning of this saying of his in the following parable. A certain king held in durance a couple of debtors, who each owed him a large sum of money. Seeing that it was out of their power to pay him, for their assets were *nil*, he one day hurled a large and tightly crammed purse at the heads of both of them. Both felt the blow pretty smartly, and one of them, minding

*A' Kempis.

†St. Vincent Ferrers.

little else but the present pain, did nothing but lament and cry out, making no account of the money that lay at his feet; while the other paid no heed to the hurt, but picked up the purse without more ado: he appreciated the favor, thanked the king, and with the money paid his debts, and so was not long in coming out of prison. "This is," subjoins the Saint, "just our case. We all are much indebted to God, both by reason of the many benefits He has bestowed on us and the many sins we have committed against Him. Nor have we of ourselves any way of satisfying His claims upon us. For which reason He, being moved by His pity for us, sendeth us the gold of patience in the purse of tribulation. Whoso taketh tribulation patiently, with this precious gold payeth God the debts he owes him, and grows in merit and grace withal. But he that will not take tribulation patiently, increaseth his indebtedness to God and makes himself still more displeasing to His Divine Majesty." The example of the two thieves who were crucified together with Christ, is a good confirmation of the same doctrine. One by his patience discharges his debts and purchases heaven; the other by his impatience increases his debts, and gains nothing but hell for his pains.

23. *Do not allow yourself to be dispirited by the contradictions you meet in your dealings with others, for these serve you as an exercise to practise the dearest and most lovable virtues which our Lord has so strongly commended to us. Believe me, true virtues are no more to be found in the midst of exterior repose than fine fishes are to be found in the stagnant waters of a marsh. In what do we wish to give a proof of our love for God, Who has suffered so much for us, if we do it not in repugnances and contradictions? **

Brother Seraphin (Capuchin) had a secular youth appointed him by his Superior for companion in his walks. This young man seeing the exceeding simplicity and imperturbable humility of the saint, thought he might take advantage of it to mock at and flout him unmercifully. Brother Seraphin, without allowing himself to be disturbed in the slightest degree, would only say with all kindness, "Ah, saintling! saintling!" (so he always called those who abused him), "let us do all the good we can in the service of God."

24. *If there were any house wherein there was not at least one tiresome and cross-grained monk, it would be quite worth while to look out for such a one, to take him in and pay him handsomely for the immense good that would certainly result from the inconvenience of his company, were it only judiciously made use of.**

It happened that when St. Philip Neri was living at St. Girolamo della Carità, he had, as might be expected, a large flock of penitents. This gave the sextons of his church a great deal more trouble and work than they liked; and conceiving a great dislike to him, they did all manner of ill-natured things to annoy him. Sometimes, for example, when he went to say Mass, they would shut the door in his face; at others, they would not give him any vestments at all, or if they condescended so far as to let him have them, they were sure to be shabby and torn; nor did they give him even these without grumbling and impertinence. Sometimes they actually took the chalice out of his hand, or hid it away together with the missal. When he had put the vestments on they made him unvest again, or, after he had gone to one altar, they made him leave it and go to another, or, what was worse, come back to the sacristy without saying Mass. And all this to get him to give up in disgust and go away from that church. This holy saint took this unworthy treatment in a spirit of great patience, never complained, never gave any sign of disgust; but he went on, taking no notice of these vexations, praying for these rude officials, treating them with kindness and respect, and doing them any service that lay in his power. He was strongly advised by his friends to put up with it no longer, and to betake himself elsewhere. But he could not find the heart to follow the counsel, because he did not wish to fly from the cross which God had sent him. And this cross lasted many years. At last, seeing that charity and humility were quite thrown away upon the official mind of that sacristy, and that impertinence so far from decreasing was daily becoming more and more insupportable, he had recourse to God for light to know what he should do. Fixing his gaze upon a crucifix, he uttered the exclamation: "O good Jesus! why wilt Thou not hear me? I have so long and so earnestly prayed Thee to give me patience, why hast Thou not inclined Thine ear to my petition?" He then heard an interior voice which said to him: "Thou askest Me for patience. I will give it to thee; but it is My will that thou shouldst

* St. Bernard.

acquire it by these very means." From that day forth he supported all annoyances with the greatest cheerfulness and contentment. And whenever he received ill-usage, either from these men or any others he made little account of it, never complained, and could not bear that others should speak about it. If any remarks were ventured in his presence, he was prompt in taking up their defence and excusing them. He became so attached to the place that for thirty years he could never be brought to think of leaving it. When the new Oratory of Chiesa Nuova was built, and when his spiritual sons had gone there to live, they never would have succeeded in prevailing upon him to accompany them and so abandon the beloved scene of so many years patient endurance, had not the Pope interposed his authority and obliged him to take up his quarters with his children.

25. *In this life there is no purgatory, there is nothing but heaven or hell. He that bears tribulations with patience, is in possession of Paradise; and he that does not, has to undergo a hell upon earth.**

A felon about to suffer the extreme penalty of the law, summoned as he stood upon the scaffold a Jesuit Father to his side. "Know father," said the unhappy wretch, "that I too was once a member of the Society, and that for a certain time I gave myself up altogether to a holy life, and to the observance of the rules; that I enjoyed supreme contentment, and that I did all things with facility and pleasure. I afterwards by little and little grew to be careless, so that at last I came to feel every little thing as an unsupportable burden, until I made up my mind to abandon religious life altogether. You now see the consummation to which my sins have brought me. I make this statement to your reverence in order that my example may serve as a warning to others."

26. *Learn, sister, to suffer something for the Lord without letting everybody else know that you are suffering.†*

Venerable Father Da Ponte, one Good Friday, begged our Blessed Lord to make him a sharer in His suffering. God heard his prayer, and sent him sufferings of the acutest kind, which lasted him all his life. He received them with the greatest jubilation, and even begged for more. He was asked one day how he was. His answer was—"Oh, how well God chastises the sinner! Know that, with the exception of the head, each particular member has its own special pain." No sooner

* St. Philip Neri.

† St. Teresa.

had he uttered these words than he was sorry for having done so, and he bound himself by vow never again to speak of what he had to endure as long as he could keep silence on the subject without offending God.

27. *Whoso aspires to perfection must take care never to say, "I was in the right and they were in the wrong in doing to me as they did." If the only crosses you are willing to carry be reasonable ones, perfection was never intended for you.**

Brother Egidius of Taranto, a Franciscan lay-brother, whenever he had to put up with trials imposed upon him by his Superiors or brethren (whenever, for example, they called him a good-for-nothing servant), would say with a smile, "That is right, lay it thick upon the ass, for he deserves far more than he gets." In consequence of the many miracles he wrought, a great concourse of people used always to be flocking to the convent, so that the community had neither peace nor quietness on his account. He was therefore sent away from Taranto to the convent at Bari. But no sooner had he reached his new abode than it began all over again. From morning to night crowds were coming to ask him for cures and graces, and the Fathers were put to much inconvenience in consequence. Wherefore a Chapter being called, the Father Warden severely reprimanded Brother Egidius, saying, amongst other things, that he was a drunkard, an idle and turbulent friar, hypocritical and ambitious, that his object in working miracles was to get himself looked upon as a saint. Last of all he bade him take a discipline in presence of the community. All this he bore without the slightest feeling of resentment. His only reply was—"I am indeed all that your Reverence says I am, a wretched caitiff at the best! And you only say the truth, Father Warden, when you say that it is not I, but the Blessed Virgin that works the miracles."

28. *If we would but look upon tribulation with the eye of faith; if we could only manage to remove from our mind certain mists of worldly wisdom which float between our understanding and the rays of faith, and so prevent the latter from penetrating into our inmost soul, how happy should we esteem ourselves in being calumniated, and esteemed not only as useless and unprofitable, but even vicious and unworthy! Is it not a high destiny to be persecuted and to do good, since Christ has called those Blessed who suffer persecution for justice'-sake? †*

* St. Teresa.

† St. Vincent of Paul.

The Apostles for this reason were filled with joy when they found themselves used spitefully, and cast out by the elders and chief men of the synagogue. And St. Paul says of himself that, under similar treatment, his heart was full to overflowing with joy and consolation: because he knew by faith the great price and value of tribulation.

Father Alvarez was once warned of a grievous accusation that had been laid to his charge. Whereupon, to the great surprise of his informant, he exhibited unmistakable signs of great exultation. "Now indeed I see," said the man of God, "that God wishes me well, seeing that He is leading me by the road He makes those that are dearest to Him journey in."

29. *If you look at the rod of Moses when it is on the ground, it is a serpent of frightful aspect; look at it in the hand of Moses, it is a wonder-working wand. Just so is it with tribulations. Considered in themselves, they are something terrible; considered in the will of God they assume a lovely and delightful aspect.**

St. Mary Magdalen dei Pazzi used to say that there was not any suffering so sharp, any adversity so hard, any labor so irksome, but that she could bear it with cheerfulness, if she were but persuaded it was God's will. In fact, during the five last years of her life of suffering and during her last illness, in the midst of the most excruciating sufferings, her attendants had but to whisper to her, "*The will of God,*" and she seemed to lose all sense of pain in the wonderful serenity the remembrance awoke in her.

30. *Whenever it happens that we have to suffer pain, sorrow, or ill-usage, let us fix our eyes upon those which our Blessed Saviour had to suffer. This will make ours supportable and pleasant; which however hard they may be, will seem to us after all but flowers in comparison with our Saviour's thorns.†*

Count Elzearius suffered many wrongs even from his own dependents, all which he endured with marvellous patience. When he was asked how he contrived to do so, he answered: "Whenever I am wronged by any one, I immediately set to work to think of the great affronts the Son of God has received at the hands of His creatures, and I say to myself, "Even though they pluck thee by the beard and buffet thee,

* St. Francis of Sales.

† St. Francis of Sales.

what would it all be by the side of what my Lord suffered with so much patience?' Sometimes indeed I do feel very much moved to indignation, but I quickly fix my mind upon some similar insult offered to our Lord, and I remove not my gaze until the emotion has quite passed away."

Indulgences of the Raccolta.

The publication of what is called the *Raccolta* or *Collection* of Indulgences reminds us to say a word upon this subject to the members of the Apostleship. The Apostleship of Prayer consists in offering up prayers and good works for certain general and particular intentions. As is mentioned in the tickets of admission, the members of the Apostleship have the privilege of copious indulgences upon certain conditions, precisely because they are members of this holy league. But there is another way in which they may gain large and abundant indulgences. Since their Apostleship consists chiefly in prayer, they may select, among various prayers, such as are indulgenced on their own account. Thus, whether the members are visiting a Church or praying at home, whether they are hearing Mass or attending other divine services, they can always find, among approved devotions and favorite prayers, a number which are indulgenced. The Church has been so liberal that an entire prayer-book is filled with indulgenced prayers or devotions, and those alone; and these prayers or devotions comprise daily, weekly, monthly and other exercises; also, for time of Mass, Benediction, visit to the Blessed Sacrament, mental prayer; for Confession, Communion; for the feasts of Our Lord, of the Blessed Virgin, the Saints, and for pious practices of all kinds; such prayers only being put down in this prayer-book as are enriched with indulgences.

Our readers know what an indulgence is. Each and every one of us, poor banished children of Eve, owes more to the justice of God than we can well pay for. The Holy Sacraments free us from the guilt of sin; but, as to the penalty or punishment which we deserve for that guilt, more or less still remains after the sin has been forgiven, and generally, it is more rather than less that remains, because our repentance has been so slight and our love of God so little. However, Christ, our

Lord, with His Heart of love, and His Blessed Mother with her heart of purity, and His Saints who imitate Him and her, have loved God so much that they have laid up an inexhaustible treasure of satisfactory works and merits which are in the Church's keeping, so that she can dispose of them and distribute them among poor penitent sinners. The Church does so, loosening the strings of this divine treasure to such as will do what she tells them. If they say a certain prayer or do a certain good work, etc., she will apply to them a certain portion of the abundant treasure which she has in store. And as she knows no other way of measuring the amount which she wishes to bestow, she measures it by referring to the canonical penances of old, and she says, for instance (*Raccolta*, page 1): To those who recite, "Holy, Holy, Holy, Lord God," etc., once, I apply the same quantity of satisfactory works as the faithful gained in old times by a canonical penance of one hundred days. This is what we mean when we say briefly—an indulgence of one hundred days. And so with all others. A plenary indulgence is the application of so much satisfactory works as will do away at once with all the debt of punishment due to one's sins. And if we gain a plenary indulgence for the souls in purgatory, it is applying to one of them so much satisfaction as will do away with all his purgatory in a moment. There is no need of our urging upon the tender devotion of the members of the Apostleship this great charity in behalf of the holy souls. It is a charity so much in accordance with the Church's spirit that she makes most of the indulgences, which she has given, applicable to these holy suffering souls.

The *Raccolta* is a prayer-book full of indulgenced prayers and practices. The book itself is authorized by the Sacred Congregation of Holy Indulgences. All indulgences which are found here are certainly authentic; such as may be found in other prayer-books, and are not given in this one, cannot be pronounced authentic for certain, unless distinctly proved; inasmuch as the Cardinal Prefect of the Congregation says that "His Holiness has approved of this collection, and orders it to be received by all the faithful as the genuine and authentic collection of the indulgences hitherto granted." (*Decree prefixed to the Raccolta.*)*

* Cloth, fine binding, 75 cts.; cloth, full gilt binding, \$1; Morocco, full gilt, and clasp, \$1.50. A copy is given gratis to every one who pays cash for six copies. Liberal discount on orders of more than ninety-nine copies. Address,

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The Angelic Year.

THE ANGELS AND ST. FRANCIS OF SALES.

(*December.*)

"Do you see that child? how beautiful he looks! how amiable!" Thus, according to the account given us by Charles Augustus of Sales, were the people wont to exclaim on beholding the young Francis when but a child. The same authority elsewhere adds: "Such was the expression of his features that there shone out from his child-like countenance an indescribable ray of heavenly grace; and it was most edifying to watch him on Sundays and holidays kneeling before his mother in the church, his little hands joined in prayer, his eyes fixed on the altar, with such an air of attention and devotion, that he looked like an angel fresh from heaven." An angel, indeed, in human flesh, Francis of Sales ever cherished the most tender affection for these heavenly spirits. "Make yourself familiar with the holy Angels," he would say to Philothea; "often fancy them invisibly present to you, and whilst you cherish with peculiar love and reverence the one who presides over the diocese in which you are, let not the guardians of those around you, and more especially your own dear Angel, have a less equal share in the confiding devotion of your heart. Pray to him often, suffer no day to pass without some little act of piety in his honor; and in all your trials and troubles, whether spiritual or temporal, beg their speedy aid, that so they may coöperate with you in carrying out your various plans of action. Blessed Peter Faber, who was the first priest, the first preacher, the first professor of theology in the Society of Jesus, as also the first companion of St. Ignatius, its founder, tells us that on his return from Germany, where he had done great things for God's glory, having to traverse many heretical regions, he received innumerable consolations from his simple practice of saluting the Guardian Angels of each parish as he entered it. His miraculous deliverance, on more than one occasion, from the stratagems of the heretics, the powerful effect his every word wrought on the minds of his hearers, clearly shew how affectionately these Angelic Ministers watched over the life of their servant; and how they ensured the success of his labors in almost per-

sonal matters. So impressive was his tone, when relating this fact, that a young lady who had heard it from his own lips could not repeat it, even four years afterwards, without deep emotion." In one of his letters to a Bishop, Francis wrote: "It is my earnest desire that you show the greatest confidence and devotion to the holy guardian of your diocese; for it is unquestionably a source of no small comfort to have recourse to such a powerful mediator in the perplexing duties of your high office. All the Fathers and theologians teach that Bishops, beside their ordinary angel, have also another one assigned them for the better fulfilment of their episcopal duties. You ought then to confide implicitly in both, and by repeated invocations contract a certain holy familiarity with them; but in diocesan matters it is most befitting that your confidence and devotion be principally directed to the Angel presiding over that district." Among the counsels given by this saintly director to superiors, one of the first is the following: "God wishes your service to consist in the proper direction of souls. Be therefore most sincerely devout to your good Angel." Francis carried out in practice what he recommended in theory. On entering Chablais, whither he had come to root out heresy, his first act was to invoke the Angel of that province; and wherever he went to preach in the neighboring towns and villages, he invariably began this holy exercise by a short fervent prayer to the Angel Guardians of these places. We have every reason to suppose that in the case of his own Angel, he was wont to salute him with the following little ejaculatory addresses; for in his counsels and exhortations to his Daughters of the Visitation, we find him repeatedly insisting on their adopting them as so many short formulas of daily homage to their good Angels:

"Glorious Angel, who watchest over me, pray for me."

"Guardian dear, bless me."

"Happy spirit, defend me from the wiles of the enemy."

"Most loving protector, grant me a scrupulous fidelity to your inspirations." Beside the above-mentioned, St. Francis proposes to the faithful at large the following beautiful little prayer:

"Most holy Angel, present me before the blessed company of God's Saints; forsake me not till, joined to that holy band, I may sing the praises of my Jesus forever." Speaking of the reverence and respect due to priests at all times, but particularly whilst reconciling the soul

with its Creator in the holy Sacrament of Penance, St. Francis adds : "Let them prostrate themselves before their Confessor with all humility, making a profound bow on entering, their hands joined and their eyes cast down, honoring God Himself in the person of His minister, and regarding His vice-gerent upon earth as an angel sent from heaven to reconcile us with His divine goodness and mercy." Perhaps when writing these lines the Saint had in mind the edifying and instructive little incident he himself had witnessed when he conferred holy orders for the first time. "On the Saturday following Ash-Wednesday," says his biographer, Charles Augustus of Sales, "St. Francis had held a general ordination in the church called after his name. Among those just ordained, he took particular notice of one quite unknown to him, on whom, however, God had been so lavish of His graces as to allow him the enviable privilege of seeing his angel face to face. When the ceremonies were over, Francis observed that the good priest suddenly stopped at the door of the church, as if disputing with some one the right of precedence. The holy Bishop happening to pass by, on his way out, questioned him as to the cause of this somewhat strange proceeding. The priest frankly confessed that he was contending with his good angel, adding that up to this time the angel always walked before, but now," said he, "my holy companion refuses to take precedence and holds back." "The servant of God," says Charles Augustus of Sales, "was so much struck by this edifying little anecdote that, when conferring Holy Orders, he would often make use of it to impress upon the newly-ordained priests a due appreciation of the dignity of their sacerdotal character."

CATECHISM OF THE HOLY ANGELS.—*Continued.*

57. Were the angels created before the material world ?

Answer. The most common opinion is, that the creation of the angels formed a part of the whole great work of the creation of the universe. The relations of the angels with us show that they do not constitute a world apart from ours. Accordingly, it seems hardly probable that God, whose works are perfect, should have created the angels independently of all the rest of creation ; for a part is imperfect when it is separated from the whole to which it belongs.

58. Where were the angels created ?

Ans. Bodies and spirits, says St. Thomas, form but one and the same universe ; and as spirits were created to preside over the world of bodies, it was fitting that the angels should be created in the most noble physical place, whether that place be styled the empyrean, or receive any other name.

59. Were the angels created in a state of beatitude ?

Ans. God created the angels in a state of *natural* perfection, not in *supernatural* beatitude, which consists in the vision of His essence. The angels, on account of the perfection of their understanding, when in the state of trial, enjoyed an excellent *natural* knowledge of God.

Primitive Innocence Renewed.

(Continued.)

57. A holy man by the name of Bernard, instituted, in the twelfth century, a Congregation of Monks, who followed the rule of St. Benedict, and who were first established in that department, in the north-west of France, which is now called *Eure et Loire*. One of his disciples, by the name of Jeffrey, has written his life, and although he prefers to dwell chiefly upon the virtues of the holy founder, he also relates some of the singular favors with which it pleased the Lord to glorify His servant.

A shepherd, who had care of the flocks of the monastery, through negligence, left one of the calves behind in the woods, and when he perceived it, went back, but was not able to find it. Some days later, as the holy Abbot was seated, with some of his monks, under a tree, he saw at some distance a wolf come out of the forest walking slowly and guiding a calf, which he struck gently with the end of his tail from time to time, first on one side and then on the other, to prevent it from straying to right or left, and in this manner kept on until they reached the tree, under the shade of which the monks were sitting. They at once recognized the calf which the shepherd had lost, and were greatly surprised to see an animal, so blood-thirsty as a wolf, not only do no harm to a calf, but even become its custodian and guide until it was restored

to its lawful owner. Coming near the tree, the wolf never stopped until he reached the feet of the Abbot, where he stood a few moments looking up most wistfully into his face and then bowing his head, as if in salutation, turned about and went back to the woods.

58. In the sixth century, there lived in Normandy the holy Monk Paternus, who afterwards became Bishop. In a short history of his life, compiled by one Fortunatus, likewise a Bishop, we read that once when Paternus was going from one monastery to another, he wished to take with him two doves. One of his companions opposed this, saying: "Since you are going away, leave me the doves in memory of you." To which proposition Paternus replied, they shall remain with whichever they love best. He set out for the other monastery, which was about eighteen miles off, and on the following morning the two doves came flying to him at his new residence. Fortunatus remarks that this servant of God deserved to be followed by doves.

59. In the seventh century, St. Fructuosus was Bishop of Braga, in Portugal; he was of noble birth, piously brought up, and afterwards embraced a monastic and solitary life which he subsequently, against his will, was obliged to exchange for a Bishopric which he administered in a holy manner. The memoirs of this prelate were written by a cotemporary, who mentions that the large fortune which Fructuosus possessed, was spent in founding churches and monasteries, what remained over and above, being distributed to the poor. The fame of his sanctity spread far and wide, and after he became a monk, many persons of distinction wished to follow his example. This monastery, although in a remote and not easily accessible place, was nevertheless much more frequented than was pleasing to the Saint, whom many were desirous of visiting through a spirit of devotion. To get rid of this distraction, the Saint buried himself in the wood, and succeeded so well in hiding himself that he was not discovered, notwithstanding the search made for him. His admirers, however, still frequented that solitude in the hope that sometime his hiding place might be found out, which at last came to pass in the following manner. There were, about the monastery, some tame birds of the raven species, who, one day flying about in the woods, here and there, without resting any where, finally reached the spot where the blessed solitary had hidden; as soon as they saw him, they began to croak in so noisy a manner, that both monks and visitors,

attracted by the disturbance, went to see what was the matter, and to their great joy found the holy man whom they were seeking.

After he had returned to his monastery, on another occasion, as the blessed Fructuosus was traversing an open and solitary place, he saw running towards him a young hind, followed by numerous dogs and hunters. As the Saint stopped, the hind took refuge under his mantle, and he at once took up her defence. "Go away from here," he said to the dogs, "and do not molest this poor creature." So the dogs went away, and blessed Fructuosus opening his mantle set the hind at liberty, but the animal followed him to the monastery and went about wherever the Saint went, and if, at any time, it happened to lose sight of him it began to moan piteously and never stopped until he returned; even when the holy man went into his cell to take some repose, the hind went also and lay at his feet. Thus was St. Fructuosus dear not only to God and man, but also to irrational animals.

60. The Cistercian Abbey in France, had for third Abbot a holy man by the name of Stephen. Angelo Manriquez, in his introduction to the Cistercian Annals, tells us that this saintly Abbot was of an English noble family named Harding; while still young he left England to study in Paris, and before he entered upon the monastic life, made a pilgrimage to Rome. About the year 1110, he fell ill, and it was judged expedient for the good of his health to draw blood. The infirmarian, who greatly loved the saintly Abbot, was anxious to restore the strength of the invalid by some food more delicate than such as was provided for the community, but so great was the poverty in which the monks lived, that nothing was to be found. The patient languished to the great pain of the good infirmarian, until one day he had the consolation of seeing a large bird come flying towards him bringing a fine piece of fish which was appropriated to the use of the sick Abbot.

61. St. Gerold was a hermit who lived in the tenth century, first in the married state, and afterwards in a solitude among the Alps, where he constructed for himself a small hut. Some hunters of a certain Count Otto, pursued a bear to the vicinity of the hut and coming suddenly upon the holy Abbot, he made a sign with his staff which caused the dogs to cease running and barking at the coveted prey. The hunters spoke of this adventure to the Count, who wished to go and visit the solitary; when he saw him he embraced him affectionately,

and showed him every mark of respect; he also placed at his disposal a goodly portion of one of his fields to erect thereon a domicile for his monks. Gerold accepted the offer, and began the work of construction, aided by three of his companions; he also made special use of the bear for the transportation of stone and wood. He afterwards lived and died in that monastery following the rule of St. Benedict, and had for his companions in the religious life his two sons, Udalbric and Cunone, both of whom died in the odor of sanctity.

62. In the fifth century there flourished in Auxerre, the monastery of St. Germanns, famous for the odor of religious virtues which drew many there to embrace the monastic life; among these was a holy youth by the name of Mariano. After some trials he was admitted into the monastery, and the Abbot, the better to try his virtue, gave him the care of the cattle. The excellent young man accepted this office not only willingly, but as eagerly as men of the world grasp at promotions and honors. In the vicinity of the pasture a bear had her den and during the night went prowling about in search of food for herself and her young. The calves of Mariano were a strong temptation, and she had tried several times to get at them, until finally one night she fell into a snare which had been prepared for her. The holy monk saw it all in his dream, and rising went at once to the place where the bear was struggling furiously in the trap. "What are you doing there, bear," said Blessed Mariano, "get out of that trap quickly and go away to the woods, and do not dare to appear here again." The bear disentangled herself, and bowing her head as if to thank the monk, went away and was not seen again.

Another time while Blessed Mariano was standing with his flock, he saw a wild boar run directly towards his cell, and go in there to save himself from the dogs which were following him. Leaving his cattle, Mariano also ran to the cell, and calling the dogs who were assailing the boar, he made them quietly go back; then entering the cell where the boar had taken refuge, he set him at liberty. The birds in the woods were in the habit of lighting upon the hands and arms of the Saint to be fed by him.

63. In the life of St. Anselm, Doctor of the Church, we read among other illustrious examples, the following fact: *a.* One day, while he was a Bishop, as he was going from his place of residence into the country,

some of those persons who were accompanying him saw a hare, upon which they set their dogs, the hare running here and there and finding no place of refuge, until finally it took shelter under the horse upon which Anselm rode. The Saint stopped his horse and the dogs instantly surrounded him, but did not dare advance a step to seize the hare as they were desirous of doing, but remained at bay to the wonder of the beholders, who, nevertheless, confidently expected the hare to become the victim of the dogs. The Saint thought otherwise, and asked them how can you laugh to see this poor little creature, in such danger of its life, have recourse to our protection? We should rather admire in this fact a figure of what actually happens in our souls. When the soul is about to leave the body, those evil spirits which during life have surrounded it with temptations on every side, renew their assaults more vigorously. At that most critical moment, the soul seeks a place of refuge and defence from such fierce enemies, who on their side, are exulting in the hope that the miserable soul is about to fall into their hands. The Saint then turned to the dogs and commanded them to allow the hare to depart unharmed, which it did, running and bounding back to the fields. Then the Saint went on his way.

b. Although the following trait is not exactly of the nature of those which we have hitherto undertaken to narrate, we are still unwilling to pass it by, since, as in the last instance, the Saint took occasion to draw from it a beautiful instruction. A boy had tied a string to the leg of a bird, and amused himself by holding the string in his hand and seeing the bird fly as far as its length would admit; then he would catch the bird again, then let it go, and so on. St. Anselm felt so much commiseration for the bird, that by his prayers, he obtained the breaking of the cord and the bird flew away, much to the grief and displeasure of the boy. Then turning to those who accompanied him, the holy Bishop asked: "Did you observe that boy's manner of playing with that bird?" That is what the devil does with many men; he first throws his shackles around them and then, at his pleasure, draws them into different sins. Some, touched by remorse, try to emancipate themselves from the grasp of Satan, but he holds the cord firmly and soon draws them back to himself; they can only liberate themselves from his tyranny, when a powerful effort, aided by Divine grace, at last severs the cord of evil habits.

c. St. Anselm, notwithstanding his wisdom and sanctity, was obliged to leave his See for a time : afterwards the difficulties were smoothed over, and he was preparing to return to England, when he was detained by illness. His friends feared they should lose him, so great was his weakness and disgust for food. When questioned whether he felt no appetite for anything, after much pressing he finally replied that he would take a partridge if one could be found. So greatly was the holy Bishop beloved by all that five servants at once started, and went through field and wood in search of the bird which however they had not the consolation of finding. But God willed that an animal should be the means of gratifying the desire of His servant. Another domestic, who knew nothing of this was going into the wood on another errand, and as he was going along he met a martin with a quail in his mouth which he dropped before the man and went away. The servant brought the quail back to the house where it was prepared for the invalid, who began thenceforth to improve and soon regained his former health.

A Recent Copy of Blessed John Berchmans.

In one of the prettiest spots that can be found among the defiles of the Carnic Alps, lying on the brow of a mountain, and looking towards the south, is the little country town of Avaglio. Here on the 5th of November, 1853, was born Peter Rabassi ; whose parents, Peter Rabassi and Angela Ruoti were both of good position, though not furnished with temporal riches.

When the child was five years old, his mother's death brought to his youthful heart its first pang of sorrow. Charitable friends, indeed, did all that they could to soothe and comfort him ; but what can fill, in a child's bosom, the void of a mother's tender love ?

The dawn of reason showed forth all the beauty of his soul and his heart's wealth ; to know and to love God was his only calling ; from his earliest years we saw him, day by day, hastening to the Church, serving Mass, praying long and fervently ; and at break of day and set of sun pouring out before the Blessed Sacrament, the love-teeming longings of his heart, and offering to our Lord his desires and his sufferings.

When he was ten years of age, he was sent, first to the gymnasium, and afterwards, to the external schools of the Archiepiscopal Seminary at Udine. Very soon the youth's plain-dealing, openness and joyfulness of character won for him the love of his teachers and schoolmates alike; the latter loved him for his sweetness and friendliness to all; the former praised him for his diligence in study, his obedience, and his daily progress in virtue; he was the most faultless among the pious. Never did there appear in him the shadow of levity; never was the smoothness of his brow ruffled by anything like gloominess. His heart never had to smart from the hidden strings of ambition, the uprising of pride, or the galling fretfulness of jealousy. In him guilelessness walked hand in hand with prudence; lowliness of heart guarded him in every triumph; in all things he saw God, in all served and obeyed Him.

That, however, which is, more than all besides, worthy of admiration, and which we put before Christian young men, for their imitation, is the simplicity and carefulness with which Peter Rabassi performed all, even the most common actions; so that, in good truth, could we say of him: "He did all things well." (*Mark* vii, 37.)

Scarcely had the holy youth begun his higher studies, than a striking change was wrought in him. Self-perfecting no longer contented him; he longed to lead the souls of his fellow-men safe to heaven; and with this end in view, he gave himself, heart and soul, to the Apostleship of Prayer; the true spirit of which, in all its loftiness of aim, had already been grasped by this noble heart; and, even at this day, in the memories of his countrymen, there may be found, in all freshness, the remembrance of the whole-souled strivings of this young apostle, to enrol, under the standard of the Sacred Heart of Jesus, the largest possible number of persons. He sought to win over his schoolfellows, by plainly setting before them the dangers threatening Church and State, and the need there was of recourse, in their peril, to the Heart of the Saviour. To their parents, he spoke with the same earnestness of the necessity of prayer, and showed them how well-timed was the making of the Holy League to which he invited them. And, when he had succeeded in gathering many of them together, he would try to make their meetings more pleasing by reciting some poem, written by himself; or by reading some discourse in praise of our Lord, or His Blessed Mother, especially, if one of their feasts chanced to fall on a meeting day.

At last, however, the time came for him to choose a state of life, a time full of importance, since on the choice then made hangs an after-life of happiness or wretchedness. Woe to that young man, who blindly and recklessly starts off in some path in life, who is guided merely by the changes in men and things around him, in utter disregard of the fact, that in God's watchful care for us each has a line marked out for him along which we may travel without fear, outside of which, we are ever running the risk of wofully falling. And yet, how few there are, in whom the liveliness of youth yet lingers, who, in silent prayerful recollection, listen to the whisperings of their faith—to the calling of God! And alas! countless are they who swerving from the path wherein God would have them walk, cause misfortune and sorrow to the Church and to their country!

Peter Rabassi gave himself up to prayer, increased the number of his practices of penance, and set about choosing, once and forever, his state of life, taking God alone as his guide.

Wishing to tread in the footsteps of B. Berchmans, he felt himself called to the Society of Jesus. His father, far from standing in the way of his son's choice, was the first to advise him to enter the religious state, seeing, as he did, that therein alone he would find peace of soul.

On December 8th, 1871, he was received into the Society, and after putting a few things in order, went to the Novitiate at Eppan. Then doubt was over; and he could close his eyes in peace at night, to open them without fear, on the morrow. If, however, the field of fancy was forever shut to him, there now opened before him a boundless field of labor, the traversing of which could not be done by listless dreaming. With all manliness did the holy youth enter on this new field, as if he foresaw how few in number were the days of life yet left to him. Here, also, shone forth his simplicity; nothing wonderful was seen in him, none of those awe-inspiring gifts of Heaven; no severe austerities, nothing out of the common life of a religious.

This should not surprise us; for neither in extraordinary penances, nor in the performance of things marvellous does holiness consist; it is made up of a burning love of God, a joyous promptness in undertaking all, in bearing all, for His greater glory; a never-ceasing carefulness to do all that He would have us do, exactly and perfectly. This is the mirror of true, well-grounded sanctity; and it may be realized as well

in the lowliest offices of the community, as in the higher works of the teacher or the preacher.

This truth made of Berchmans, the saint of our altars ; this was the rule and guide of our pious novice.

On January 1st, 1872, Peter, with joy greater far than lips can tell, was clothed in the habit of St. Ignatius.

With new strength and spirit, he strove to raise still higher the edifice of his perfection ; and a few words of his, showing his inmost soul, will be grateful to the reader.

“Morning prayer is a loving soul’s morning sacrifice to God, the best offering she can make to Him of the day’s first fruits.” Peter Rabassi was wont to call “meditation, a furnace in which our nature, like a formless mass of cold iron must, by heating, be made capable of being drawn out under the blows dealt by the hammer of mortification ; the school at which we ought to make more life-like our likeness to Jesus Christ ; the banquet wherefrom the soul should draw all needful strength and doughtiness to enable her to withstand her most formidable foes.”

Ever united to God, he had to do but little violence to himself to bring together all his powers of mind and check the wanderings of fancy. To judge of the warmth and closeness of this favored child’s dealings with God, it would be enough to look on him as he came from prayer, to enjoy the sweetness of the perfume shed abroad by the loveliness of his virtue ; and to hear him speak of things of heaven would show well the clearness of his soul’s vision, the nobleness of its yearnings.

For the most part, he found in prayer a profound peace ; sometimes, nevertheless, dark clouds overcast his soul, without, however, lessening in the least, the courage of this fervent religious, who, stayed by those principles which are the groundwork of our faith, and guided by an enlightened spiritual father, went for aid to the Hearts of Jesus and Mary, and there found again the sweet quiet his mind had lost.

“After the days of my first probation,” wrote he to a holy priest, who had been his confessor, “that is, after I put on the religious habit, sadness has been a stranger to me ; I have been enjoying an unending Easter ; true it is that, now and then, I am full of fear, when I think of death or judgment ; but the thought of the Most Holy Virgin and of the Heart of her Son, chases far away every cloud.”

The recreations and walks, usual among religious, have a two-fold aim; the restoring of the strength of the body, weakened by long hours of study; and secondly, the keeping alive of fervor by the nourishment afforded by pious intercourse; hence Peter says: "The recreations are spiritual conferences, not scientific or literary meetings; studied discourses are, then, out of place; there should be more of the language of the heart, than of that of the mind, rather quiet than outburst of feeling; more humility, than rhetoric."

The sweetness of disposition, which, in the young religious, was allied with pleasantness of speech, won for him the love of every one. His candor, his frank and pleasing conversation, his wisdom and far-sightedness attracted the attention of his companions who found it hard to remain untouched by the magic power which dwelt in that countenance beaming with holy joy, and in that tongue from which fell words so full of sweetness. Besides great skill in changing, at the proper time, the subject of conversation, Peter showed a rare tact in suiting himself to the characters and ways of thinking, of those with whom he chanced to be.

He had made up his mind never to follow the bent of self-will, but to put himself in all things, under the direction of him, whom God would place over him. To keep this purpose ever before him, he wrote in a note-book: "I am convinced that, if I wish to become a saint, it is absolutely necessary for me to be, in the hands of my ghostly father, like clay in the hands of the potter; showing in my conduct naught of self but an eagerness to carry out blindly what he bids me do."

One beautiful morning in spring-time, Peter and one of his companions went to divert themselves on the smiling hills of Eppan; the sky was cloudless, the air laden with the fragrance of the flowers, the whole country around filled with life and gayety. Peter's companion had stopped to gaze in rapture on the beauties Nature spread out before him, when a poor, little boy, clad in rags passed by them. Peter, caressing the child said to his comrade: "The sky and the landscape you admire so much are, I acknowledge, beautiful; but O! immensely greater is the beauty of this child's soul." And then he began to speak of the excellence of grace, in words so full of wisdom and tenderness, that his fellow-novice was, as it were, beside himself, in loving wonder.

Blessed Berchmans used to say : " Common life is my greatest mortification." And Peter had this ever before his mind, Every motion of his soul, every movement of his body that was under his control, had the common rules as its mainspring ; if he were reproved for some blameless defect, he did not excuse himself ; if humbled before his brethren, he showed more content than he would had praises been lavished on him ; when badly clothed or lodged, he said not a word ; when sick or worn out by hard work, he showed no sign of sadness or displeasure. In a word, in everything that happened and at all times he showed that gladness and cloudlessness of soul, which belong to him alone who seeks, in all things, the fulfilment of the Divine Will.

At last came the day of exile for the Society of Jesus ; and Peter, in company with his brethren, went first to Paris and afterwards to Laval. He had shortly before been deprived by death of his dearly-loved Master of Novices ; and a few days before they left Epnan, death snatched from them their Provincial ; and so, grieving over the loss of these good fathers, saddened at the thought of bidding farewell to the land of their birth, these religious began and finished their journey in tears of sorrow.

As for Peter, these trials were but the dew that comes but to make more fruitful the already fertile soil.

At Laval he showed redoubled fervor ; he was ever renewing the sacrifice to Jesus of all pleasures, of all comfort earth can give, keeping for himself nothing but poverty, contempt and sufferings : " The mother of the true religious," said he, " is the Cross ; of it he is born, under its shade he passes his life ; in its arms he should die. I wish to be from this hour a disciple of Jesus crucified, and to reproduce daily in my soul trait after trait of likeness to my Divine Model. Oh ! holy Cross of Jesus ! thou who alone shouldst be a reality for me, while all else is but a vanity and lying ! I lovingly embrace thee, that I may be born again in Jesus, my hope, my all."

Hard and long would be the task of noting, one by one, all the virtues that lent their several charms to the embellishing of this holy soul. Poverty was the object of his deepest love ; nothing of value would he have about him,—not even those little things which he had brought from home ; food, clothing, none of the conveniences of life seemed to him worthy of a thought ; his joys were all bound up in his " hidden life with Christ in God."

The purity of his soul was reflected in his peaceful, joy-breathing countenance; full well did he know the frailty of the vessel which holds the priceless jewel of spotless purity, and, therefore, he took every precaution to shield himself from harm. Angelic modesty, a child's tender affection for the Queen of Virgins, the greatest respect for his own body, which he looked upon as the Temple of the Most High; these were his safeguards against even the slightest temptations.

Eagerly desirous of humiliation, he sought it in all places, and when he had gained the object of his search, his pleasure knew no limits; for he was persuaded that the disciple of the Saviour should desire nothing, except to be trampled under the feet of all—“*Sub pedibus omnium.*”

He deemed obedience “the one thing necessary,” of which the Gospel speaks. His whole life was one long-drawn act of obedience; and his death the final token of the thoroughness of his submission to Heaven's good pleasure.

The unflagging practice of these virtues, so many and so bright, made him ready for his departure from this world,—a departure which was not long delayed.

He had long been troubled by a fever; and towards the end of October its violence had reached its highest point; and this with a severe attack of pleurisy showed but too plainly the near approach of death. All the best-suited remedies were tried in vain; and they had to tell the sick youth that the end of life was near at hand. He received the tidings with calm and joyful satisfaction, and at once offered himself without reserve to the Heart of Jesus.

On November 13th, after he had greatly edified all those present by his holy resignation, Peter Rabassi gave up his soul to his Maker, and went to celebrate in heaven the Feast of St. Stanislas, whose every virtue, but especially those of ardent love of Jesus Christ and His blessed Mother, and of cheerfulness in every action and every suffering, he had so faithfully copied. He had hardly begun his twenty-second year, and had spent only three years in religion; but in that short time he had gathered a goodly store of the wealth of heaven and had given youth a beautiful example of faithful correspondence to divine grace, showing them the road wherein they must walk, if they are desirous of reaching speedily and in retirement a high degree of true virtue.

The mortal remains of this servant of God rest at Laval; and from his ashes, comes forth a warning voice, that bids us despise the fleeting goods of this world, and give all our attention to the amassing of those treasures which pass not away with time; he reminds us also, that, in the light of faith, nothing is trifling: a glass of water given in Christ's name is no less worthy of reward than the toiling of the apostle.

All the faithful, but particularly the Associates of the Apostleship of Prayer, can and should, follow the example Peter Rabassi has left them. Let us remember that, as a graceful mosaic is made by the tasteful inlaying and cementing together of an almost infinite number of little stones, so is a saintly life made of an unbroken chain of small acts of virtue; and let us, one and all, be thankful to the most merciful Heart of Jesus for having so kindly put perfection within the grasp of every one, and likewise, for having given us models the more easy of imitation, because they show forth nothing which it is out of our power to acquire.

Record of Contemporary Events.

1. Towards the close of the month of September, the attention of the Catholic world was arrested by the publication of a letter, addressed by His Holiness to his Eminence, Cardinal Nina, then about to assume the office of Secretary of State, which had been made vacant by the demise of the late Cardinal Franchi. This letter, which set forth the intentions of the Holy Father in the government of the Church, was destined to a world-wide publicity, and in fact, may be said to correspond in some manner to the so-called *Programme* which each new government is accustomed to issue, in which it announces to the world the ends which it proposes to itself as well as indicates the means to be employed for their attainment. In the case of the Popes, the form, not the substance, is new, the same object having hitherto been accomplished by the first allocution which the new Pontiff is in the habit of addressing to the Sacred Consistory of Cardinals. But the *opportuneness*, both of this departure from established custom, as well as of the wide spread dissemination of this important letter, is most apparent and striking. From the very first days of the pontificate of Leo XIII, it had been noised abroad by the non-Catholic press, and even by a certain faction of so-called *liberal* Catholic journals, that a great change was about to take place in the practical government of the Church; that the new Pope was not disposed to carry out in all things the views and measures of his illustrious predecessor; that a reconciliation of the Italian government with the Holy See, looked upon by Pius IX as impracticable under the existing state of things, was quite in accordance with the wishes and designs of Leo XIII: it was even asserted that negotiations, tending to bring about this effect, were already on foot.

Now the first acts of Leo, on assuming the pontificate, as well as his allocutions and letters, all gave a most formal and solemn denial to these false representations; still *liberalism* would not acknowledge itself de-

feated ; the same things were continually repeated for the foolishly conceived purpose of creating in the Church and around the Pope, an atmosphere of conciliation, a pressure of fictitious opinion which should *oblige* the Holy Father to fall into their views and act according to their desires. But the Popes are not to be dictated to by public opinion, on the contrary, they are its divinely appointed guides in all that concerns faith and morals ; the letter of Leo XIII, to the Cardinal Secretary, is but an additional proof of this fact. Its length prevents us from reproducing it entirely ; it can, moreover, easily be found in any of the journals published during the month of September ; but our *Record* would be incomplete without allusion to it.

The Holy Father calls the attention of his Secretary of State to four principal points, declaring, to use his own words : " It seems to Us opportune, before you enter on your new functions, that We should address you this letter, in order to make known to you Our views on several important points to which your incessant care will have to be specially devoted."

The first of these four points alluded to is the necessity of proving, by every possible means, that accord, which it is the intention of Divine Providence should exist between Church and State, which constitutes the natural order of things and which is the true and only source of peace and prosperity for the nation. And this should be brought about not by sacrificing the divine rights of the Church and thus making her subservient to an earthly power, nor, on the other hand, by usurping the prerogatives of the State which, in their legitimate sphere of action, are independent, but by showing those who hold the reins of government the harm they do to themselves and to their subjects by striving to enslave the Church and control her liberty of action. Every one is aware of the great moral and intellectual decadence of minds, not only concerning the truths of revelation but also regarding natural truths which relate to morality and to serious principle. " We pointed out as the principal cause of that decadence [says the Pope] the sacrilegious attempt, openly avowed, to separate Christ and His Church, in which alone there is power sufficient to restore its most grievous losses. . . . The Church, as every Catholic believes as an article of faith, always animated with the spirit of Christ, who has promised her His unfailing assistance, has been constituted the mistress of truth and the guardian of a sacred and immaculate law, and through this authority she still possesses to-day all the strength necessary for the cure of the intellectual and moral corruption which infests society and can bring it back its pristine health. . . . Actuated by these intentions We desire to make Our voice heard by those who rule the destinies of nations, inviting them warmly not to refuse the solid succor

which the Church offers them in these times when the want of it is so much felt."

From this general intention are derived the two special applications which constitute the second and third points alluded to in the letter. The Holy Father thus expresses himself upon the second point: "You are aware that in order to obey this impulse of Our heart We have addressed the powerful Emperor of the illustrious Germanic nation which specially demands Our solicitude on account of the difficult position of the Catholics in it. Our words, which were solely inspired by the desire to see religious peace restored to Germany, were favorably received by the august Emperor and have had the happy result of bringing about friendly negotiations, in which Our object has not been to obtain a mere truce, which would leave the way open for new conflicts, but, once these obstacles removed, to secure a real, solid and lasting peace. The importance of this object, justly estimated by the wisdom of those in whose hands are placed the destinies of the Empire will, We are sure, lead them to extend to Us a friendly hand to attain it." The third point refers to the East where recent events were preparing changes which may result profitably to the interests of truth and of the Church of Christ. "Nothing will be left undone by the Holy See to promote those interests, and We entertain the hope that the illustrious churches of those regions may again return to life and shine with their ancient splendor."

Finally, the last point is thus touched upon by His Holiness: "You ought also to devote your most serious attention to another point of the greatest importance—the very difficult situation in which the Head of the Church is placed in Italy and Rome, since he was despoiled of the temporal dominions which Providence handed over to him centuries ago for the purpose of protecting the freedom of his spiritual power." Here, the Holy Father renews the protestations reiterated by Pius IX as long as he lived, and to which he himself had previously given utterance in his allocution of March 12th, 1877, where he laments the violation of sacred rights; the confiscation of Church property; the control exercised over such instruments as might be employed in the Pope's service; the suppression of religious communities in Rome, and the erection, in the very city of Peter, of Protestant temples and schools of impiety. His Holiness goes on to state that, subsequently to his allocution, the condition of the Holy See went from bad to worse, new acts of sacrilegious usurpation took place, and he mentions the attempts made against the newly elected bishops, under pretext of exercising the right of patronage, which did not exist in the Italian government and which, if it ever had existed, would now be null and void for the reason thus expressed by the Pope: "It is merely enough for Us to recall that

the Apostolic See, whose duty it is to supply the bishops, was accustomed to accord the right of patronage only to princes who had deserved well of the Church by sustaining its privileges, supporting its development, increasing its patrimony; and, on the contrary, those who attack it by disputing its privileges and taking possession of its property, are rendered thereby incapable, according to the canons, of exercising the patronage."

Such, in a few words, is the substance of this document which has been very generally read and freely commented upon by most of the journals of the day. One can hardly fail to admit, first, that it is one of the most important documents of our times; secondly, that it is written with as much prudence and moderation of language as force and energy of substance; and, thirdly, that Leo XIII follows everywhere and in all things the course marked out by Pius IX, applying the same principles and the same views not only to his personal circumstances, but likewise to the new events which have transpired around him. These conclusions are to be found not only in the columns of Catholic journals, but are also admitted by the Protestant and infidel press of all countries.

As to the justice of the complaints of the Holy Father and the opportuneness of his views, different judgments are passed. Conservative journals, even non-Catholic, unite in full and complete approval. The *Saturday Review*, of London, one of the best accredited agents of English Protestantism, expresses in a few words the thought of all by saying: "It is a very grave error to leave the Pope in a condition to be able to say with truth all that Leo XIII asserts of the Italian authorities." With those Italian journals which have espoused the cause of the kingdom of Italy, the case is of course different; they complain, not that their government has placed the Pope in a condition to say with truth what he does say, but that he should say it so adroitly and so publicly in a manner which cannot fail to carry conviction to all upright minds. They attribute to the Holy Father the intention of isolating Italy and making for himself, by means of an understanding with the other powers, a lever with which to break down Italian unity. Vain declamations! All the world knows that Italy has constantly refused every means offered by the Holy See for restoring religious peace to the kingdom; knows that revolutionary Italy, which actually controls the country, is not content with continuing the system of oppression already begun, but aims at the utter destruction of the spiritual power; knows that among all governments she is the most distinguished for hatred of Catholicism; knows, finally, that a violation of the rights of the Pope is at the same time an infringement of the prerogatives of the faithful, to whatever government they may belong. The isolation

of Italy is the natural consequence of her policy, it is not the work of the Popes, to whose greater interest it would be to live in friendly relations with the nation in whose midst their estates are placed.

2. We have already seen what are the hopes of the Holy Father with regard to the possibility of a friendly understanding with the Emperor of Germany. To the great vexation of infidels, socialists and all such blinded enemies of the Apostolic See of Rome, the preliminaries of a treaty have been carried on with alacrity and prudence on both sides, and it is believed that the day for its successful completion is not far distant. It will be hailed with joy, not by German Catholics alone, but by all the parties in that country. "It is by making war upon religious worship," says the *Kreuz-Zeitung*, the organ of the conservative Protestants of Berlin, "that we have brought upon ourselves, in these latter days, the many material and moral miseries which are desolating all parts of the Empire, and it is only by renouncing such a course of action, as well as abandoning the current which led to it, that we can hope to be relieved from our present situation. This is our opinion and one which pretty generally prevails, the truth of which is realized more and more every day; it can easily be rendered practicable where good will is not wanting." The *Volkszeitung*, journal of the German progressionists, speaks in much the same terms; it says: "The *Kulturkampf*, having lost its independence, has proved detrimental to progress. In the Catholic population it has provoked a grave reaction, with regard to the consequences of which it is useless to attempt to deceive ourselves. The idea of withdrawing a people from their spiritual submission by means of governmental presidents, chiefs of police, *gens d'armes*, the seizure of their goods, the sale of their effects, correctional tribunals or imprisonment, is a chimera so great that it can have originated only in the brain of a man, powerful it may be, but at the same time completely a stranger to what constitutes the dearest interest of a people and is most deeply rooted in their lives." The side of the *National liberals* is represented by the autograph correspondence of Lasker, who is their respected oracle, and wherein it is announced: "We have heard with joy that the war upon religious worship is about to be brought to a close in Germany. Such a termination has long been looked for, and after its accomplishment, we may expect for our country a new period of prosperity which we hail hopefully and for which we offer our most sincere good wishes." This unanimity of sentiment is, after all, not at all surprising. This war unto death against liberty of conscience, engendered by the *Kulturkampf*, was never otherwise than hateful in the eyes of the people who took advantage of every occasion to testify the resentment they felt for it.

3. A special opportunity for manifesting such an opinion was presented to the citizens of Geneva, where the German *Kulturkampf* had caused a state of ruin so complete that it was believed to be at the same time the most lasting. So, at least thought the government of this Canton, in whose judgment the time had arrived for the consolidation of principles by the formation of a new constitution, wherein, in place of liberty of worship, would be proclaimed the entire subjection of the Church to constituted authority. Mr. Carteret and his colleagues drew up the document, and secured its approval by the Council of State. On the 6th of October, it was to be submitted to the test of universal suffrage. All those means which an unscrupulous government could invent and employ were resorted to for securing the vote. Journals, emissaries, threats, meetings, invitations, money; no effort was spared to induce the populace to accept it. But the people of Geneva, with one of those generous outbursts, not rare in Swiss history, rejected the new Constitution by a large majority. Out of 11,300 votes polled, only 2,600 consented to accept the yoke of liberalism; 8,700 declared for the contrary! This plebiscit may be regarded as the death blow to the *Kulturkampf*, not only in Switzerland, but also in Germany.

It is worthy of remark that, at a reunion of German Swiss, which took place at Geneva previous to the vote, the Counsellor of State, Mr. Hérédière, one of the most famous heroes of the war upon religion, in a furious harangue by which he endeavored to clear away all opposition to the new Constitution soon to be voted upon, declared that "after the improbable discomfiture of the radicals, a conservative government would take its place and *revolution* be inevitable." In spite of this menace the Constitution fell, and with it the *Kulturkampf* encountered a severe blow. Such would be the case everywhere were the people allowed to express their sentiments by a free vote.

4. It is however highly probable, as we see by the Holy Father's letter, that the *Kulturkampf* will meet its death at the very hands which gave it life. Divine Providence seems to sport with the designs of wicked men while carrying on the ceaseless work of mercy; those very measures which appear the most contrary to the prosperity and happiness of the Church, become, under Divine Providence, the instruments of salvation. This is what Monsignor Conrad Martin, Bishop of Paderborn, an exile from Prussia, and one of the glorious victims of the Bismarckian policy, remarks in his recent work, entitled "Our present duty." He does not hesitate to assert that the present persecution has been permitted by God to accelerate the dissolution of Protestantism, and bring back to the true fold such of its members as still have any belief in the divinity of Christ. In confirmation of this opinion, he cites a large number of letters addressed to him by Lutheran ministers con-

verted in this manner. He relates that, when he was traversing the province of Thuringia, he went to visit one of the Protestant Courts of that country where the prime minister greeted him with the enthusiastic exclamation: "I admire the Catholic Church in her resistance to the *Kulturkampf*." On another occasion, the President of a Lutheran consistory, said to him: "We have lost all authority; ecclesiastical life and religious faith are absolutely nothing among us. I see no other chance of salvation for us but to enter into the bosom of the Apostolic and Roman Church. Great efforts are made to throw discredit upon her, but as they are all calumnies they harm only their authors."

5. But, while in Prussia the government is endeavoring to retrace its steps in the matter of the *Kulturkampf* and in Switzerland the people are combatting and condemning it, the Italian government continues its lawless march bearing with yet heavier hand upon the Catholics who constitute the largest portion of its subjects. To revenge itself for the obloquy which the truths so fearlessly unveiled by His Holiness would naturally cast upon it, his paternal heart is grieved by the persecution of religious. A new circular is issued, by Minister Comfarti, addressed to Prefects of Provinces and Comptrollers of Finance, in which, in order to uproot them if possible from the soil of Italy it is ordered that a strict watch should be kept that no novice is admitted into those convents which the government has allowed the inmates provisionally to retain. It declares that, in case any new subject is received among those religious who had made their profession previous to the law of expatriation such member should immediately leave the house under pain of expulsion for the whole community. The savage tyranny of this measure is enough to disgust even the most indifferent. Some ladies, belonging to the first families of a certain city, built, with money which belonged to them, a convent in which to find a shelter from the wickedness of the age and wherein to dedicate themselves to prayer, the instruction of youth and works of mercy. In order not to be a burden to any one, with their own means and some assistance from their friends, they secured to themselves an annual income, the greater portion of which they appropriated to relieving the misery of the population around them. The government stepped in, stole both principal and interest, took possession of the larger part of their building and shut them up in a small corner of their own house. As if this were not already a sufficient outrage, the religious are now forbidden to employ as they see fit the very small revenue left them, and if they admit any one to live with them, are threatened with being turned into the street. Can more refined cruelty than this be imagined? Behold one of the beautiful fruits of the *Kulturkampf* well calculated to inspire affection for the tree which produced it!

6. But enough of this subject ; let us dwell rather upon some of the acts of our Holy Father, which are well worthy of special notice. The first to which we will call attention relates to the Peter's pence. Many causes have concurred to diminish little by little the first enthusiasm of the faithful for this work so appropriate to the present needy condition of the Church. In order to reanimate it in his diocese, the Bishop of Orleans, Monsignor Doupanloup, whose recent death has plunged in mourning not only his own flock, but the entire Catholic world, raised his eloquent voice in the form of a pastoral letter which produced a profound impression in France. The Pope addressed to the intrepid prelate a brief of approval and thanks, from which it may be well to quote here some portions which set forth the importance of the work. "The Peter's pence is a subject well worthy of your zeal and all the vigor of your eloquence, so much the more because the enemies of the Church have unscrupulously made use of every artifice to prevent the success of this work of Catholic piety, knowing as they do that without it there would be for the Holy See neither liberty nor dignity, nor any assured means of exercising the Apostolic ministry. To deprive it of this anchor of safety they have repeated their attacks and renewed all their efforts. It is, therefore, most useful that the voice of the Episcopate be loudly raised in defence of these great interests." The same thought is further developed in a letter written by Cardinal Nina, Secretary of State, in the name of the Holy Father to the *Unita Cattolica* which had just presented to His Holiness a considerable sum collected by their efforts. It is couched in these terms : "You will readily understand how many necessities must be provided for and relieved by the Holy See that the existing state of things might be in some degree lessened. You are aware that the spoliation of the bishops and the ministers of the altar, the atheistical instruction given in the schools, the state of absolute indigence to which religious communities have been reduced, the unjust appropriation of the revenues belonging to good works and ecclesiastical institutions, are all so many evils to which His Holiness sees himself obliged to apply a remedy and which entail upon him extraordinary expenses beyond those usually demanded for the general government of the Church. The Holy Father, therefore, cannot but highly approve the efforts of those who, to testify their devotion to the Holy See, as well as their filial attachment to his person, strive by every means in their power to procure for him the wherewithal to meet such demands and thus relieve the anxiety which must weigh heavily upon his head as he beholds, day by day, cases of need multiply around him to which he is powerless to afford succor."

We have connected these two documents because the one completes the other ; they show the merit of the work in its entire aspect, and in

a few words present the best considerations which could be offered upon its moral truth and its necessity.

7. The culture of the arts and sciences is a thing which all the Popes have always had very much at heart, especially ecclesiastical art and science in the clergy, as is amply evidenced by the numerous libraries, universities, colleges and seminaries which are scattered broadcast everywhere, and which owe their origin to the generosity, exertions and encouragement of the Roman Pontiffs. It is not, therefore, astonishing that Leo XIII from the beginning of his Pontificate, should have turned his special attention to the clergy, a thing less surprising in him, from the fact that a large part of his life was spent in the study of letters and science, both profane and sacred, in which on several occasions he bore away brilliant laurels. In all his special audiences with bishops, he stimulates them to redouble their zeal for this portion of their duty; in his Allocutions to young seminarians and collegians, he exhorts them paternally to love for study and ardor in its pursuit; the Briefs which he has sent from time to time to various writers, all encourage them to use the pen to defend the interests of the Church. But during the month of September he took in hand the re-organization of ecclesiastical studies in such of the universities and colleges of Rome as, in the existing state of things, remain under his jurisdiction. In order to obtain uniformity of teaching, not only in theology, but likewise in philosophy, His Holiness has directed all professors of both branches to follow the doctrine of St. Thomas, and, to use as textbooks, such authors as do not depart from it and which he himself indicates to them. This example given at Rome has already been followed by many colleges and seminaries, anxious to adopt the same authorities and follow the same doctrines.

About the same time His Holiness took the initiative for introducing into the Vatican library, such modifications as were required by the necessities of the times and would greatly facilitate and utilize the labors of those numerous savants who are employed there at the expense of the Holy Father. Among the new appointments may be mentioned that of assistant librarian conferred upon the illustrious scholar, Monsignor Pecci, brother of the Pope. Nor has less interest been shown by Leo XIII, in the protection and encouragement of the fine arts. After twenty-four years' labor, the restoration and decoration of the Vatican Logge, which Pius IX had entrusted to the skilful direction of the celebrated Professor, Chev. Alexander Mantovani, have been completed this year. His present Holiness has ordered the same style of decoration for the portico of St. Damasus, which is under the Logge, and has confided the execution of the work to the same Professor who has succeeded so well with the first undertaking and who has already begun his labors.

8 In 1877, the meeting of the Catholic Congress was appointed for Bologna; it met there in fact, but the cries of the rabble and the means to which they resorted, together with the absence of any authority to preserve order, obliged the Catholics to interrupt their proceedings and dissolve the assembly, in homage to that *liberty*, which, thanks to reigning liberalism, prevails throughout Italy. The actual state of things,

and the republican movement to which the ministry are not strangers, made the reunion of the Congress in 1878, an impossibility. Leo XIII deplored these hindrances, and endeavored to find a remedy for them. September 23d, he addressed to the president of the permanent committee for the work of the Catholic Congress, a Brief, in which he suggests to the Catholics of Italy, that during the existence of present obstacles to the annual meeting of the large Congress, a thing which he highly praises and approves as most useful to the interests of the Church, they should convoke small district congresses, which on account of the smaller number of members would be less exposed to encounter difficulties. In these congresses, the most urgent needs of the faithful as made known through the different parochial associations should be treated of in order that they might be provided for in such manner as should be deemed most suitable, and relieved as far as possible by the associations. These congresses might also prepare the matter to be discussed by the next general Congress, when it is able to assemble. These suggestions we have no doubt will be eagerly received by the Catholic Associations of Italy, and will serve to keep alive a spirit of devotion to religious interests. We also urge that they will excite in other countries the desire to do likewise, reanimating in this way the zeal for good works, and giving courage and support to the Associations already existing.

9. Catholic pilgrimages to Rome continue, and this autumn several of them have edified the city and given great consolation to the Holy Father. Among them was one which merits special mention, not only on account of the number and standing of those who composed it, but from the circumstances which accompanied it. Two thousand Spaniards, of all classes of society, nobles, merchants, ecclesiastics, embarked at Barcelona on the 10th of October and were to have arrived in Rome on the 12th. During this short interval, the revolutionary journals of that city began to excite the government against these pilgrims; the *Opinione* especially recommended them to the sanitary office at Civita Vecchia. This strange suggestion was received with a smile of contempt by the public but with humble submission by the Italian government. Hardly had the steamer Santiago with the pilgrims on board appeared in the harbor of Civita Vecchia than the sanitary authorities, under orders of the Ministry, obliged the captain to hoist the yellow flag in sign of quarantine, declaring that the ship and passengers must submit to four days' observation at the Lazzaretto. It was in vain that both captain and pilgrims protested that the ship had a clean bill of health; that during the two days' passage no one on board had been ill; that no contagious malady was then prevailing in Spain; and, finally, that hundreds of other Spaniards who left home at the same time had been allowed to enter Rome freely. The Ministry remained firm, and it was only after the formal intervention of the ambassador and three days of privations that they were allowed to land. Such conduct proves the aggressive and hostile attitude of the present Ministry of Italy towards the Pope, to do homage to whom these pilgrims had come to Rome; it furnishes at the same time a striking proof of the necessity of the temporal power. Spiritual authority cannot be

be fully exercised without the freest communication between the Holy Father and the faithful—by means either of the post or personal visits. Now, if the Pope is not king and master in his own dominions, such intercourse can be prevented, restricted or interrupted, according to the caprice of the Ministry, as we have just shown to be the case with the Spanish pilgrims. This episode has sufficed to revive in Spain the question of the temporal sovereignty of the Popes.

10. In the statistics of the Holy Congregation of the Propaganda are found some facts very consoling for the faithful, especially those animated with zeal for the propagation of one holy faith. The following table contrasting the year 1840 with 1878, speaks for itself.

	1840.	1878.	Increase.
Missions.....	131	227	96
Prelates.....	83	285	102
Priests.....	4,211	17,087	13,876
Neophytes.....	4,478,890	11,580,159	7,101,269

In China, India and Oceanica the infidels come in large numbers to receive religious instruction and the holy laver of Baptism. At Honolulu, on last Easter day, in one church, 120 protestants were received and 400 pagans baptized. Monsignor Puginier, Vicar Apostolic of Western Tong King wrote, on the 10th of May, from the city of Nam Xang. "The demands for admission among the catechumens are becoming so very numerous, that it will be impossible to second this great movement. I shall be obliged to moderate it somewhat in certain quarters." A letter from Monsignor Canoz, Vicar Apostolic of Madare, gives very consoling news. In the central district of his diocese up to the date of his letter, July 8th, the sacrament of Baptism had been administered during the year 1878 to 4,521 adult pagans. In the southern district the number of pagans baptized was 3,073. Many entire villages were ready to embrace Christianity so soon as the necessary instruction could be given them. More than fifty families, scattered here and there through the Vicariate, were, at the date of this letter, under instruction and to receive Baptism towards the close of the year. The missionaries did not suffice for the needs of the people although they spared themselves neither labor nor pains in the exercise of their ministry. These few facts suffice to show how grace is pursuing these people into the Church. Space fails us to give more detailed proofs.

General Intention.

RELIGIOUS MEN AND WOMEN PERSECUTED BY THE REVOLUTION.

PRAYER.

O Jesus, I offer Thee, by the Immaculate Heart of Mary, all the prayers and sufferings of this day, in reparation for our offences, and in union with the other intentions of Thy divine Heart.

I offer them, especially, for religious societies, which for Thy name's sake are the object of the hatred of Thy enemies. O Divine Saviour shield them, and fortify them to reproduce, under all their forms, Thy sacrifice and Thy apostolate. Amen.

LET US PRAY FOR THE POPE.

Lord Jesus, shield with the protection of Thy Divine Heart our Holy Father, the Pope.

Hearts of Jesus and Mary, save the Church ! (40 days ind.)

Graces Obtained.

Thanks are returned to the Sacred Heart for two favors obtained, for success in business, for recovery of health, for the reform of a drunkard, and for several other favors.

Please return my sincere thanks to the Sacred Heart, for the return of a young man to his religious duties, and for improvement in his way of living ; also for two favors granted.

Thanks are returned to the Sacred Heart for a speedy recovery from rheumatism, for a situation obtained, for one spiritual and two temporal favors.

We beg to return thanks to the Sacred Heart, for temporal favors received which had been asked during several months.

Fervent thanks are returned to the Sacred Heart for the grace of a religious vocation, for employment obtained by two persons, for the reform of the father of a family, and for many other favors.

Please return thanks to the Sacred Heart for the reformation of a man recommended two years ago, who had not been to confession for fifteen years, also for the reform of his wife who had been intemperate ; both are now good Christians.

Special thanks are offered to the Sacred Heart for the conversion of a mother from the vice of intemperance, for the establishment of a Catholic school, for means to pay a debt, for the recovery of four persons, for the success of an election, for preservation from the yellow fever and for many other favors.

The warmest thanks are returned to the Sacred Heart of Jesus, for the favors obtained through a nine months novena just ended, in honor of the Sacred Heart

Most grateful thanks are returned to the Sacred Heart for the conversion of a young man to the Catholic faith ; this favor has been asked for, daily during two years ; also for the speedy recovery of a young girl from insanity.

We return our grateful thanks to the Sacred Heart for the large number of pupils in our school this year ; many of our Catholic children who had been attending the public school have returned to us. We obtained this favor from the loving Heart of Jesus.

Special thanks for all the graces and favors of the past month especially for great success in a new undertaking, for the recovery of health, and for a safe voyage to this country.

Please return my sincere and heartfelt thanks to the Sacred Heart for the return of a young man to his religious duties, and for two temporal favors received.

Many favors both spiritual and temporal recommended in the *Messenger* last month, have been obtained, thanks to the ever bountiful Heart of Jesus.

I return my sincere thanks to the Sacred Heart for the return of my brother to his religious duties, which he had neglected for thirty years; also for the conversion and reform of life in a man sixty years old, and for many special favors.

Sincere thanks to the Sacred Heart for seven favors obtained beyond all expectation, and for one partly granted.

We wish to acknowledge with grateful affection towards the Sacred Heart, the answer to our petitions of last year, especially to one of last June. The difficulties of the religious community recommended, have all passed away in an almost miraculous manner.

Please return thanks to the Sacred Heart for the conversion of a man recommended a few months ago, he had not gone to his duties for over thirty years; thanks also for improvement in the health of two religious; for the promising opening of two new establishments, and for several spiritual and temporal favors received through the prayers of the Associates.

Thanks are returned for a special favor, for employment obtained, and for all the blessings which the Confraternity has brought upon our parish.

Grateful thanks are returned for employment obtained, and for the recovery of an insane person.

Thanks are gratefully rendered to the Sacred Heart, for four special favors obtained last month, and which were asked through the Apostleship.

Thanks are returned for twelve favors obtained; for the reform of a husband who had been addicted to intemperance; for two situations obtained; for recovery of the health of two persons; for reconciliation of man and wife, and for several spiritual favors.

I return most grateful thanks to the Sacred Hearts of Jesus and Mary for obtaining employment.

Please thank the Sacred Heart for thirty-two favors received.

"Pray for one another, that you may be saved: for the continued prayer of the just man availeth much." St. James, v. 16.

Particular Intentions for December, 1878.

N. B.—The initials G. O., signify *Graces Obtained*; C. A., *Contribution Acknowledged*.

Letters with Intentions for December, 1878.

From	Date.	From	Date.
Abington, Va.....	Nov. 12.	Mobile, Ala.....	Oct. 17.
Baltic, Conn.....	" 10.	" ".....	" 30.
Baltimore, Md.....	Oct. 21.	" ".....	Nov. 9.—G. O.
" ".....	" 23.	Monroe, Mich.....	" 7.
" ".....	Nov. 2.—C. A.	Mount Vernon, N. Y.....	" 5.
" ".....	" 4.	" ".....	" 10.
" ".....	" 7.	" ".....	" 11.—G. O.
" ".....	" 10.	Nazareth, Ky.....	" 7.—G. O.
" ".....	" 11.—C. A.	New York, N. Y.....	" 12.
Binghamton, N. Y.....	Oct. 29.—C. A., G. O.	Paris, Ill.....	Oct. 16.
Boston, Mass.....	Nov. 10.—G. O.	Pawtucket, R. I.....	" 16.
" ".....	" 11.—G. O.	Perth, C. W.....	" 31.—C. A.
" ".....	" 12.—G. O.	Philadelphia, Pa.....	" 15.
Brooklyn, N. Y.....	" 7.	" ".....	" 18.
" ".....	" 13.—C. A.	" ".....	" 21.—C. A.
Calvary, Ky.....	" 1.—G. O.	" ".....	" 23.—G. O.
Canton, Ohio.....	Oct. 29.	" ".....	Nov. 4.
Charlestown, Mass.....	Nov. 11.	" ".....	" 8.
Chest Springs, Pa.....	Oct. 18.—G. O.	" ".....	" 11.—G. O.
Cincinnati, Ohio.....	" 29.	" ".....	" 12.—G. O.
Crompton, R. I.....	Nov. 10.	Pittsburgh, Pa.....	" 9.
Detroit, Mich.....	Oct. 12.—G. O.	Portland, Ky.....	" 6.—G. O.
" ".....	Nov. 12.—G. O.	Quebec, C. E.....	" 10.—G. O.
Dunkirk, N. Y.....	Oct. 24.	Rochester, N. Y.....	" 13.—G. O.
Elizabeth, N. J.....	Nov. 12.—G. O.	Saginaw, Mich.....	Oct. 13.
Evansville, Ind.....	" 11.—G. O.	" ".....	Nov. 10.—G. O.
Frederick, Md.....	" 4.—G. O.	St. Augustine, Pa.....	" 6.
Georgetown, D. C.....	" 4.—G. O.	St. Joseph's Island, Fla.....	Oct. 27.—G. O.
" ".....	" 13.	St. Joseph, Mo.....	Nov. 11.—G. O.
Germantown, Pa.....	" 1.	St. Louis, Mo.....	" 9.
Grand Coteau, La.....	" 7.	" ".....	" 11.—C. A., G. O.
Guelph, C. W.....	Oct. 12.—G. O.	St. Mary's, Ind.....	" 8.—G. O.
" ".....	Nov. 11.—G. O.	St. Mary's, Pa.....	Oct. 22.
Halifax, N. S.....	Oct. 19.	Salem, Mass.....	" 28.
" ".....	" 25.	San Felipe, Cal.....	" 10.—G. O.
" ".....	" 27.—G. O.	San Francisco, Cal.....	Nov. 1.
" ".....	Nov. 9.	" ".....	" 4.
Harrison, N. J.....	Oct. 28.	Santa Clara, Cal.....	Oct. 8.
" ".....	Nov. 11.—G. O.	Santa Fe, N. Mex.....	Nov. 5.
Henry, N. C.....	Oct. 30.—C. A., G. O.	Sault Ste Marie, Mich.....	Oct. 18.
Indianapolis, Ind.....	Nov. 6.—G. O.	South Boston, Mass.....	Nov. 4.—C. A.
Madison, Wis.....	" 4.—C. A.	Springfield, Ill.....	Oct. 29.
Marysville, Cal.....	Oct. 6.	Strathroy, C. W.....	Nov. 5.
Maysville, Ky.....	Nov. 1.	Sweet Springs, W. Va.....	Oct. 28.
Meteghan, N. S.....	" 9.—C. A., G. O.	Torresdale, Pa.....	Nov. 9.—G. O.
Milwaukee, Wis.....	" 8.	Towanda, Pa.....	Oct. 15.
Minneapolis, Minn.....	Oct. 22.	Trevilian's Depot, Va.....	Nov. 7.

Letters with Intentions for December, 1878—Continued.

<i>From</i>	<i>Date.</i>	<i>From</i>	<i>Date.</i>
Troy, N. Y.....	Nov. 12.—G. O.	Wellesville, N. Y.....	Oct. 19.—C. A., G. O.
Vicksburgh, Miss.....	Oct. 11.	West Chester, Pa.....	Nov. 13.—G. O.
Virginia, Ill.....	" 27.	White Sulphur, Ky.....	" 11.—G. O.
Washington, D. C.....	Nov. 4.—G. O.	Wilmington, Del.....	" 10.
Washington, Ind.....	" 8.	Wooster, Ohio.....	Oct. 17.

Besides those contained in the above letters, other intentions, among the following have been otherwise communicated:

VOCATION TO THE FAITH is asked for—

233 families—1229 individuals—all non-Catholics in 4 localities.

REFORM OF LIFE is asked for—

79 families—802 individuals—9 apostate families and 27 individuals—71 intemperate persons—several Catholics who do not attend to their religious duties.

SPIRITUAL GRACES AND OTHER FAVORS are asked for—

2 dioceses—5 novitiates—9 parishes—13 associations—9 colleges—10 schools—11 congregations—17 sodalities—396 families—758 individuals—souls in purgatory—children preparing for first communion and confirmation—5 marriages—38 departed souls—happy death of 77 persons—peace and harmony in 21 families—reconciliation of several persons—removal of scandals—vocation to the religious state for 64 persons—1234 spiritual favors—spiritual and temporal aid for 31 religious communities—35 academies—3 missions.

SUCCESS AND RESOURCES are asked for—


200 families—448 individuals—4 churches—3 asylums—34 schools—6 sodalities—2 hospitals—5 colleges—a religious foundation—35 undertakings—a fair—situations and employment for 145 persons—success of 12 novenas—2 retreats—a very important business—1766 special intentions—21 classes of students and 23 individuals—speedy and just termination of 9 lawsuits—safe arrival of a husband—recovery of lost money—recovery of debts—safe and prosperous voyage for 10 persons—protection and safety of 5 persons in a dangerous position—speedy sale of property—news from absent relatives and friends—836 temporal favors.

RECOVERY OF HEALTH is asked for—

11 families—298 individuals—2 priests—36 religious—1 paralytic—20 insane persons—7 individuals threatened with insanity—11 persons suffering from rheumatism—cure of sore eyes for 13 persons.

Also Intentions sent for the present month, but too late for insertion.

IMPORTANT NOTICE.

 We earnestly request those who send us petitions for insertion, to range them under the above headings, and as briefly as possible.

BOOKS RECOMMENDED TO THE DIRECTORS, AND TO
MEMBERS OF THE ASSOCIATION OF THE APOSTLESHIP OF PRAYER.

To be had of all Catholic Booksellers.

1. THE APOSTLESHIP OF PRAYER, by Rev. H. Ramiere, S. J., translated from the French. Published by Murphy & Co., Balto. cl. \$1 50

This is a Work of unusual merit, on the excellence and power of prayer, it gives a very full and clear explanation of the Apostleship, and shows how it can be practically introduced and carried on in Parishes, Communities, Seminaries, Colleges, &c.

2. THE MANUAL OF THE APOSTLESHIP OF PRAYER, an abridgment of the above. Published by the same. 35 cts.

3. DEVOTION TO THE SACRED HEART OF JESUS, from the Italian of Rev. S. Franco, S. J., re-printed from the *Messenger*, by Murphy & Co. cloth, \$1.00; Cheap Edition, paper, 30 cts. (50 copies, \$10; 100 copies, \$18.)

This is the Second and much Improved Edition of an excellent and complete treatise on the subject; at once doctrinal and practical, and full of unction.

4. THE PARADISE OF GOD, or, *The Virtues of the Sacred Heart of Jesus*, by a Father of the Society of Jesus; re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This Work is the result of deep meditation on the Gospels, and shows the Sacred Heart in its life and action as a perfect model of our hearts. It explains what may and should be the practical effect of devotion to the Sacred Heart on our own lives.

5. CATECHISM OF DEVOTION TO THE SACRED HEART, by Rev. F. R. Pierick, S. J., by Murphy & Co. cloth, 40, paper 25 cts.; per 100, \$15 net.

6. CATECHISM OF THE APOSTLESHIP OF PRAYER, by a Missionary Priest, by Murphy & Co. cloth 40, paper, 25 cts.; per 100, \$15 net.

These two little books are admirable for the clearness of their explanations and fullness of details on the subjects they treat. By way of question and answer they give a most interesting, as well as a complete view of the matter in hand, which to many minds, is not without its difficulties and obscurities.

7. GOD OUR FATHER, by the Author of Happiness of Heaven. Re-printed from the *Messenger*, by Murphy & Co. \$1.00.

This book is very consoling to timid and scrupulous souls, and very encouraging to all. It presents God in the loving aspect of our Father, as He loves us to view Him, and renders His service sweet and delightful.

8, 9, 10. THE ACTS OF THE EARLY MARTYRS, by Rev. J. A. M. Fastré, S. J. Re-printed from the *Messenger*, in 3 volumes, by Cunningham, Philadelphia. \$1.50 per vol.

These Acts of the Martyrs are gathered from authentic sources and thus furnish a true history of their combats and triumphs, whilst they also give us most powerful motives to imitate their virtues.

11. LEANDRO, OR, THE SIGN OF THE CROSS. A Catholic Tale, re-printed from the *Messenger*, by Cunningham, Philadelphia. \$1.50.

12. SIMON PETER AND SIMON MAGUS, from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham. \$1 50

13. TIGRANES, a Tale of the Days of Julian the Apostate; abridged from the Italian of Rev. J. J. Franco, S. J. Re-printed from the *Messenger*, by Cunningham.

14. MANUAL OF THE SODALITY OF THE SACRED HEART OF JESUS. Second Enlarged Edition. Just Published, by Murphy & Co.

32o. cloth, 50 cts. ; cloth gilt, 75 cts.

The Sodality of the Sacred Heart, as here proposed, has been established in several parishes, and others are desirous to introduce it. The "*Messenger of the Sacred Heart*" has recommended this Sodality as one of the best methods of practising the devotion to the Sacred Heart. To render the second edition more worthy of the patronage of all the devout clients of the Sacred Heart, whether members of the Sodality or not, it has been made a COMPLETE MANUAL OF DEVOTION TO THE SACRED HEART, so that all may find in it the mental or vocal prayers which they may desire, either for daily use or for the occasions of special devotions to the Sacred Heart which occur during the year.

The Association of the Apostleship of Prayer.

The Association of the Apostleship is a pious league, having for its object to promote the glory of God, the triumph of the Church, and the salvation of souls throughout the world. Its weapon is prayer, endowed with that peculiar strength which proceeds from union, and that still greater strength which proceeds from the centre and bond of the league, the Sacred Heart of Jesus. As this Association is free from all pecuniary contribution, so it imposes no other obligation than that of an intention by which our thoughts, words and actions are offered up to God, as so many acts of supplication, and which thus easily makes our life a life of continual prayer. Consequently, this Association does not interfere with other obligations or devotions which any one may like, or may be bound to practice; nor does it burden its members with additional devotions. Its specific feature consists in the spirit with which it animates the actions of its members, a spirit immensely beneficial to themselves and to others.

The Associates of this Apostleship enjoy, besides the privilege of the copious indulgences mentioned in the tickets of admission, a special participation in the merits of several religious orders, that is, a particular share in the merits of the good works, prayers, mortifications, apostolic labors, &c., performed by the members of those religious orders.

An Extract from the Statutes of the Apostleship of Prayer approved by the Holy See.

ART. 1.—The Apostleship of Prayer is neither a Congregation, nor, properly speaking, a Confraternity, but rather a holy league of prayer, in which not only are individuals invited to combine, but especially pious associations among the faithful.

ART. 2.—The only condition required of the Associates, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer, is that they unite themselves with the intentions of the Sacred Heart of Jesus, by offering, at least once every day, the prayers, labors and sufferings of the day for the intentions of this Divine Heart praying for us and perpetually immolating Itself for us: making this offering especially for the Church, for the Pope, and for certain pressing intentions which are recommended each month by the general Director of the Apostleship.


ART. 3.—The faithful aggregated to the Apostleship, enjoy by the fact of that aggregation, all the indulgences and other spiritual favors granted to the Arch-Confraternity of the Sacred Heart of Jesus erected at Rome in the Church *della Pace*.

ART. 4.—Religious communities, as they are entitled to the first rank in this league of prayer, are specially invited to aggregate themselves to it; and even those communities whose rules restrain them from undertaking any new charge, may be admitted, for that cannot be regarded as a charge which is simply a union of intentions with intentions of the Sacred Heart of Jesus.

Decree.—Our Holy Father, Pope Pius IX, in an audience granted to His Eminence, the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th of July, 1866, approved and confirmed the statutes given above.

A. CARD. QUAGLIA, *Prefect*.
S. SVEGLIATI, *Secretary*.

PARTICULAR NOTICE.

 All who desire to subscribe to the *Messenger*, are requested to send their names and amount of subscription, to the Director of the Association of the Apostleship of Prayer, Rev. B. SESTINI, S. J., Woodstock College—Woodstock, Howard County, Md.

The first series of the *Messenger* will be furnished, on application to Rev. B. SESTINI, S. J., Woodstock College, Howard Co., Md., for the following prices:—Bound volumes, \$15; unbound, \$10.

Subscription and Postage, \$2.10 per Annum in Advance.

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